

Application of Qur'an Education Methods in Increasing Understanding of the Qur'an in Early Childhood

Puput Nurhayati¹, Sutrisno², Tumbularani³

¹Early Childhood Islamic Education Study Program, Faculty of Tarbiyah and Teacher Training, UIN Sunan Kalijaga, Jl. Marsda Adisucipto No 1 Yogyakarta 55281, Indonesia. Tel. +62-274-540971, Fax. +62-274-519739.

Corresponding author

puputnurhayati9@gmail.com

Abstract: The application of effective Qur'anic education methods is very important to increase children's understanding of the contents of the Qur'an, educational methods that are easy for children to understand will make the educational process more enjoyable so that the knowledge gained will be absorbed directly by children. but the phenomenon that occurs today is that there are still many who are not fluent in reading the Qur'an and many are already fluent in reading the Qur'an but they only read it, they do not understand the content of the content verse by verse that has been read. This is because a person initially learns the Qur'an in an inappropriate way. This study aims to increase knowledge for teachers and parents on how to apply Qur'an education that is effective and can be easily understood among early childhood. This research uses a qualitative type of approach, this approach has a descriptive nature and is more likely to use critical analysis. The data collection method is carried out by observation, interviews and documentation. The results of this study show that RA. Labschool IIQ Jakarta has used several methods in implementing Qur'an education for early childhood including: Baghdadiyyah method, Abjadi method to train children to read and recognize hijaiyyah letter by letter, talaqqi method to maintain the quality of student reading, lecture or story method to know and understand the content in a surah in the Qur'an and the last is a habituation method such as doing murojaah together in the morning.

Keywords: Methods, Qur'anic Education, Early Childhood, RA. Labschool IIQ Jakarta.

Introduction

Early childhood is children under 6 years old. The government, through the national education system law, defines early childhood as children who are in the age range of 0-6 years (Tatminingsih et al., 2019). According to the limits used by the National Association for the Education of Young Children (NAEYC) and experts in general, early childhood includes children from birth to eight years of age. From birth to reaching the age of 6, a child is categorized as an early childhood (Zosh et al., 2022).

Education intended for early childhood is an effort in order to provide stimulus, nurture, provide guidance, and direct children to teaching and learning activities that can bring out a skill and ability in children in various ways. The teaching

and learning process conveyed to children is a form of stimulus provided by educators to students who are expected to continue to pay attention to the characteristics that exist at each stage of child development (Aprida & Suyadi, 2022)

Furthermore, in the 2003 Law concerning the National Education System Chapter 1 Article 1 Paragraph 14, it is emphasized that PAUD is a fostering effort given to children from birth to reaching the age of 6 years (Indonesia, n.d.), which is carried out by providing educational stimulus as an effort to support the growth and development of children in their physical or spiritual aspects, so that children have the readiness to enter the next level of education quoted from (Muhammedi, 2017). PAUD is one of the forms of education implementation whose emphasis is to lay the foundation for physical growth and development,

namely coordinating gross and fine motor skills, intelligence, namely religious behavior and attitudes, language and communication that are adjusted to the uniqueness and stages of early childhood development.

In the daily life of a Muslim, of course, it cannot be separated from the advice and what is taught by the Qur'an. In general, the Qur'an is interpreted as a book that contains the words of Allah SWT, a miracle revealed to the Prophet Muhammad PBUH through the angel Gabriel, written in a mushaf whose purity is always well maintained, and reading it is a deed of worship. The Qur'an is a sacred text in Islam which is a guide for humans in living life in this world and in the hereafter, and is the main source of Islamic religious teachings spread on this earth (Musta'an, 2021). A correct understanding of the Qur'an is a key to understanding the teachings of Islam, morals, ethics and so on.

The values described in the Qur'an, which are the same as those that have been taught by the Prophet and the previous people, Allah says in the Qur'an in surah Al-Anbiya' verse 25 which reads:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ

It means: "And we did not send an Apostle before you, but We revealed to him: That there is no god but Me, so serve yourselves to Me." (Q.S. Al-Anbiya' 25).

In the Qur'an, the messages of humanity have been explained. The point is that the Qur'an teaches humans to be honest, trustworthy, just, have mutual affection for every creature created by Allah, respect each other, and help each other. In addition, the Qur'an educates the human heart and intellect. The education of the heart itself is marked by dhikr, faith and righteous deeds. Meanwhile, intellectual education is all aspects of thinking, reasoning and research. Therefore, the Qur'an gives a reward to people who use their intellect to always contemplate the words of Allah.

However, the phenomenon that occurs today, there are still many who have not read the Qur'an fluently and many who have read the Qur'an fluently but they only read it, they do not understand the content of the verses that have been read. This is due to the fact that at the beginning a person learns the Qur'an in an improper way, for

example, a person learns the Qur'an from a teacher who is not correct in tajweed and the pronunciation of the makhorijul letters, so that the students follow the inappropriate reading until it becomes a habit. There are also mistakes in the selection of appropriate methods of education and teaching of the Qur'an, especially in the realm of early childhood Islamic education, so that it will result in difficulties in understanding the content contained in the Qur'an.

The Qur'an contains Arabic which is rich in meaning and profound meaning, This is in accordance with what has been explained in surah Az-Zukhruf verse 3 which reads:

إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

It means: "We have made the Qur'an in Arabic for you to understand. (Q.S. Az-Zukhruf: 43/03)."

The interpretation of the above verse is that Allah has made the Qur'an in Arabic and not in *Ajam* (foreign languages) because the first thing to be warned about is the Arabs so that they can easily understand the lessons and advice contained in it, and they can easily think about its meaning and meaning. Allah did not send down the Qur'an in *Ajam* so that there would be no reason for them to say how they could understand the content of the Qur'an because the language is not Arabic, our language, as Allah says:

وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ ۖ أَءَعْجَمِيٌّ وَعَرَبِيٌّ ۗ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشَفَاءٌ

It means: "And if We had made the Qur'an a reading in a language other than Arabic, they would have said, "Why are the verses not explained?" Is it proper (the Qur'an) in a language other than Arabic (the messenger), Arabs? Say, "The Qur'an is a guide and a healer for the believers. (Q.S. Fussilat/41: 44)

From the two verses above, it is explained that the Qur'an uses Arabic so that people can easily understand the content of the Qur'an. What is happening now is that most people find it difficult to understand the Qur'an because they have to delve deeper through interpretation first in order to understand it, but not everyone can interpret it, there are things that must be possessed as a mufasir. This often causes understanding the Qur'an to be a difficult task, especially for people

who do not speak Arabic and do not have in-depth knowledge of the context. So the right method is needed in the educational process, so that the education of the Qur'an can be in accordance with early childhood and the child can understand what has been taught to him, not only proficient in reading.

The educational methods used in teaching the Qur'an have a great impact on early childhood understanding. Effective methods can help children overcome difficulties in reading and understanding the text of the Qur'an (Supriadi, 2022). There are several educational methods developed by Islamic scholars and educators in teaching and understanding the content of the Qur'an, including the method of interpretation and understanding of the Arabic language, while for the teaching of reading the Qur'an spread in Indonesia, among others are the Baghdadi method, the Iqro' method, the Umami method, the Qiro'ati method, the Yanbu'a method and many more (Abror, n.d.).

Although there are several methods of Qur'an education spread across Indonesia, there are still many questions about the effectiveness of each of these methods in improving understanding of the Qur'an in early childhood which is still diverse. Therefore, it is necessary to conduct further research to evaluate and compare existing methods. This research is expected to contribute well and can be a guide for early childhood education institutions, especially in Qur'an education, in selecting and developing effective and efficient methods in accordance with the stages of early childhood in the implementation of Qur'an education.

Materials and Methods

Study area

The method used in this study is a qualitative method. According to Nasir, the descriptive qualitative method is research that describes a phenomenon that occurs in a real, realistic, actual and current (Rukajat, 2018). In this study, the researcher collected as much descriptive data as possible which will be poured in the form of a

report. With a descriptive qualitative approach, the data analysis obtained is in the form of words, images or behaviors and is not expressed in the form of numbers or statistics, but by providing an exposure or description of the situation and conditions studied in the form of a narrative description.

To collect the required data, this study was conducted in October-November 2023 in RA. Labschool IIQ Jakarta. The geographical location is located on Jl. Moh Toha No.31 RT/RW: 002/009, East Pamulang Village, Pamulang District, South Tangerang Regency, right in front of the Raudhatul Qur'an IIQ Jakarta mosque.

Data analysis

Some of the types of data taken in this study are population data, sample data, observation data, primary data and secondary data. The population data of this study are students of kindergarten B class and RA teachers. Labschool IIQ Jakarta. Meanwhile, the sample data taken by the researcher were two tahfidz teachers, two homeroom teachers of kindergarten B class and the principal of RA. Labschool IIQ Jakarta.

The data collection technique in this study has three stages, *the first* is the participatory observation technique where the researcher is directly involved in the activity being observed (Sari et al., 2022). The observation data used by the researcher is the process of implementing Qur'an education, educational strategies and methods used by teachers in improving the understanding of the Qur'an for early childhood and observing the classroom atmosphere in Qur'an education activities in RA. Labschool IIQ Jakarta via *video call* and *video conference zoom meeting*. *The second* is Interview techniques. The interview was conducted virtually using a *whatsaap video call* with the four respondents as homeroom teachers and tahfidz teachers of Kindergarten B RA. Labschool IIQ Jakarta. The researcher also interviewed the principal of RA. Labschool IIQ Jakarta as an additional information material to enrich the research results. *The third is* Documentation techniques. Documentation in the implementation of this study is used to complement the data taken by the researcher from the results of observations

and interviews that have been carried out by the researcher. The documents included in this study are in the form of archives such as the tahfidz curriculum and photos during Qur'an education.

Results and Discussion

Pendidikan Anak Usia Dini dalam Perspektif Pendidikan Islam

Early childhood education in an Islamic perspective is different from early childhood education in general. Early childhood education from an Islamic perspective aims to instill Islamic values in children from an early age. So that in the development of the next child will become a complete Muslim human being, who believes, does righteous deeds and is devoted to Allah Subhanahu Wata'ala. In addition, early childhood education from an Islamic perspective also has the principle of prioritizing the faith, guiding and actualizing the potential of students, and developing all potentials, both affective, cognitive and psychomotor potential.

In order to realize the implementation of early childhood education in order to achieve excellent or satisfactory results, educators, both teachers and parents at home, should always find and apply effective methods to be applied in the implementation of early childhood education. Educators should also determine education that is influential in preparing and helping early childhood growth, both mentally, morally, spiritually and ethically. By sourcing from the Qur'an and hadith, there are several Islamic education methods that can and should be applied to early childhood education activities. The methods in question are as follows:

1. Method by Example

The exemplary method is a method that is applied to realize educational goals by providing good examples to students so that they can develop both physically and mentally and have good and correct morals (Hanipah, 2016). Example makes a huge contribution to worship, morals, and arts education (Faridah & Sukhoiri, 2023). This opinion is in accordance with what is explained in surah Al-Ahzab verse 21 which reads:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ
وَذَكَرَ اللَّهَ كَثِيرًا

It means: "Indeed, the Messenger of Allah has been a good example for you (namely) for those who hope in Allah and the Day of Resurrection and who remember Allah much (Q.S. Al-Ahzab/33:21)".

From the above verse, it can be concluded that the Prophet PBUH, is an example that Muslims must follow. His example is expressed by *uswah hasanah*, which is a good and exemplary example and applied in early childhood education.

Exemplary in Islamic education is an influential and proven method in preparing and shaping the moral, spiritual, and social ethos aspects of children from an early age. This is because educators are the best figures in the eyes of students whose actions and manners, whether they realize it or not, will be the attention of children as well as imitated

2. Education with Training and Practice

In terms of education through practical training, the Prophet PBUH, as the first and main Islamic educator, has actually applied this method and it has turned out to give encouraging results for the development of Islam among the companions (Suradi, 2018). In many ways, the Prophet always taught it with his practical exercises, including; Procedures for purification, ablution, performing *Ṣalat*, Hajj and fasting.

3. Educate through games, singing, and stories

In accordance with his growth, early childhood is indeed fond of doing various games that are interesting to him (Surahman, 2018). In this regard, education through games is an interesting method applied in early childhood education. Of course, games are positive and can develop children's intellect and creativity. For toddlers, playing with their mothers certainly has more positive impacts because it facilitates communication between the two, is the best friend for them.

4. Educating with Targhib and Tarhib

Targhib is a promise that is accompanied by persuasion and making pleasure in something beneficial, enjoyment, or pleasure in the hereafter. Meanwhile, tarhib is a threat with torture as a result of committing sins or mistakes prohibited by Allah, or due to carelessness in carrying out obligations commanded by Allah (Sholeh, 2018).

This is an Islamic method of education that is based on the nature that Allah has given to humans.

5. Praise and Flattery

Undoubtedly, praise for a child has a very dominant influence on him, so it will move his feelings and senses. Thus, a child will rush to straighten out his behavior and deeds. His soul will be carefree and also happy with this praise to be more active. The Prophet as a human being who understands human psychology has reminded of praise that has a positive impact on the soul of a child, his soul will be moved to welcome and carry out the tasks given to him.

6. Instilling Good Habits

In an effort to provide education and help early childhood development, in addition to the development of intelligence and skills, it is also necessary to instill positive habits from an early age. Education by teaching and habituation is the strongest pillar for early childhood education, and the most effective method in shaping children's faith and straightening their morals, because this method is based on participation (Nabila et al., 2023). Undoubtedly, educating children by getting used to them from an early age is the most guaranteed to bring positive results, while educating and training after adulthood is very difficult to achieve perfection.

In addition to the methods applied in early childhood education, the following characteristics of early education that must be given to children are the first is the teachings of Islam. Islamic teachings can be broadly grouped into three, namely creed, worship, and morals (Elihami, 2021).

a. Faith education; The basics of faith must be continuously instilled in children so that every development and growth is always based on the right faith, even though early childhood is not yet worthy of being invited to think about the nature of God, angels, prophets, holy books, and the Hereafter, as well as qada and qadar, but at an early age children can already be given early education in the form of the names of Allah and His creation around them. also tells about the stories of the prophets or other things that can support the development of his intellect regarding religion.

b. Worship education; The system of worship should be introduced to children as early as possible and habituated in children. This is done so that in the future they will grow up to be truly pious people, and obediently carry out religious orders, such as inviting them to pray together to the mosque, teaching them to read the Qur'an or teaching them to do good to others and others related to matters of worship from the smallest possible so that their intellect can grasp them.

c. Moral education; In order to save and strengthen the Islamic faith of children, education must be equipped with adequate moral education. Children must be given the right example and must also be shown how to respect and appreciate. This includes how to respect parents, teachers, and guests, parental affection for children, and things related to manners in family life,

In the Competency-Based curriculum, it is stated that the preschool education program (early childhood education) should be carried out through fun and oriented play activities: introduction to faith and piety, introduction to self, family, community, beauty, healthy living, and the surrounding environment, and introduction to the nation's attributes and role in democratic life (Mahmudi & Kandiri, 2019).

Methodology in Qur'an Education

According to Yusuf, methodology is a science that studies or discusses various teaching methods, their advantages and disadvantages, suitability with the subject matter and how to use it. According to Surakhmad, a method is a way whose function is to use tools to achieve goals (Nur'aini et al., 2023). Meanwhile, according to Poerwokatja, the learning method means the path towards a goal that practically regulates the subject matter, how to teach it and how to manage it.

Therefore, from the opinion of the experts above, the author can conclude that in the educational methodology there must be several factors that support the success of an educational process, including: carrying out learning activities with full awareness and responsibility, educational activities must have an efficient way and good

goals to achieve perfect education, and the last is that the goal must be achieved effectively so that the education gets good results also.

In terms of the Al-Qur'an Education Method, the method in question is the right way or method to make students learn to read and understand the Qur'an quickly according to certain rules. Each teaching method aims to help students in the learning process to achieve a maximum level of success while being able to last for a long time so that they are integrated in their attitudes and behaviors in daily life. A good Qur'an teaching and learning process is especially dealing with preschool children, so teachers must be more persistent in determining the method that is suitable for them so that boredom and boredom will disappear and be replaced with joy because it is interspersed with games. There are 2 things that must be considered in the process of educating the Qur'an, namely:

First, related to teaching materials, that standard teaching materials are not tied to one book, meaning that the more handbooks students have, the more they expand their horizons and sharpen their abilities, which of course with the guidance of teachers. *The second* is that the source of teaching materials that are varied means enriching the art of creation, meaning that a teacher is willing to open himself up from various models or textbooks of the Qur'an and how to teach it so that a discovery arises for the teacher to be able to apply the existing methods with the abilities and realities that he encounters when teaching. Because in essence each student is unique and has a different handling in Qur'an education.

The most important period in children's education includes teaching the Qur'an, according to Athiyah Al-Abrosyi in the journal Smart Kids (Sa'diyah et al., 2021). If children do not receive stimulation or attention at the beginning of their lives, most of them grow up with corrupt morals, like liars, spiteful, thieves, detractors, tramples and like to interfere in the affairs of others, such children will tend to make conspiracies of deception and plunge others into it. In order to prevent children from these bad qualities, that is, with good education and teaching, by filling their free time, telling them to study the Qur'an,

studying the life history of great people or scholars, great people, good people and their behavior, so that they can be a guide for these children to have love for those who are pious and pious (Amrindono, 2022).

In effective and efficient Qur'an education, it is not spared from the teaching method itself in order to achieve the goal of education in kaffah. The most famous methods of teaching the Qur'an spread in Indonesia are as follows: the Baghdadiyah method, the Iqro' method, the Ummi method, the Qiro'ati method, the Yanbu'a method and many more (Abror, 2022).

1. The baghdadiyah method is the tahajii method (spelling "EJA") of the letters of the Qur'an. For example, "alif fathah A, Alif kasrah I, Alif dhammah U, A, I, U" is one example of reading it. The baghdadiyah or sequential method. There are also those who call it alifalifan because it begins with memorizing the Hijaiyah letters. The baghdadiyah method is a method born in Baghdad recorded as the first rule/method of reading the Qur'an or the oldest method of reading the Qur'an in Indonesia. It is not known who the compiler is. The materials are sorted from concrete to abstract, from easy to difficult, and from general to specific. Broadly speaking, Qaidah Baghdadiyah requires 17 steps. The 30 hijaiyah letters are always displayed in their entirety in each step. It is as if the number is a central theme with various variations. The variation in each step creates an aesthetic sense for students (pleasant to hear) because the sound rhymes rhythmically. The key to learning this baghdadiyah is a lot of practice and practice. If not, our tongue will have a hard time saying it. There are three ways to learn with the Baghdadiyah Method, including: Memorization, by spelling, and applying teaching modules (Abror, 2022).
2. The Iqra' method began to be introduced around 1988, this method is a development of the Qiro'ati method, initially K.H As'ad Humam used the Qiro'ati method and conducted experiments in teaching and then recorded it. The iqro' method is one of the methods of reading the Qur'an which consists

of 6 volumes. Each volume contains stages in reading the Qur'an. Starting from knowing hijaiyah letters, connecting letters, and reading laws (Aulia, 2023). In practice, this method does not require various tools because it is emphasized on the reading. Direct reading without spelling, meaning that the names of hijaiyah letters are introduced by learning students actively and more individually.

3. The qiroati method is a method of learning to read the Qur'an that emphasizes directly on reading practice. The Qiroati method was discovered by KH. Dahlan Salim Zarkasyi (died 2001 AD) Semarang, Central Java. This method allows children to learn the Qur'an quickly and easily, the amount consists of 6 volumes, in the development of KH. Dahlan made a will so that not just anyone teaches the Qiroati method, but everyone can be taught the Qiroati method (Dwi Saraswati, 2021).
4. The Yanbu'a method is a method of reading, writing and memorizing the Qur'an which comes from the sacred, to read it students are not allowed to spell reading directly, adjusted to the rules of makhoriul letters. The Yanbu'a method is easier to understand and structured. There is a beginner juz and read it step by step (Andriyanti et al., 2022). The material from the Yanbu'a book consists of 5 volumes specifically for learning to read, while 2 volumes contain ghorib and tajweed materials.

Analysis of the Application of Qur'an Education in Improving Understanding of the Qur'an in RA. Labschool IIQ Jakarta.

Based on the results of interviews with Class B kindergarten teachers, Tahfidz teachers and RA Principals. Labschool IIQ Jakarta on the application of Qur'an education in increasing understanding of the Qur'an, RA. Labschool has several Qur'an education programs, including the following:

First, the use of educational methods applied in RA. Labschool IIQ Jakarta uses several methods including: Baghdadiyyah method for the introduction of makhoriul letters and the nature of the letters, Abjadi method to train children to read and recognize hijaiyyah letter by letter, talaqqi method to maintain the quality of students'

reading, lecture or story method to know and understand the content of a surah in the Qur'an and the last is a habituation method such as doing murojaah together in the morning day.

From several methods applied in RA. Labschool IIQ Jakarta, in my opinion, has been very effective to be applied to early childhood, especially from the age of 5-6 years, because in this school not only applies one method in Qur'an education which makes children bored and bored during the process of teaching and learning activities, but in RA. Labschool IIQ Jakarta applies various kinds of Qur'an education methods to facilitate according to the needs and age of children's development. As well as the application of the baghdadiyyah method in the introduction of makhoriul letters, RA teachers. Labschool IIQ Jakarta uses direct teaching aids in the form of replica skeletons of oral limbs starting from the esophagus to human lips. In addition to using teaching aids, RA teachers. Labschool IIQ Jakarta usually uses letter cards and quizzes about the letter makhoriul.

The use of lecture methods interspersed with interesting stories about short surahs is also very effective in increasing children's understanding of the content of the Quran. The storytelling method has many uses in early childhood education activities because the storytelling method can create an interesting learning atmosphere and establish interactive communication between students and teachers. This is in accordance with what has been explained in the Qur'an about the effectiveness of the storytelling method, contained in Surah Yusuf verse 3, which reads:

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ

It means: "We tell you (Muhammad) the best story by revealing this Qur'an to you, and indeed you before that were among those who did not know (Q.S. Yusuf / 12:3)."

From the explanation above, the author can conclude that using the storytelling method in early childhood education to improve their understanding of the Qur'an is one of the most effective and efficient methods. However, in RA. Labschool has not applied this storytelling method in every teaching of short surahs in accordance with the Qur'an curriculum that has been set by the

school, the application of this method is only for selected surahs such as Surah Al-Lahab, Quraish, Al-Fiil, Al-Humazah. Az-Zalzalah, Al-Qorian and stories about heaven and hell. Meanwhile, the Qur'an curriculum set by the school in the first semester for the Kindergarten B level is as follows:

Table 1

Kurikulum Al-Qur'an RA. Labschool IIQ Jakarta Semester I

SMT	NO	MOON	CLASS B	
			LETTER	TARGET
I	1.	July	Al-Qori'ah 1-4	1 Week
			Al-Qori'ah 5-9	1 Minggu
			Al-Qori'ah 10-11	1 Week
	2.	August	AL-Adiyat 1-8	2 weeks
			AL-Adiyat 9-11	1 Week
			Az-Zalzalah 1-4	1 Week
			Az-Zalzalah 5-8	1 Minggu
	3.	September	Al-Bayyinah 1-3	1 Week
			Al-Bayyinah 4-6	1 Week
			Al-Bayyinah 7-8	1 Week
	4.	October	Al-Qadr 1-3	1 Week
			Al-Qadr 4-5	1 Minggu
			Al-Alaq 1-5	1 Week
			Al-Alaq 6-15	1 Week
	5.	November	Al-Alaq 15-19	1 Week
			At-Tiin	2 Minggu
	6.	December	<i>Review and Evaluation</i>	

Second, Teacher Quality: The quality of teachers in Qur'an education is a very important point in

addition to the application of the right methods for early childhood. The quality of teachers is also very influential in improving children's understanding of the Qur'an. A qualified teacher can provide explanations that are easy for children to understand and are able to motivate children to love learning and understanding the Qur'an.

From the results of the interview with Mother. Nely Mardiah as the Principal of RA. Labschool IIQ Jakarta, RA teachers. Labschool IIQ Jakarta which is very rich in the field of early childhood education and education to the Qur'an. Teachers at RA. Labschool IIQ Jakarta is a student from the PIAUD study program of the Jakarta Institute of Qur'an Sciences, both active students and from among its S1 alumni. In addition, teachers also receive special training in the field of Al-Qur'an from IIQ Jakarta, such as Naghom Science, Usmani Rasm Science, Tajweed Science, Qiro'ah Science, Maisura Method, and Tahsin with Tahfidz Instructors who are very qualified in their fields. For every week, RA teachers. Labschool IIQ Jakarta received training in the Baghdadi method and the Abjadi Bersama Ust method. Abdul Rosyid Masykur. MA as the author of the book Tahsin Method Baghdadi and the Abjadi method for beginners.

From the explanation of Mrs. Nely Mardiah, S.Pd as a resource person, the author concludes that the qualities of teachers in RA. Labschool IIQ Jakarta is very professional and has credibility in its field, both in early childhood education and in the field of Qur'an education, so that students, especially in the age range of 5-6 years, can understand the content of the Qur'an and can read the Qur'an properly and correctly in accordance with the rules of tajweed.

Conclusions

Early childhood education from an Islamic perspective aims to instill Islamic values in children from an early age. So that in the next child's development they will become complete Muslim human beings, who have faith, do righteous deeds and devote themselves to Allah subhanahu Wata'ala. There are 2 things that must

be considered in the process of educating the Qur'an, namely: *First*, related to teaching materials, that standard teaching materials are not tied to one book. *The second* is the varied sources of teaching materials

RA. Labschool IIQ Jakarta has used several methods in implementing Qur'an education for early childhood including: Baghdadiyyah method for the introduction of makhoriul letters and the nature of their letters, Abjadi method to train children to read and recognize hijaiyyah letter by letter, talaqqi method to maintain the quality of students' reading, lecture or story method to know and understand the content of a surah in the Qur'an and the last is habituation methods such as doing murojaah together in the morning. However, RA. Labschool IIQ Jakarta has not applied the storytelling method in every teaching of short surahs to increase understanding of the content of the Qur'an in accordance with the Qur'an curriculum that has been set by the school, the application of this method is only for selected surahs such as Surah Al-Lahab, Quraish, Al-Fiil, Al-Humazah. Az-Zalzalah, Al-Qorian and stories about heaven and hell.

The author hopes that the school will increase the application of this storytelling method in every Qur'an surah that children will learn, not only selected surahs, because of the quality of teachers in RA. Labschool IIQ Jakarta is very professional and has credibility in its field, so it will be a pity if children only understand the content of the Qur'an from the selected surah taught by the teacher.

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