



IMPLEMENTATION OF THE TABARAK METHOD IN MEMORIZING THE QUR'AN FOR EARLY CHILDHOOD CHILDREN

Sri Warni¹, M Ridwan Yusuf Alhamzy², Sukma Wahdana³

¹STAI Pengembangan Ilmu Al-Qur'an Sumbar, Indonesia

²Aljamiatul Asmariyatul Islami Libya, Tripoli

³STID Mohammad Natsir Jakarta, Indonesia

✉_Sriwarni771@gmail.com *

Article Information:

Received October 15, 2024

Revised November 28, 2024

Accepted December 19, 2024

Keywords: *Interpersonal communication, Teachers, Students, Learning Interests, Reading the Qur'an.*

Abstract

Early childhood children who can memorize the holy verses of the Qur'an Juz 30 in 3-4 months, this makes researchers interested in researching more deeply about how the Tabarak method is in memorizing the Qur'an. This study aims to determine the implementation of memorizing the Qur'an at the Tahfizh Center Darul Hufazh Padang City. This study uses a qualitative descriptive method. Data sources were taken from ten informants through in-depth interviews selected using purposive sampling techniques, all informants were students, foundation heads, and teachers of the Tahfizh Center Darul Hufazh Padang City. All interview results were then analyzed thematically using Nvivo 12 qualitative analysis software. Data collection techniques used were observation, interviews, and documentation. All data were analyzed using the Miles and Huberman analysis technique. The results of the study showed that there were 4 points discussed in the implementation of the Tabarak method in memorizing the Qur'an for early childhood children at the Tahfizh Center Darul Hufazh, Padang City, namely: i) Planning the Tabarak method in memorizing the Qur'an for early childhood children at the Tahfizh Center Darul Hufazh, Padang City. ii) Implementation of the Tabarak method in memorizing the Qur'an, iii) Evaluation of the Tabarak method in memorizing the Qur'an for early childhood children at the Tahfizh Center Darul Hufazh, Padang City, iv) Supporting and Inhibiting Factors of the Tabarak method in memorizing the Qur'an for early childhood children at the Tahfizh Center Darul Hufazh, Padang City. It is hoped that parents will always provide support and motivation to support the process of memorizing the Qur'an. For further researchers, this study can be used as initial data to study this problem in different contexts and issues.

How to cite:

Sri Warni, M Ridwan Yusuf Alhamzy, Sukma Wahdana (2024). Implementation Of The Tabarak Method In Memorizing The Qur'an For Early Childhood Children, 5(2), 56-65.

INTRODUCTION

Etymologically, the Qur'an comes from the word *qara-a*, *yaqra-u*, *qirā'atan* or *qur-ānan* which means to collect (*al-jam'u*) and collect (*al-dhammo*) letters and words from one part to another regularly. It is called the Qur'an because it contains the essence of all the books of Allah and the essence of knowledge. The Qur'an is the word of Allah SWT which was revealed to the Prophet Muhammad SAW who did not know how to read and write at his time, the Arab nation was mostly illiterate so that they did not know paper as a writing tool like today. (Daulay, 2022; Hasibuan, 2020; Sari & Alfatah, 2021; Yusuf, 2024.)

Every time a prophet received a revelation he always memorized it and wrote it on a stone or date palm stem. Seeing how noble the position of the Koran is for a high position in Islam. Memorizing the Koran is a very noble activity before Allah SWT. Memorizing the Qur'an is very different from memorizing a dictionary or book, in memorizing the Qur'an you must be correct in recitation and fluent in reciting it, because memorizing the Qur'an is a command from Allah and His Messenger which definitely contains benefits for the Islamic community. both benefits in this world and in the hereafter. (Achmad et al., 2021; Arini & Widawarsih, 2022)

The Qur'an is the first and main source of Islamic teachings according to the beliefs of Muslims and its truth is recognized by scientific research. The Qur'an is a holy book that contains the words/revelations of Allah, which were conveyed by the angel Gabriel to the Prophet Muhammad as the messenger of Allah gradually which aims to be a guide for Muslims in their lives and lives in order to obtain prosperity in the world and in the hereafter. (Julyani et al., 2024; Sayuti, 2023; Sholehah & Arif, 2024.)

Memorizing the Qur'an is a very praiseworthy and very noble act, people who study the Qur'an, read or memorize the Qur'an are chosen people who have been chosen by Allah to receive the inheritance of the holy scriptures. Al-Qur'an, as well as memorizing the Al-Qur'an are habits and characteristics of people who are given knowledge. (Arini & Widawarsih, 2021; Rahmad & Kibtiyah, 2022; Rosyid, 2022; Syarifuddin & Baso, 2022)

Memorizing the Qur'an is also a means of sharpening the brain, sharpening memory, as well as an antithesis to the boredom of reading the Qur'an. Memorizers of the Qur'an are currently widely found, ranging from children, teenagers, to adults. There are those who work as police officers who are able to memorize the Qur'an, there are those who work as teachers who are able to memorize the Qur'an, there are those who are still in elementary school who have also begun to memorize the Qur'an, such things prove that memorizing the Qur'an is not a matter of age and profession, memorizing the Qur'an is also not a difficult matter. (Dahani et al., 2022; Furqon, 2024; Hasanah et al., 2024; Stiawan et al., 2020).

Allah SWT made it easier to understand the Qur'an, among other things, by revealing it little by little, repeating its explanations, providing a series of examples and metaphors concerning abstract matters with something tangible through choosing the language that has the richest vocabulary and is easy to pronounce and understand, popular, feels beautiful to the heart of the listener and is in accordance with the natural human reason so that there is no confusion in understanding its message. (Afni, 2023; Amirudin & Tabroni, 2022; Nardawati, 2021; Surasman, 2020)

The Qur'an is a very extraordinary gift. Early age is the most ideal age to memorize the Qur'an. Early age is usually called the golden age for growth, both in terms of motoric and cognitive. Early childhood education is the first and main foundation in the development of a child's personality, both in terms of character, physical abilities, cognitive, language, art, social emotional, spiritual, self-discipline, self-concept, as well as independence and the five senses. (Nurdin, 2021; Oktaviani et al., 2021; Sudarti, 2020)

Early childhood education is the first and main foundation for a child's personal development, both in terms of character, physical abilities, cognitive, language, art, social

emotional, spiritual, self-discipline, self-concept, as well as independence and the five senses. . (Fatimah & Yulianingsih, 2020; Rahmi & Chairul, 2021)

According to Daniel W. Bloom, human brain growth is around 50% at the age of 0-5 years, 30% at the age of 5-8 years, and 20% at the age of 8-50 years. So from this statement we can teach children to memorize the Qur'an as early as possible because memorizing the Qur'an at a toddler age will be more attached and durable in the child's memory than memorizing at an adult age. (Salman et al, 2024; Sediyono et al., 2022)

Teaching children to memorize the Qur'an from an early age is highly recommended in Islam. As parents or teachers, we must also understand the same abilities, especially in terms of memorizing, there are children who are slow and also children who are fast in memorizing. So in this case, the right method is needed in teaching children to memorize the Qur'an. If we pay attention, nowadays, the method of memorizing the Qur'an for early childhood has been found a lot. Such as the Talqin method, the Movement and Gesture method, and the Ummi method. . (Latifah, 2021; Maharani & Izzati, 2020)

The memorization process using the Tabarak method consists of 7 levels. This method was inspired by Kamil el-Laboody's experience in guiding his son named Tabarak. Initially, the child was listened to more by both the ustadzah and his parents or murattal. One verse can be repeated up to 3 times which is played 20 times and the child is asked to listen carefully and see how the ustadzah or parents pronounce each word. In memorizing the Tabarak method, initially Kamil el-Laboody applied this method to his three children, namely (Tabarak, Yazid and Zeenah) who at that time, were not yet able to memorize the Qur'an by reading it. . (Herma & Kusyairy, 2020; Mujahidah et al., 2022)

The reading of the Qur'an was only listened to while being introduced to the letters and harakat of the Qur'an starting from short surahs or juz 30. At that time at home he was mentally qinqaning the surahs to Tabarak, after the children were asked to memorize the surahs. which he had memorized. If Tabarak succeeds in memorizing his surah, his parents will give him a gift that Tabarak likes. Apart from that, there are special foods in the form of milk, honey and dates to maintain stamina. That's how Kamil el-Laboody and his wife teach the Koran to their children. (Herma & Kusyairy, 2020)

This method is also a method of memorizing the Qur'an for children of an early age which is able to break the world record because it has broken the world record for having produced the youngest hafidz of the 30 Juz Qur'an in the world, namely when the child was 4.5 years old. (Darni & Mursyida, 2020; Lubis et al., 2023; Rohmah et al., 2022)

METHODS

This research is a descriptive qualitative research. Descriptive qualitative research can explain data in the form of oral and written from social events. Descriptive method is a method in researching a group of people, an object, a condition, a system of thought or a class of events in the present. In this study the author uses a qualitative approach through qualitative with descriptive analysis of the Tabarak method in memorizing the Qur'an for early childhood. (Lestari & Mustika, 2021; Syahrizal & Jailani, 2023)

Research informants are people who are used to provide information about the conditions and problems of the research. Informants are people who really know the problems to be studied. (Sulfiani, 2021; Suriani & Jailani, 2023) The use of data in a study must be accurate data. To obtain accurate data, an adequate data collection technique is needed. The techniques used in data collection in this study are observation, interviews and documentation. The technique of data validity, credibility (truth value) and extended participation means that the research remains in the research field until data collection saturation is achieved. If this is done, it will limit interference from the impact of research on the context, limit research errors (biases), and compensate for the influence of unusual events. Extended participation also requires researchers to go to the location and for a long

enough time to detect and account for distortions that may contaminate the data. (Jailani, 2023; Litik & Argarini, 2023; Mayestika & Hasmira, 2021)

Triangulation is a data validity checking technique that utilizes something else, outside the data, for checking purposes or as a comparison to the data. The most widely used triangulation technique is checking through other sources. Denzim distinguishes four types of triangulation as checking techniques that utilize the use of sources, methods, investigators and theories. (Pratiwi et al., 2021; Wiyanto, 2021; Ziliwu et al., 2022)

Data analysis in this study was carried out using qualitative descriptive analysis, namely describing the problems that occur in the field according to the facts obtained through observation, interviews and documentation. (Alfansyur & Mariyani, 2020; Kurniawan & Wijarnako, 2023)

Data collection techniques are carried out in steps, data collection is to search, record, and collect all data objectively according to the results of observations and interviews in the field. Data reduction is to select data that is in accordance with the research so that it can provide a sharp picture of the results of observations, making it easier for researchers to find the data obtained when needed. (Astuti et al., 2020; Neta et al., 2023)

Data display (data presentation) is presenting data in the form of groups, organizations or other forms of presentation so that the data can be better mastered and its figure can be seen more completely. This is similar to making tables or diagrams in qualitative research. Conclulation (drawing conclusions) is the initial conclusion put forward is still temporary. The initial conclusion put forward is still temporary, and will change if no strong evidence is found to support it in the next data collection stage. However, if the conclusion put forward in the initial stage is supported by valid and consistent evidence when the researcher returns to the field to collect data, then the conclusion put forward is a credible conclusion. . (Anomeisa & Ernaningsih, 2020; Sobarningsih et al., 2019.)

RESULT AND DISCUSSION

Learning planning is a systematic planning that includes learning needs analysis, formulation of learning objectives, development of teaching materials, and development of evaluation in an effort to achieve the expected learning objectives. According to Abdul Majid, planning is determining what will be done, planning contains a series of broad decisions and explanations of objectives, determining policies, determining programs, determining certain methods and procedures and determining activities based on daily schedules. Based on the results of observations and interviews at the Tahfiz Center Darul Hufazh Padang City in determining the planning has been prepared with the existence of a curriculum, RPP, teaching materials, learning resources, learning assessments, learning objectives, and learning methods. This is in line with the guidelines for implementing the Tabarak method, namely the Tabarak method is one of the methods of learning to memorize the Qur'an and read the Qur'an that has been arranged practically and systematically, so that it can make it easier for everyone to learn and memorize the Qur'an. One of the advantages of the Tabarak method is that children who have memorized the Qur'an can repeat their memorization every day by listening to the murottal of the verses of the Qur'an. Implementation of learning is the process of realizing teaching planning to achieve the planned learning objectives. According to Law No. 20 of 2003, implementation of learning is the process of interaction between students and educators and learning resources in a learning environment. Implementation of the Tabarak method for Memorizing the Qur'an for Early Childhood at the Darul Hufazh Tahfiz Center in Padang City which is carried out in groups. In memorizing the Qur'an, the teacher will play the murottal of the verses of the Qur'an, murojaa'ah the verses of the Qur'an together, then mentally read the verses of the Qur'an and the children memorize by repeating the reading until the verses are completely memorized. If there are still mistakes in memorizing, the

teacher will help exemplify which reading is correct. This is in line with the opinion of Kamil el-Laboody who said that the nature of the Tabarak method is to combine the talqin method, listening to recordings of murottal verses of the Qur'an. It begins with using the talqin method which teaches children to memorize the Qur'an with this method by first reading the verse to be memorized repeatedly until the child masters it. After mastering it, then move on to the next verse, then continue by listening to the murottal of the sheikhs who have proven the quality and reading of the Qur'an and their scientific sanad. As the results of the researcher's observations that learning to memorize the Qur'an with the Tabarak method at the Daril Hufazh Tahfizh Center in Padang City can be said to be effective and there is an additional dhuha prayer activity carried out during break time.

Evaluation is the determination of a program and the determination of the achievement of a program's objectives. Evaluation is a form of testing system in learning skills to determine how far children have mastered the memorization that has been set in learning. According to Kadek Ayu Astiti, evaluation is an identification activity to see whether a planned program has been achieved or not, is valuable or not, and can also be used to see the level of efficiency of its implementation. Evaluation of the Tabarak method in memorizing the Qur'an for children in the form of muroja'ah memorization activities carried out at the time of closing learning, all children together recite the verses that have been memorized. Evaluation is also carried out in the middle of the semester and at the end of the semester. The criteria assessed in the evaluation are the fluency of memorization, makhori'ul huruf and the number of children's memorization using mutabaah memorization of the Qur'an. Every learning process will certainly present problems and supports that affect the progress of learning. The supporting and inhibiting factors of the Tabarak method in memorizing the Qur'an for children after early age at the Tahfizh Center Darul Hufazh in Padang city are support from parents. Success in memorizing the Qur'an is certainly inseparable from the involvement and participation of parents. Good communication between the ustadzah and parents can support the child's memorization process. This is in line with what was expressed by Dedi Umbara that the supporting factor for memorizing the Qur'an is that the tahfizh house cooperates with parents, which is related to the child's development, the child's activities when at home so that it makes it easier for the tahfizh house to implement activities in memorizing the Qur'an. With the support of parents, children will be more enthusiastic in memorizing the Qur'an. The supporting factor from the teacher is to provide motivation to children by telling Islamic stories and motivational words to children so that children remain enthusiastic in memorizing the Qur'an. While the factors of facilities and infrastructure, environmental factors, are adequate, indicated by the child's comfort when in a room with adequate facilities. In memorizing the Qur'an, the age of the child is one of the drivers of success in memorizing the Qur'an. With a young age, children can easily grasp what they have just learned. While the inhibiting factor of the Tabarak method in memorizing the Qur'an for early childhood children at the Tahfizh Center Darul Hufazh, Padang City is the lack of support from parents in repeating the memorization of the Qur'an for children when they are at home. The role of parents is very important because support and roles are needed and determine the success of the child. However, not all parents provide support to their children. Because the lack of motivation from those closest to them or from the family will be one of the inhibiting factors for the memorizer himself.

CONCLUSION

The planning of the Tabarak method in memorizing the Qur'an for early childhood children at the Darul Hufazh Tahfizh Center in Padang City in achieving the goal of memorizing the Qur'an is carried out in accordance with the established guidelines in the form of the Tabarak method curriculum that has been implemented since 2018, which is used as a benchmark in making RPP. The lesson implementation plan (RPP) is made by the ustadzah who teaches early childhood tahfizh (TAUD) which contains the process of activities, the material taught that will be carried out when the tahfizh activity takes place. The implementation of the Tabarak Method in memorizing the Qur'an for early childhood children at the Darul Hufazh Tahfizh Center in Padang City is carried out every Monday to Friday from 08.00 to 12.00. Learning to memorize the Qur'an begins with children listening to the murottal of the verses of the Qur'an, while listening to the murottal the ustadzah follows and corrects the child's reading. In the second hour, the female teacher opens the lesson by praying together starting from Surah Al-Fatihah and a prayer before studying. Then the children muroja'ah the verses that have been memorized, in the middle of the lesson the female teacher does icebreaking so that the children can focus again. After murpjaah, the female teacher mentally recites the verses that will be memorized. The memorized verses are recited in sections and then combined. When reciting, the children will be assisted by the female teacher. At 09.00-10.00, deposit and muroja'ah, then at 10.00 the children take a break and eat together. Then at 10.30, Dhuha prayer, and at 11.00-12.00 the children take turns reading Iqra' and again listening to the murottal of the continuation of the verses that will be memorized tomorrow, then closing with a prayer together. Evaluation of the Tabarak method in memorizing the Qur'an for early childhood children at the Tahfizh Center Darul Hufazh, Padang City is seen from the children's mutabaah book by seeing the limits of the child's memorization, then by reviewing the memorization of the Qur'an at the time of closing the lesson and once a week. For the assessment of children's memorization, namely from the implementation of exams conducted weekly, mid-semester and final semester exams. The aspects that are considered in the assessment are the amount of memorization, fluency and makhorijul huruf.

Supporting factors for the Tabarak method in memorizing the Qur'an for early childhood children at the Tahfizh Center Darul Hufazh, Padang City are support from parents in the form of guidance and assistance when the child is at home. Support from teachers in the form of motivations that can raise children's enthusiasm in memorizing the Qur'an, and other supporting factors in the form of a conducive environment, adequate facilities and infrastructure, and the age of children who are still in the growth and development stage so that it is easier to memorize the Qur'an.

Inhibiting factors of Tabarak method in memorizing Al-Quran for early childhood children in Tahfizh Center Darul Hufazh Padang City are lack of support from parents because of their busy daily activities, so that when the child is at home the parents do not check how far their child's memorization is and there is no repetition or muroja'ah which can cause children to have difficulty memorizing Al-Quran

Example:

This study has succeeded in revealing four motivations of students in choosing Islamic religious teacher education majors in college. Indeed, for a prospective teacher, the motivational aspect is very important, because this profession has a great responsibility in building civilization and educating the nation's children, because teachers are a noble profession. Because there are only two jobs in this world, the first is to be a teacher and the second is a job other than the teacher himself, because everything begins and begins with a teacher and there is no other job in this world without learning from a teacher. At least this study can be used as a basis and reference for subsequent researchers to examine this problem in different contexts and issues.

REFERENCES

- Achmad, Z. A., Rukajat, A., & Wahyudin, U. R. (n.d.). Pengaruh Metode Talaqqi terhadap Peningkatan Kemampuan Menghafal Al-Qur'an Peserta Didik Kelas Al-Qur'an TPQ Darussalam. *Al-Afkar, Journal For Islamic Studies*, 282–301. <https://doi.org/10.31943/afkarjournal.v5i1.230>
- Afni, S. A. (n.d.). Al-Quran Sebagai Sumber Ilmu Pengetahuan. *Al-Murabbi: Jurnal Pendidikan Islam*, 1(1), 97–112.
- Alfansyur, A., & Mariyani, M. (n.d.). Seni mengelola data: Penerapan triangulasi teknik, sumber dan waktu pada penelitian pendidikan sosial. *Historis: Jurnal Kajian, Penelitian Dan Pengembangan Pendidikan Sejarah*, 5(2), 146–150. <https://doi.org/10.31764/historis.v5i2.3432>
- Amirudin, M., & Tabroni, I. (n.d.). Improving of Tahsin Al-Qur'an for Children. *Jurnal Pengabdian Masyarakat Bestari*, 1(8), 759–768.
- Anomeisa, A. B., & Ernaningsih, D. (n.d.). Media pembelajaran interaktif menggunakan powerpoint VBA pada penyajian Data berkelompok. *Jurnal Pendidikan Matematika Rafflesia*, 5(1), 17–31 10 33369 5 1 10635.
- Arini, J., & Widawarsih, W. W. (n.d.-a). Strategi dan Metode Menghafal Al-Qur'an di Pondok Tahfidz Darul Itqon Lombok Timur. *Jurnal Penelitian Keislaman*, 17(2), 170–190.
- Arini, J., & Widawarsih, W. W. (n.d.-b). Strategi dan Metode Menghafal Al-Qur'an di Pondok Tahfidz Darul Itqon Lombok Timur. *Jurnal Penelitian Keislaman*, 17(2), 170–190. <https://doi.org/10.20414/jpk.v17i2.4578>
- Astuti, D. I., Saraka, S., Winarti, H. T., Lukman, A. I., & Mustangin, M. (n.d.). Analisis pemberdayaan perempuan berbasis keterampilan budidaya tanaman hidroponik. *Masyarakat Madani: Jurnal Kajian Islam Dan Pengembangan Masyarakat*, 7(2), 52–64. <https://doi.org/10.24014/jmm.v7i2.17262>
- Dahani, S., Febriyani, R., & Arifin, Z. (n.d.). Upaya Meningkatkan Kemampuan Berpikir Kritis Melalui Model Pembelajaran Discovery Learning Pada Siswa Kelas VII MTS Swasta Al Ma'arif Kecamatan Gebang. *Invention: Journal Research and Education Studies*, 34–47.
- Darni, R., & Mursyida, L. (n.d.). Implementasi Smart Learning dan Penguatan Kompetensi Guru Milenial Era Disrupsi di Kanagarian Lubuk Batingkok Kecamatan Harau Kabupaten 50 Kota. *JPKMI (Jurnal Pengabdian Kepada Masyarakat Indonesia)*, 1(4), 280–290.
- Daulay, I. S. (n.d.). I'jaz Al-Qur'an. *Al-Kaunyah*, 3(1), 1–15. <https://doi.org/10.56874/alkaunyah.v3i1.871>
- Fatimah, E. L., & Yulianingsih, Y. (n.d.). Kemandirian Anak Usia Dini dengan Penggunaan Media Film Animasi “Nussa dan Rara.” *Murbum: Jurnal Pendidikan Anak Usia Dini*, 1(2), 74–83.
- Fernando, I. T., & Rahman, R. (n.d.). Metode Tabarak Dalam Meningkatkan Kemampuan Hafalan Al-Qur'an Siswa. *KOLONI*, 3(3), 116–122.
- Furqon, M. (n.d.). Pembentukan Karakter Peserta Didik Melalui Pendidikan Agama Islam di Era Revolusi Industri 4.0. *QOSIM: Jurnal Pendidikan, Sosial & Humaniora*, 2(2), 48–63.
- Hasanah, L., Zahra, K. A., Awaliah, M. U., Fakhriyyah, B. H., & Kusmiratun, F. (n.d.). Konsep Belajar Anak Usia Dini Menurut Perspektif Umum dan Perspektif Islam. *JURNAL PAUD AGAPEDIA*, 8(1), 73–82.
- Hasibuan, U. K. (n.d.). Pemikiran Kontemporer Tafsir al-Qur'an di Indonesia: (Tinjauan Terhadap Buku Pesan-Pesan al-Qur'an Mencoba Mengerti Intisari Kitab Suci Karya Djohan Effendi. *Ishlah: Jurnal Ilmu Ushuluddin, Adab Dan Dakwah*, 2(2), 159–178. <https://doi.org/10.32939/ishlah.v2i2.17>
- Herma, T., & Kusyairy, U. (n.d.). Analisis Penerapan Metode Tabarak Menghafal Al-Qur'an Juz 30 Di Sekolah Tahfidz Al-Husna Balita Dan Anak Makassar.

- NANAEKE: Indonesian Journal of Early Childhood Education*, 3(1), 37–48.
- Jailani, M. S. (n.d.). Teknik pengumpulan data dan instrumen penelitian ilmiah pendidikan pada pendekatan kualitatif dan kuantitatif. *IHSAN: Jurnal Pendidikan Islam*, 1(2), 1–9 10 61104 1 2 57.
- Julyani, S., Alwi, M. K., Royani, I., & Mokhtar, S. (n.d.). PENGARUH INTENSITAS MENGHAFAAL AL-QURAN TERHADAP INDEKS PRESTASI KUMULATIF MAHASISWA KEDOKTERAN. *PREPOTIF: JURNAL KESEHATAN MASYARAKAT*, 8(2), 3226–3231. <https://doi.org/10.31004/prepotif.v8i2.31269>
- Kurniawan, T., & Wijarnako, B. (n.d.). Implementasi Proyek Penguatan Profil Pelajar Pancasila dalam menumbuhkan motivasi kewirausahaan pada siswa kelas VII SMP N 1 Kalikajar. *Jurnal Pendidikan Surya Edukasi (JPSE)*, 9(1), 1–23. <https://doi.org/10.37729/jpse.v9i1.2790>
- Latifah, N. (n.d.). Pembelajaran Al Qur'an Pada Program Tahfidz Balita dan Anak Usia Dini. *Journal of Instructional and Development Researches*, 1(1), 41–47.
- Lestari, A., & Mustika, D. (n.d.). Analisis Program Pelaksanaan Penguatan Pendidikan Karakter (PPK) Di Sekolah Dasar. *Jurnal Basicedu*, 5(3), 1577–1583. <https://doi.org/10.31004/basicedu.v5i3.912>
- Litik, B. S. Y., & Argarini, D. F. (n.d.). Eksplorasi Etnomatematika Pada Artefak Peninggalan Sejarah Di Kota Ntt. *Jurnal Ilmiah Matematika Realistik*, 4(1), 79–88. <https://doi.org/10.33365/ji-mr.v4i1.2668>
- Lubis, M. K., Nasir, M., & Santi, N. E. (n.d.). Efektivitas Metode Tabalak dalam Menghafal Al-Qur'an di Sekolah Dasar Internasional Tahfizh Qur'an Seruway. *Az-Zarnuji: Journal of Islamic Education*, 1(1), 83–98.
- Maharani, S., & Izzati, I. (n.d.). Pembelajaran Baca Tulis Al-Qur'an Anak Usia Dini. *Jurnal Pendidikan Tambusai*, 4(2), 1288–1298.
- Mayestika, P., & Hasmira, M. H. (n.d.). Artikel Penelitian. *Jurnal Perspektif*, 4(4), 519–530 10 24036 4 4 466.
- Mudina, S. (n.d.). Analisis Penggunaan Metode Tabarak dalam Menghafal Al-Qur'an Juz 30 di Markaz Tahfidz Balita Raudhatu Tilawatil Qur'an Dumai. *NANAEKE: Indonesian Journal of Early Childhood Education*, 5(2), 100–111.
- Mujahidah, M., Sunanik, S., & Hidayati, N. I. (n.d.). Penerapan Metode Tabarak dalam Menghafal Alquran Pada Anak Usia Dini. *Jurnal Tarbiyah Dan Ilmu Keguruan Borneo*, 3(1), 17–25.
- Nardawati, N. (n.d.). Peran Guru Pendidikan Agama Islam dalam Mengatasi Kesulitan Siswa Membaca Al-Qur'an di SDN 119/X Rantau Indah. *Jurnal Pendidikan Guru*, 2(2).
- Neta, Y. R., Natal, Y. R., & Wani, B. (n.d.). Evaluasi program pembinaan prestasi cabang olahraga futsal (studi pembinaan futsal di SMA Negeri 1 bajawa. *Jurnal Edukasi Citra Olahraga*, 3(1), 19–27. <https://doi.org/10.38048/jor.v3i1.1205>
- Nurdin, N. (n.d.). Penerapan Konsep Pembelajaran Inovatif dan Kreatif Melalui Pembelajaran Berbasis Edutainment dalam Pembelajaran di PAUD. *Murhum: Jurnal Pendidikan Anak Usia Dini*, 2(1), 56–67.
- Oktaviani, S., Priyantoro, D. E., & Hasanah, U. (n.d.). Penggunaan Media Plastisin Dalam Mengembangkan Motorik Halus Di KB Nurul Arif. *IJIGAE: Indonesian Journal of Islamic Golden Age Education*, 2(1), 31–53.
- Pratiwi, D. R., Purnomo, E., Wahyudi, A. B., & Saifudin, M. F. (n.d.). Menggali nilai karakter dalam ungkapan hikmah di sekolah dasar se-Karesidenan Surakarta. *Jurnal Fundadikdas (Fundamental Pendidikan Dasar)*, 4(3), 241–255. <https://doi.org/10.12928/fundadikdas.v4i3.4795>
- Rahmad, W. B., & Kibtiyah, A. (n.d.). Pembentukan Karakter Religius, Disiplin dan Tanggungjawab Melalui Kegiatan Tahfidzul Qur'an di SD Islam Roushon Fikr Jombang. *Attaqwa: Jurnal Ilmu Pendidikan Islam*, 18(2), 31–52. <https://doi.org/10.54069/attaqwa.v18i2.255>
- Rahmi, A. M., & Chairul, A. K. (n.d.). Analisis Manajemen Kurikulum PAUD di Taman Kanak-kanak Negeri Pembina Kecamatan Talamau Kabupaten Pasaman Barat. *Jurnal Pendidikan Tambusai*, 5(3), 11398–11403.

- Rohmah, S., Iman, F., & Muslihah, E. (n.d.). Implementasi Metode Pengembangan Muroja'ah dan Tahsin Pada Program Tahfidz Al-Qur'an dalam Upaya Mempertahankan Hafalan Al-Qur'an: Studi di Pondok Pesantren Daar El-Qolam 4. *TEACHING: Jurnal Inovasi Keguruan Dan Ilmu Pendidikan*, 2(3), 316–326.
- Rosyid, A. (n.d.). Pembentukan Karakter Peserta Didik Melalui Pendidikan Berbasis Al-Qur'an. *TADRIBUNA: Journal of Islamic Education Management*, 2(2), 76–89 10 61456 2 2 87.
- Salman, S., Rahmadani, F., Saputra, J. D., Udiyana, L. S. A., Maileni, N. P., Harahap, N., & Amalia, S. (n.d.). Strategi Menghafal Al-Quran di SD IT Tahfizh Al Makki. *Jurnal Pendidikan Tambusai*, 8(1), 11608–11618.
- Sari, S. S., & Alfatah, A. I. (n.d.). Nilai-nilai pendidikan tauhid perspektif syekh ahmad al-marzuki dalam kitab aqidatul awam. *Jurnal Islam Nusantara*, 5(1), 102–116. <https://doi.org/10.33852/jurnalnu.v5i1.243>
- Sayuti, M. A. (n.d.). Cahaya Al-Qur'an Untuk Manusia Modern. *Karimiyah*, 3(1), 23–38 10 59623 3 1 28.
- Sedyono, E., Hasibuan, Z. A., Setyawan, I., Harahap, E. P., & Darmawan, A. (n.d.). Analisa sistematis manajemen pengetahuan digital aplikasi berbasis kecerdasan buatan di universitas. *ADI Bisnis Digital Interdisiplin Jurnal*, 3(2), 97–109.
- Sholehah, N. R., & Arif, M. (n.d.). PERKEMBANGAN DAN FAKTOR-FAKTOR PENDORONG STUDI AL-QUR'AN. *At-Tajdid: Jurnal Pendidikan Dan Pemikiran Islam*, 8(1), 300–311. <https://doi.org/10.24127/att.v8i1.3375>
- Sobarningsih, N., Sugilar, H., & Nurdiansyah, R. (n.d.). Analisis implementasi standar proses pembelajaran guru matematika. *Prima: Jurnal Pendidikan Matematika*, 3(1), 67–84. <https://doi.org/10.31000/prima.v3i1.1054>
- Stiawan, W., Noperi, H., & Fatarib, H. (n.d.). Pelatihan Pengumandangan Adzan dan Iqomah di Masjid Al-Iman, Desa Pisang Baru, Kecamatan Bumi Agung, Kabupaten Waykanan, Lampung. *Lumbung Inovasi: Jurnal Pengabdian Kepada Masyarakat*, 5(1), 30–33.
- Sudarti, D. O. (n.d.). Mengembangkan kreativitas aptitude anak dengan strategi habituasi dalam keluarga. *Jurnal Al-Azhar Indonesia Seri Humaniora*, 5(3), 117–127.
- Sulfiani, A. N. (n.d.). Good Governance Penerapan Prinsip-Prinsip Good Governance dalam Pelayanan BPJS Kesehatan Di Kota Palopo. *Jurnal Administrasi Publik*, 17(1), 95–116 10 52316 17 1 59.
- Surasman, O. (n.d.). Sikap Dan Kebutuhan Manusia Terhadap Al-Quran. *Al Burhan: Jurnal Kajian Ilmu Dan Pengembangan Budaya Al-Qur'an*, 20(2), 250–262.
- Suriani, N., & Jailani, M. S. (n.d.). Konsep populasi dan sampling serta pemilihan partisipan ditinjau dari penelitian ilmiah pendidikan. *IHSAN: Jurnal Pendidikan Islam*, 1(2), 24–36 10 61104 1 2 55.
- Syahrizal, H., & Jailani, M. S. (2023). Jenis-jenis penelitian dalam penelitian kuantitatif dan kualitatif. *QOSIM: Jurnal Pendidikan, Sosial & Humaniora*, 1(1), 13–23.
- Syarifuddin, S., & Baso, S. (n.d.). Makna Menghafal Al-Qur'an Bagi Masyarakat. *Al-Tafaqquh: Journal of Islamic Law*, 1(1), 49–72. <https://doi.org/10.33096/altafaqquh.v1i1.18>
- Wiyanto, A. F. E. (n.d.). Analisis pencahayaan alami dan buatan pada ruang kantor terhadap kenyamanan visual pengguna. *Jurnal Patra*, 3(1), 33–42. <https://doi.org/10.35886/patra.v3i1.182>
- Yusuf, M. (n.d.). AL-HIKMAH DALAM AL-QURAN. Kumpulan Artikel Pendidikan Anak Bangsa (Kapasa): Jurnal Pendidikan. *Sosial Dan Humaniora*, 4(1), 1–13. <https://doi.org/10.37289/kapasa.v4i1.416>
- Ziliwu, S. H., Sarumaha, R., & Harefa, D. (n.d.). Analisis Kemampuan Koneksi Matematika Pada Materi Transformasi Siswa Kelas Xi Smk Negeri 1 Lahusa Tahun Pembelajaran 2020/2021. *Afore: Jurnal Pendidikan Matematika*, 1(1), 15–25. <https://doi.org/10.57094/afore.v1i1.433>

Copyright holder :

© Sobri, S., Alfajri, A., Mustafa, N. N. B., Az-zahra, D. W., Intan, N.

First publication right:

Nida Al-Qur'an: Jurnal Pengkajian Islam

This article is licensed under:

CC-BY-SA