

Early Childhood Tahfizh Education: Optimization the Aspects of Children's Development and Religious Soul of Children in the Golden Age

Syahri Ramadhan¹, Nelia Guswanti², Evi Rahayu³, Zalisman⁴, Yundri Akhyar⁵

¹ STIT Al-Kifayah Riau; Indonesia; ramadhan.pdg@gmail.com

² STIT Al-Kifayah Riau; Indonesia; neliaguswanti@sttit-alkifayahriau.ac.id

³ STIT Al-Kifayah Riau; Indonesia; evirahayu@sttit-alkifayahriau.ac.id

⁴ STIT Al-Kifayah Riau; Indonesia; zalisman@sttit-alkifayahriau.ac.id

⁵ Universitas Islam Negeri Sulthan Syarif Kasim Riau; Indonesia; yundri.akhyar@uin-suska.ac.id

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ABSTRACT

This study aims to describe tahfidz education in early childhood in terms of the perspective of the development and religious spirit of children during the golden age at the Markaz Tahfizh Balita (MARTABA) Al-Makki Pekanbaru. This type of research is qualitative research with a Case Study model. The informants of this research were teachers and students at MARTABA Al-Makki Pekanbaru. The data collection techniques use in-depth interviews (depth interviews) and observation. While the data analysis technique is done by data reduction, data display, and verification. In general, tahfidz learning activities are to form good habits from an early age that can form a religious spirit and stimulate developmental aspects in children. The tahfidz learning program at MARATABA Al-Makki Pekanbaru has facilitated aspects of early childhood development which include; aspects of internalizing moral and religious values, aspects of gross motor development, and aspects of fine motor development, aspects of language development, aspects of cognitive development, and aspects of social-emotional development. In addition to the aspects of psychological development above, the learning program also pays attention to adequate nutritional intake to stimulate children's development. Tahfizh learning is also able to optimize the development of children's religious spirit from an early age. For this reason, tahfidz learning activities for early childhood at MARTABA Al-Makki Pekanbaru can be an example of organizing a tahfidz program for early childhood.

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Corresponding Author:

Syahri Ramadhan

STIT Al-Kifayah Riau; Indonesia; syahriramadhan@sttit-alkifayahriau.ac.id

1. INTRODUCTION

The Qur'an is a muslim holy book that has maintained its originality all the time because Allah Subhanahu Wa Ta'ala has guaranteed it from all forms of redaction changes because it is added or reduced by humans and jinns. This is as stated by Allah Subhanahu Wa Ta'ala in the Qur'an surah Al-Hijr verse 9.

"Surely it was We who took down the Qur'an, and indeed We really kept it." (QS. Al-Hijr [15] : 9).

Through the above verse Allah Subhanahu Wa Ta'ala has established that He is the one who lowered the Qur'an and He is also the one who keeps it from various efforts of change and change. The authenticity of the Qur'an as a preserved holy book of various forms of change and change is the inability of anyone to answer the challenges of the Qur'an as proof of the truth of the prophet Muhammad's treatise Shallallahu 'Alaihi Wa Sallam (Ad-Dimasyqy, 2018). Even Ilyas (2013) collected dozens of verses challenging the Qur'an to jinns and humans to make similar to the Qur'an.

The assurance of the preservation of the originality of the Qur'an is also based on that the Qur'an is directly Allah Subhanahu Wa Ta'ala who passed it down to the Prophet Shallallahu 'Alaihi Wa Sallam. It is said by Al-Utsaimin (2015) that the Qur'an is a kalamullah passed down by His own substance, without the help of others, so the Qur'an is not a creature. Utsaimin hinted that the verse was a threat to those who challenged the Qur'an because it was revealed by the Almighty who would avenge his challenger. Among the forms of challenge to the Qur'an is to change it either by increasing or reducing its redaction and eliminating some of it.

The form of care of Allah Subhanahu Wa Ta'ala to the Qur'an as above is direct care. In addition, Allah Subhanahu Wa Ta'ala also takes care of the Qur'an indirectly, namely by giving His hidayah and taufiq to some humans to memorize the Qur'an. The evidence of the custody of the Qur'an indirectly is with the many memorizers of the Qur'an in various parts of the world since the Qur'an was revealed until now. Al-Mubarrakfury (2012) describes how friends memorized the Qur'an on the orders of Prophet Shalallahu 'Alaihi Wa Sallam. Among them were 'Ali ibn Abi Talib, Abu Musa Al-'Asy'ary, Abu Ad-Darda', Zaid bin Tsabit, Abdullah bin Mas'ud, 'Usman bin Affan, and Ubai bin Ka'ab and many others.

Today, the memorizers of the Qur'an are very much characterized by the many schools, boarding schools, tahfizh houses, and ma'had tahfizh (a type of special boarding school tahfizh Al-Qur'an) which organizes qur'an memorization education for all circles. Then evidenced also by the many hafizh competitions of the Qur'an both organized by the community and by the government in Indonesia and abroad, especially Islamic countries. This competition is held continuously every year and the participants vary from year to year from children to adults. According to Abdul Jalil (in Hidayah, 2017) memorizing the Qur'an is a hereditary tradition that has been passed down since the time of Prophet Muhammad Shalallahu 'Alaihi wa Salam until now and the future.

In Indonesia, the institutions that organize tahfizh Qur'an education are already very many. Although not well recorded, but tahfizh educational places can be found and accessed very easily, especially organized by community-owned tahfizh educational institutions in the form of tahfizh houses, boarding schools, Integrated Islamic Schools (SIT), and Ma'had. What is interesting in the development of tahfizh education in Indonesia is the number of institutions that offer tahfizh education specifically for early childhood..

Based on data from Yayasan Rutaba Indonesia there are more than 100 educational institutions tahfizh toddlers in Indonesia. In addition to tahfizh education organized by formal and non-formal institutions, there is also tahfizh education held informally, namely in family education, for example, hanafi, he managed to educate his son Musa to be a hafizh 30 juz at the age of not even 6 years. In addition to Musa, his sister has memorized 3 juz of the Qur'an at the age of 3.5 years (Mahya and Arnina P, 2016). This shows that tahfizh education since toddlers has been widely organized by the community.

According to the science of psychology, the age of toddler development is an important and decisive age in a person's life. Snowman and Biechler (in Puspita, 2019) say early childhood includes

preschoolers between the ages of 3-6 years. At this time is the golden age or golden age of children. At this time almost all potential children experience sensitive times to grow and develop quickly and greatly (Martyrs, 2016). Similarly, Rochmah (2013) said that this time is characterized by a period of rapid growth and change, a period of reduced dependence, a period of increased individuality and the beginning of socialization, the beginning of the development of sex classification and creativity. Even according to Kathy Hirs-Pasik (in Mahya and Armina P, 2016) the first process of language development in humans is when they are still in the womb. It is also said by Montessori quoted by Hurlock (in Martyrs, 2016) that there are at the age of 3-6 years the child is in a sensitive or sensitive period, which is the period in which the child needs certain stimulation so that his development takes place properly. This shows that the age from the womb to the golden age of parents can already start the educational process to stimulate aspects of development in children.

Stimulization of aspects of development is very important from an early age because many psychologists say that this age determines the next phases of development and as an effort to optimize child development. Among the efforts that can be done by starting education early. Because, education that has been embedded at an early age will continue to imprint and be remembered by children throughout their lives. At this time habituation education for children must also be instilled. Because this habit at an early age in life will be attached to the child's personality.

Early childhood education is education for children who have an age range of zero to eight years (Ahmad Susanto in Dacholfany and Hasanah, 2018). Mulyasa (2017) said early childhood education is the education of children aged zero to six years, which has very unique characteristics and is different from children of age above it even with those of their age. According to Suyadi and Ulfah (2017) the nature of early childhood education is divided into two perspectives; first, the perspective of experience and learning means that laying the basics of early learning experience is very useful and influential in adulthood; Second, the perspective of the nature of learning and development means that between the learning process and important development is carried out continuously from the beginning of the child's life. Both perspectives can be implemented in tahfizh education activities for early childhood in order to achieve optimization of aspects of child development to form a good personality and religious spirit in children.

To develop the soul of religion in children, then from an early age must be instilled a straight faith, invite good worship, form the social soul of the child's society, form the islamic morals of the child, form the child's feelings, form the child's body, instill a love of knowledge in the child, maintain the child's health, and direct the child's sexual tendencies (Suwaid, 2009). Meanwhile, according to Zainu (2014) the basics of Islamic education for children include; Prayer education, teaching children to be obedient to Allah, closing aurat, teaching morals of manners and manners, jihad and courage, filial piety to parents, and staying away from great sins. The same thing was also conveyed by Al-Ikk (2009) that in the early age of children at the age of 0 to 7 years there is physical, brain, and mental growth so that this growth becomes the next determinant of growth, then all educational values contained in the Qur'an must be instilled early in accordance with the child's resourceful capacity to receive it. The same hal told Hidayah (2017) that education about the Qur'an is very important to be known from an early age. The importance of religious education from an early age is also strengthened by Darajat's opinion that the religious soul that contains beliefs in god, angels, prophets and apostles, and faith in scripture and others grows through the process of education and learning that it gets from its environment, both at home, school, and society (Darajat, 2010).

Among the types of religious education are Qur'anic education which includes the procedure of reading it properly and correctly, memorizing it (tahfizh Al-Qur'an), understanding its meaning, and education to practice it in everyday life. Specifically regarding the education of tahfizh Qur'an has two things that must be fulfilled, namely memorizing the Qur'an in memory and being able to say it again orally without seeing mushaf or other records. According to Fitria (2016) tahfizh education for early childhood is done by listening to the reading of the Qur'an from the teacher to be heard and followed repeatedly until memorized by the child. Meanwhile, according to Muzammil (2013) in general, there

are several conditions and pillars of the Qur'an that must be fulfilled by people who want to memorize the Qur'an, namely; a) have followed or passed the Qur'anic tahsin program; b) have the intention of being renewed; c) there is a guiding teacher; d) there is time reserved for memorization and royal 'ah (re-subjugating) memorization. While for people who follow the tahfizh program of the Qur'an need to be added with some motivational advice as follows:

First, the awareness of memorizing the Qur'an is a very high hidayah Allah Ta'ala for it to maintain the hidayah. Second, the essence of memorizing the Qur'an is to prepare yourself as much as possible to read the Qur'an. To three, respect yourself and be grateful every time you manage to memorize verse by verse from the Qur'an even though it feels very little. Fourth, the success of memorizing the Qur'an is not determined by sooner or later obtaining memorization, but is largely determined by the ability to memorize and maintain memorization. To five, senantiasa keep themselves tied to the Qur'anic memorizing environment.

Several previous studies have examined tahfizh education in early childhood. Among them is research conducted by Lubis and Ismet (2019) on the method of memorizing the Qur'an in early childhood. Maskur (2018) on the learning of tahfizh Qur'an in early childhood. Rifa'i (2017) on early childhood tahfizh learning (TAUD). Susianti (2016) on the effectiveness of the talaqqi method in improving the memorization ability of the Qur'an in early childhood.

The above research shows that early childhood tahfizh education is already taking place in various places and is an interesting phenomenon to study scientifically. The above research has the same study focus, which is about learning and tahfizh education methods for early childhood. While this study studied tahfizh education in early childhood because of an effort to optimize aspects of development and the soul of children's religion in the golden age. Furthermore, this research is expected to be able to add scientific characteristics in the field of Early Childhood Islamic Education in the education and learning activities of the Qur'an tahfizh, and become an overview of tahfizh learning activities that are in accordance with the characteristics of early childhood in the golden age. Then practically this research is expected to be able to provide an overview to institutions involved directly or indirectly in tahfizh educational activities for early childhood on how to facilitate aspects of early childhood development during the learning of tahfizh Qur'an. So this study is different from previous research and important to do, because this study examines early childhood tahfizh education as an effort to optimize education and religious development of children in the golden age.

2. METHODS

This research uses a qualitative approach with case studies model, which is a research method to carefully analyze a unique series of events or phenomena, a process, or a group of individuals, cases are limited by time and activity, and researchers collect information completely using a data collection procedure based on predetermined time (Stake in Creswell, 2010). The research took place at Markaz Tahfizh Balita (MARTABA) Al-Makki Pekanbaru from February to March 2020 with teacher and student research informants. Data collection is carried out by in-depth interviews to teachers as many as five interviews, observation (obsevation) of tahfizh learning activities carried out three times to teachers and students in the classroom and taking documentation of learning activities and learning administration documents such as learning plans, learning process notes, and learning evaluation results at MARTABA Al-Makki Pekanbaru. Interview guidelines are based on indicators of the theory of development and soul of early childhood religion in the golden age, while the observation instrument uses a behavior checklist model. Data analysis techniques using Milles and Huberman models (Moleong, 2010 and Sugiyono, 2009) are carried out by qualitative data analysis techniques on interview results, observations, and documentation. The stages of research data analysis are 1) data reduction, 2) display data, and 3) data verification.

3. FINDINGS AND DISCUSSION

Based on documentation data and the results of interviews conducted, it is known that Markaz Tahfizh Balita (MARTABA) Al-Makki Pekanbaru is a special educational institution tahfizh Al-Qur'an early childhood. This institution was established in the 2019 school year under the auspices of the Al-Makki Islamic Education Foundation. The beginning of the establishment of this institution already has children as many as 20 people with an age range of 3 to 7 years. In the following year, in the 2019-2020 school year, his son had reached 50 people who were still at an early age. The results of interviews with teachers showed that the tahfizh learning system at MARTABA Al-Makki Pekanbaru adopted the tahfizh curriculum model of the Tabarak Method. It is also explained that the Tabarak Method is a method of memorizing the Qur'an from Egypt created by Shaykh Kamil el-Laboody who had printed his son (Tabarak, Yazid, and Zeenah) memorized the Qur'an 30 juz at the age of 4.5 years. This method has 7 levels (stages) of memorizing the Qur'an, the media used is Television (TV) and speakers to play the Qur'anic muratal, to memorize one verse can be repeated 3 to 20 times. Children are only listened to the reading of the Qur'an while being introduced to the letters of the Qur'an and its harokat which starts from the short letters on juz 30 (juz'Amma). In addition to paying attention to memorization methods, the Tabarak Method curriculum also pays attention to the comfort of the room, the accessibility of children or others into and outside the room, and also pays attention to children's food intake by recommending consuming milk, dates, bread and honey. Then rewards (rewards) are also the key to this method, because each child can memorize one verse will be rewarded in the form of stars, food, or others.

From the observation results obtained information that at MARTABA Al-Makki Pekanbaru tahfizh learning starts from 07.15 to 12.00 WIB. Teachers welcome the arrival of children by getting used to saying greetings, questioning the news, and other things related to the child's activities at home. Furthermore, at the beginning of learning there are dhuha jamaah'ah prayer activities with hardened readings, remembrance readings after prayers and daily prayers, Islamic adab, and exemplary stories in Islam to motivate students in learning. Then the child is also motivated to love the Qur'an and instill adab and love parents. After that there was the introduction of hija'iyah letters with the Iqra' method and Utrujah used a pointed tool and hija'iyah letters with colorful pictures. For the memorization of the Qur'an only started at 08.00 WIB. At 10.00 to 10.30 WIB the activity of memorizing rest filled with eating and drinking milk, dates, honey, bread and other healthy foods in muratal conditions on TV remains sounded. In addition to eating and drinking activities, rest time is also filled with light exercise activities, such as stretching, jumping, and running on the spot. During recess, children are not allowed to leave the classroom, all children including teachers can only rest in the classroom, unless there is a need to go to the bathroom. At 10.30 WIB memorization activities resumed until 12:00. Before returning home, the child prepares to memorize for the meeting the next day, by reading only once together with the teacher. Then, for children who are active and accomplished during learning activities before going home, prizes are given. Furthermore, the child is conditioned to go home by praying and the lesson is closed. After completing learning activities in class, children are allowed to play in the game arena that has been provided in the school environment.

From the results of interviews with teachers and documentation data owned by MARTABA Al-Makki Pekanbaru, information was also obtained that the memorization activities of each level were targeted to be completed for 6 months. For level 1 starting from the short letters in juz 30, which begins with surah An-Nas, then Al-Falaq then continues to the next letter until the beginning of juz 30 in the letter An-Naba'. The reason for starting from juz 30 is to make it easier for children to memorize, because in addition to short verses, also because in the verses many have similar sounds that are easy for children to remember. After completing memorization juz 30 children will be evaluated with an oral exam to recite the memorization as much as 1 juz which is divided into 4 stages. For children who pass the exam will continue memorization to level 2. For children who are able to memorize beyond the target at their level before the specified time, the child will be automatically raised to the next higher level. Because the child's class is not based on his age, but based on his memorization. As for children

who have not met the rote target must complete first (remedial). Based on the results of each semester's evaluation, most children are able to achieve the targets that have been set. For now, there are children who memorize 3 to 5 juz of the Qur'an.

At level 2 while memorizing, the child begins to hold the Qur'an to be followed according to the readings in talqin (read) by the teacher and muratal played through the TV. If in the process of learning the child is less orderly, then usually the teacher has a yel-yel to restore the child's focus. Yel-yel this is done only to condition students, not continuously, for fear that the child's focus is distracted to activities other than memorizing the Qur'an. At level 2 some children are already able to read the Qur'an even though it is still slow and the pronunciation is not right. Usually the child's ability to read the Qur'an will get better as the rote development. Because in memorization the teacher also pays attention to the accuracy of the child's reading. By repeating up to 20 times with in talqin and while hearing muratal from TV the child's reading ability continues to be improved.

The use of muratal Qur'an through TV and audio is carried out with slow, medium, and fast variations. Usually slow muratal is used to start a new memorization, medium muratal for muraja'ah rote that is almost mastered by the child, while muratal is fast for muraja'ah rote that has been mastered by the child. While to increase the ability to read the Qur'an, before going home and in between rest periods there are muraja'ah activities of letter recognition, especially similar letters, such as the letters "Ja", "Ha", and "Kha". The goal is that children can easily distinguish between the letters. In addition, children are also motivated to repeat the memorization of the Qur'an and its reading at home. Repetition of memorization at home greatly helps smooth rote children, based on evaluations from children's teachers who routinely repeat memorization at home much faster mastery of memorization. For this reason, the tahfish program at MARTABA Al-Makki Pekanbaru involves parents actively in the learning process, especially at home. Parents are often given seminars on memorizing the Qur'an in the form of parenting school activities.

Based on the results of interviews and learning outcome documents obtained information about the results or out put learning at MARTABA Pekanbaru that 80% of students are able to achieve the target of memorization of the Qur'an. While the rest although not yet able to complete the memorization, but the achievement of memorization has reached 90% of the target that has been set. In addition, the formation of good habits in children in religious activities, such as praying, telling the truth, closing aurat, and knowledge of religious teachings is also successfully instilled in children.

Based on the description of the results of the above research, it can be understood that early childhood education in memorization activities of the Qur'an (Tahfizul Qur'an) is very closely related to the development and soul of religion in children because in memorization activities are related to aspects of child development. Moreover, the memorization activity is carried out programmatically in the form of education that is carried out continuously and has certain achievements as carried out at MARTABA Al-Makki Pekanbaru. Referring to the National Association for the Education Yong Children (NAEYC) states that early childhood education is education for children who have an age range of zero to eight years. So that early childhood has development achievement targets that include religious and moral aspects, gross motor physique, fine motor, cognitive, language, and emotional social (Wiyani and Barnawi in Dacholfany and Hasanah, 2018).

In Islam the values of belief in the Qur'an as a holy book are fundamental and absolute. According to Glock and Verbit (in Ramadan, 2018) beliefs about the Qur'an in religiosity fall into the ideological dimension. Among the forms of education of ideological values in the Qur'an other than by believing it is to memorize it in accordance with the rules of reading (tajwid and makhrijul letters) that are good and correct. In the program of learning activities tahfizh must be able to facilitate aspects of development and stimulate the development of the child's religious soul because part of the child's time is spent at MARTABA Al-Makki Pekanbaru to follow the learning process of tahfizh Qur'an.

To reconcile the aspects of child development in MARTABA Al-Makki Pekanbaru as well as aspects of child development conveyed by Wiyani and Barnawi (in Dacholfany and Hasanah, 2018) include the following:

First, the religious and moral aspects are facilitated by the education of the values of belief in faith in Allah, worship activities, sweetening the Qur'an, and habituation of worship and noble morals in everyday life. In particular, the learning activities carried out at MARTABA Al-Makki Pekanbaru are in the form of internalization of values about sweetening Allah Almighty (tawhid), imitating and loving the Prophet, sweetening the Qur'an as a holy book, instilling values of adab and noble morals (religious moral values), and also planting values to appreciate the work of civilization in the form of utilizing audio visual media for educational facilities. According to Wiyani and Barnawi (in Dacholfany and Hasanah, 2018) these values are targets that must be instilled early on in children. Zainu (2014) and Suwaid (2009) asserted that these forms of education are forms of religious education from an early age that can foster Islamic personality in children. Because in the activity of memorizing the Qur'an according to Hidayah (2017) in addition to remembering and recording the readings, there is also education to discipline themselves by reading the Qur'an according to tajwid, as well as education to apply the noble values of the Qur'an into everyday life.

Second, facilitation of the achievement of targets of aspects of children's gross motor development is carried out by providing play facilities such as prosotans, seesaws, titian boards, swings, and spider webs and learning activities there are light exercises carried out such as jumping, running on the spot, and stretching. These game tools are included in the type of Educational Game Tools (APE). Based on the results of Hijriti research (2017) it was stated that in games there is an element of education that is very beneficial for developing children. The nature of the game for children should be simple and easy to apply and use only a few skills. In the MARTABA Al-Makki Pekanbaru program, flexible gross motor facilitation can be done in memorizing the Qur'an, even some kassar motor activities such as stretching limbs, running on the spot, and jumping are done while memorizing with the aim of restoring the child's focus in learning.

Third, to facilitate aspects of fine motor development in learning activities children are taught to point to the letters of the Qur'an using the Utrujah method, namely pointing at letters using a pointer in the form of skewers. When pointing at the child is directed to point the letter directly at the letter read when memorizing the Qur'an. To facilitate the development of fine motor children can be done in various ways such as Tanto and Sufyana research (2020) which explains that in the traditional game art of Tata Sungging there are many activities that are able to stimulate children's fine motor development by making wayang kulit handicrafts. Maghfuroh and Putri (2017) in their research also suggested that finger painting activities (drawing directly with the hands) can stimulate children's fine motor development. Both studies show that hand skills activity is one part of the fine motor aspect that can be stimulated by activities that empower the use of hand activities, including the practice of pointing at letters read when memorizing or reciting the Qur'an. Because pointing letters precisely at the sentence read requires skill, concentration, and balance of hand gestures.

Fourth, in facilitating aspects of language development when reading and memorizing the Qur'an, children are actually learning a language, namely Arabic. That is, by memorizing the Qur'an every day children can learn many words by saying and memorizing verses of the Qur'an. Fitri and Rezeki (2019) in their research suggest that Iqra's learning activities are activities that can stimulate early childhood language development, because by learning Iqra' children become better and more active and Iqra's learning is able to develop children's language, because it allows children to learn to understand and control themselves and indirectly they learn to develop knowledge about phonological systems, syntax, semantics and pragmatic systems. That is, the learning activities of tahfizh Qur'an contain learning about the language system that children learn and get used to every day. Stimulation of language development by memorizing the Qur'an is carried out in a disciplined manner following the makhrijul letters and tajwid which are good and correct. This will certainly further help children to be able to speak well and precisely in accordance with the phonological, syntactic, semantic, and pragmatic systems in language.

Fifth, in facilitating cognitive development during the process of memorizing the Qur'an children learn to record information in the form of verses of the Qur'an, then store it in memory, and recall it

again with muraja'ah activities. According to experts, the process is called a memory system that is integrated with the short-term memory work system and the long-term memory work system (Solso, in Bhinnety, 2015). Based on the results of wahyuningsih, Hasibuan and Hasanah (2020) research that students who undergo the Qur'anic tahfidz program experience improved cognitive development. The more students memorize the Qur'an the more cognitive development increases. Thus, the activity of memorizing the Qur'an is one of the effective activities to stimulate children's cognitive development. Even according to research Hady, Wahyuni, and Purwaningsih (2012) muratal therapy of the Qur'an is more effective in improving children's cognitive development than classical music therapy. In the study, children only listen to the Qur'an, do not participate in reading or memorizing, that alone has been able to stimulate children's cognitive development. Especially with memorization that includes a high-level memory work system (i.e.; encoding / receiving information, storage / storing information, and retrieval / recalling information) related to short term memory (STM) and long term memory (LTM), of course this is more effective when applied in stimulating children's cognitive development.

Sixth, the facilitation of emotional social development is carried out with motivational activities in the form of stories of prophets and pious people, ending love for parents and the Qur'an, and the cultivation of Islamic adab values implemented in children's daily lives while in school. According to the results of research Rokhmiati and Purnamasari (2018) by reading the Qur'an can increase soft skills to improve social intelligence. The same thing was also revealed in Sholina and Mukti 's research (2020) which found that the level of emotional intelligence of students who memorized the Qur'an was very high, which was 63.33%. Based on these two studies, it can be understood that the Qur'anic learning activities carried out by MARTABA Al-Makki Pekanbaru are very useful for improving children's emotional social intelligence, coupled with learning about stories that can arouse emotional and Islamic adab values that lead to a child's pure and subtle feelings.

In addition to facilitating the six aspects above, researchers also found among the benefits of learning tahfizh Qur'an for early childhood development. As Muzammil (2013) said there are several conditions and pillars of the Qur'an that must be fulfilled by people who want to memorize the Qur'an, namely; a) have followed or passed the Qur'anic tahsin program; b) have the intention of being renewed; c) there is a guiding teacher; d) there is time reserved for memorization and royal 'ah (repeating) memorization. All these conditions and pillars are carried out during the tahfizh learning process at MARTABA Al-Makki Pekanbaru. These requirements and pillars are factors that are able to support the development of the child's religious soul into an honest person, close the aurat, perform prayers, discipline, have knowledge of religion, and have full awareness (mindfulness) with sincere intentions to God, and self-control (self control) in memorizing and repeating which is done continuously. According to the results of Evanytha and Kabat Zin's research (in Fourianalistyawati, Listiyandini, and Fitriana, 2016) that mindfulness is an important factor that can improve the quality of healthy life in someone. While self-control according to Auliya (2014) is an important factor that can hold a person from doing bad behavior.

The religious soul of the child can also be educated by providing knowledge and understanding of the noble values that must be possessed by a memorizer of the Qur'an. According to Muzammil (2013) the noble values that must be possessed by the memorizer of the Qur'an are; First, the awareness of memorizing the Qur'an is a very high hidayah Allah Ta'ala for it to maintain the hidayah; Second, the essence of memorizing the Qur'an is to prepare yourself as much as possible to read the Qur'an; Third, respect yourself and be grateful every time you manage to memorize verse by verse from the Qur'an even though it feels very little; Fourth, the success of memorizing the Qur'an is not determined by the sooner or later acquisition of memorization, but is largely determined by the ability to memorize and maintain memorization; Fifth, always keep yourself tied to the environment of the memorization of the Qur'an. These noble values are internalized in the tahfizh learning process at MARTABA Al-Makki Pekanbaru to children with activities that teach children to follow the Qur'an early and involve the active role of parents in Qur'an motivation parenting activities that are routinely held by the management. The application of these values certainly helps in the formation of a good personality in

the child and is also able to form parenting patterns that are integrated with the goals of learning the noble Qur'an.

Then researchers also found that the process of learning tahfizh Qur'an at MARTABA Al-Makki Pekanbaru is a process to form habits (habituality). According to Cahyaningrum, Sudaryanti, and Purwanto (2017) habituation is very important to do early because it will form and develop good habits in children from an early age. Habituation activities will not hinder the development of children, because habits mean doing happily without the target charged for the accustomed thing. In tahfizh learning activities at MARTABA Al-Makki Pekanbaru children are accustomed to liking, membersamai, and loving the Qur'an so that the memorization process does not become a burden. The targets of memorization are as motivation for children in memorization because if they do not reach the target the child is not given punishment (punishment). Conversely, if the child reaches his rote target will be given a reward (award).

In addition to the above forms of psychological facilitation, the learning program at MARTABA Al-Makki Pekanbaru also facilitates aspects of child development by paying attention to nutritional intake from food and beverages for their students. This is done by getting used to children eating milk, dates, honey, bread, and other healthy foods every day during classroom learning. According to Wiekke O (in Gunawan, Fadlyana, and Rusmil, 2011) in the growth and development of children require nutrients so that the growth and development process runs well.

4. CONCLUSION

Based on the description of the results and discussions above, it can be concluded that tahfizh education in early childhood organized by MARTABA Al-Makki Pekanbaru can be used as a model in the implementation of tahfizh learning for children from an early age. The tahfizh education program carried out in general has been able to facilitate aspects of development and cultivate the spirit of early childhood religion with the principle of habituation (habituality) that can form Islamic personality values and quality children's lives early on, such as personal ability to self-control and have full awareness (mindfulness). Tahfizh education is carried out not only focusing on the development of children's religion, but already covers all aspects of child development, including the child's physical development. So that the tahfizh education program at MARTABA Al-Makki Pekanbaru can be further researched from various scientific perspectives to be developed optimally as a model of tahfizh education for early childhood.

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