

Tahfiz Al-Qur`an Learning Management of Integrated Islamic Early Childhood Education



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ABSTRACT: This research aims to describe and analyze the tahfiz Al-Qur'an learning management of Integrated Islamic Early Childhood Education. The study employed a qualitative descriptive multi-site design approach, collecting data through interviews, observations, and documentation. Data analysis consisted of two stages: site-specific data analysis and cross-site data analysis, using the Miles & Huberman model analysis technique. The validity of the data is examined through data triangulation. The research findings regarding the management of tahfiz Al-Qur'an learning of Integrated Islamic Early Childhood Education include: 1) Planning for tahfiz Al-Qur'an learning of Integrated Islamic Early Childhood Education is tailored based on the curriculum of each school, generally covering memorization targets, strategies, methods, learning schedules, and tahfiz Al-Qur'an programs for a specific period; 2) Implementation of tahfiz Al-Qur'an learning of Integrated Islamic Early Childhood Education can be conducted both classically and individually, by special tahfiz Al-Qur'an teachers or class teachers who also serve as memorization teachers. Generally, the stages of activities carried out are similar, including initial activities such as repetition of memorization, core activities such as adding tahfiz Al-Qur'an, and closing activities such as recalling newly memorized verses for the day, along with recitation of tashdiq and/or kafaratul majelis prayers; 3) Evaluation of tahfiz Al-Qur'an learning is conducted by tahfiz Al-Qur'an teachers in three time periods: daily evaluation, monthly evaluation, and semester evaluation. The evaluation system involves students submitting their memorization to the memorization teacher. Evaluation tools include achievement books/daily communication books, monthly report sheets, and report books for semester evaluations.

KEYWORDS: tahfiz Al-Qur`an, learning management, early childhood education

INTRODUCTION

Early childhood education is crucial for equipping children with future competencies, such as problem-solving skills, health, and success in the job market, impacting the social and economic health of the nation (Lasaiba, 2016). Early childhood education provides long-term benefits. Children who receive high-quality preschool education have above-average academic, social, and emotional qualities compared to their peers. Early childhood education that stimulates the minds, bodies, and emotions of young children has been proven to lead to better life outcomes in later years for each individual, as optimal development occurs in every aspect of their growth (Bakken et al., 2017).

Aspects developed in early childhood education include behavioral development aspects, encompassing social, emotional, independence, moral and religious values, as well as the development of basic skills, including language, cognitive, artistic, and psychomotor development. According to Regulation of the Minister of Education and Culture of the Republic of Indonesia No. 7 of 2022, regarding Content Standards in Early Childhood Education, Basic Education Level, and Secondary Education Level (Kemendikbudristek, 2022) a child's development integrates six aspects: religious and moral values, Pancasila values, physical-motor skills, cognitive skills, language skills, and social-emotional skills.

Abdulhak, as cited in (Lasaiba, 2016) stated that Early Childhood Education is a fundamental institution in providing the basic framework for the formation and development of knowledge, attitudes, and skills in children. The success of the educational process in these early years forms the basis for subsequent education. One of the main components for all aspects of education is management.

Learning management refers to an effort to organize and control learning activities based on learning concepts and principles to achieve learning goals more effectively, efficiently, and productively (Safitri et al., 2020). Learning management is a crucial aspect of an Early Childhood Education (PAUD) institution. Good learning management indicates the effectiveness of a good teacher's instruction, impacting the quality of students (Suharni, 2019). The goal of learning management is to create a teaching and learning process that can be easily planned, organized, implemented, and controlled. Good learning management can also make the implementation of a learning program more effective (Yunita et al., 2019).

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Indonesia has numerous PAUD institutions established across various regions. According to statistics from the General Secretariat of Data Technology and Information (Kemendikbudristek, 2023), the number of PAUD units in Indonesia reached 242,670 in 2022. These institutions have different concepts and management approaches. PAUD institutions that integrate their own PAUD programs with other supporting programs are referred to as Integrated PAUD or Integrated Early Childhood Education (Mursid, 2015). Muhaimin, as mentioned in Jauhari (2011) states that parents of students nowadays desire schools capable of producing graduates who master various fields of knowledge, both in religious (faith and piety) and general knowledge (science and technology). This has led to the emergence of religious-based schools, now known as Integrated Islamic Schools.

Administratively, Integrated Islamic Early Childhood Education institutions sometimes choose the public school path, combining the school curriculum, requiring longer study hours. Integrated Islamic Early Childhood Education is not solely focused on religious education like pesantren but balances general knowledge education as well. The label "Integrated Islam" serves as the formal identity of private schools applying both general and religious learning, each with its own distinct characteristics.

The essential components of education in Integrated Early Childhood Education with an Islamic education can be broadly categorized into three aspects: faith, worship, and morality. Therefore, the core elements to be imparted to children include education in faith, worship, and morality (Lasaiba, 2016). Integrated Islamic Early Childhood Education applies its own school curriculum, each with its own outstanding programs. One such program is the tahfiz Al-Qur'an (Tahfiz Al-Qur`an) Program.

Some Integrated Islamic Early Childhood Education institutions in Banjarmasin that have tahfiz Al-Qur'an programs as their flagship are Integrated Early Childhood Education Tahfiz Ummul Qura and Integrated Islamic Early Childhood Education Bintang Qur`ani. Besides implementing center-based learning with the 2013 Curriculum, both institutions also apply a school curriculum based on the Quran and Hadith. Integrated Early Childhood Education Tahfiz Ummul Qura and Integrated Islamic Early Childhood Education Bintang Qur`ani are institutions that aim to produce Quranic memorizers with noble character, health, intelligence, cheerfulness, and broad perspectives. Both institutions conduct learning activities guided by Islamic values, focusing on instilling Islamic education in early childhood through daily activities.

According to Danim & Yunan (2010), learning management in tahfiz Al-Qur'an becomes a distinctive process, consisting of planning, implementation, and evaluation actions performed to achieve predefined goals through the utilization of human resources and other sources to reach specific objectives. tahfiz Al-Qur'an learning management can be applied according to the general functions of management, namely planning, implementation, and evaluation (Kartika, 2019).

Based on preliminary exploration in Integrated Early Childhood Education Tahfiz Ummul Qura and Integrated Early Childhood Education Bintang Qur`ani in Banjarmasin, which are the research subjects, the researcher found that tahfiz Al-Qur'an learning is one of the flagship and priority programs contributing to the development of various aspects of early childhood development in these institutions. Suwaid, as mentioned in Wahidah (2020), states that memorizing the Quran in early childhood generally starts with Juz 30, which contains short chapters. Short chapters are composed of short verses, making it easy for small children to recite, memorize, read, and follow the rhythm. This is similar to what is applied in both research locations. Based on initial observations, both institutions aim for children aged 4-6 to memorize Juz 'amma/Juz 30. Integrated Early Childhood Education Tahfiz Ummul Qura targets children aged 5-6 to also memorize Juz 29. Both institutions also teach the Arabic alphabet alongside tahfiz Al-Qur'an, helping children understand the letters they commonly learn.

The flagship tahfiz Al-Qur'an programs at Integrated Early Childhood Education Tahfiz Ummul Qura and Integrated Islamic Early Childhood Education Bintang Qur`ani in Banjarmasin show their uniqueness and distinctive features. Therefore, it is important for researchers to further examine the tahfiz Al-Qur'an learning management in these two Integrated Islamic Early Childhood Education institutions.

METHOD

This research employed a qualitative research approach and a field research type. Qualitative research is a systematic method used to examine an object in its natural setting without manipulation and hypothesis testing. It utilizes natural methods when the research outcome is expected to provide meaning (qualitative aspects) to the observed phenomena (Prastowo, 2014). The qualitative method was chosen for this study as the researchers aim to explore, delve into, and uncover the phenomena and facts about the Learning Management of tahfiz Al-Qur'an in Integrated Islamic Early Childhood Education.

This research utilized a case study with a multi-site design. The multi-site study had similar characteristics occurring in different locations, which were then explained and compared to provide insights to discover common threads. The study is conducted in two locations, namely Integrated Early Childhood Education Tahfiz Ummul Qura and Integrated Islamic Early Childhood Education Bintang Qur`ani in Banjarmasin. These locations were selected because both institutions prioritize tahfiz Al-Qur'an learning as one of their flagship programs.

The objective of this research is to describe and analyze the learning management of tahfiz Al-Qur'an, including planning, implementation, and evaluation activities in Integrated Early Childhood Education Tahfiz Ummul Qura and Integrated Islamic Early Childhood Education Bintang Qur`ani in Banjarmasin. The data analysis steps in this research will be described through two stages: single-site data analysis and cross-site data analysis. Single-site data analysis uses the Miles and Huberman model, which

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consists of data reduction, data presentation, and conclusion/verification (Figure 1). Then, in general, the cross-site data analysis process includes three activities: formulating propositions based on findings from the first site, then continuing to the second site, integrating theoretical findings from both research sites, formulating theoretical conclusions based on cross-site analysis as the final findings from both research sites (Figure 2).

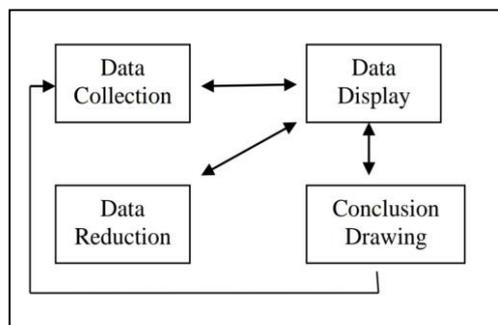


Figure 1. Individual Data Analysis

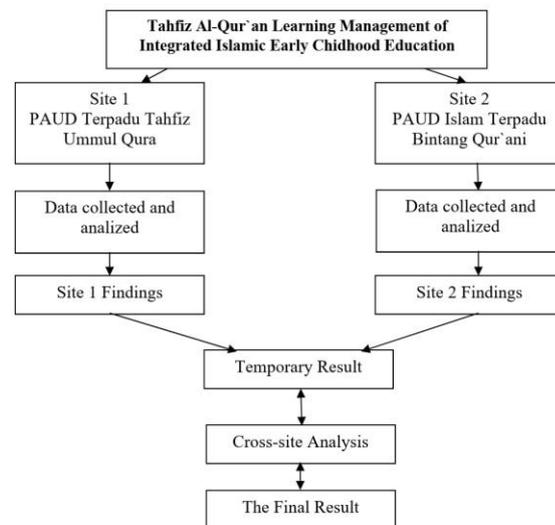


Figure 2. Cross-Site Analysis

RESULTS

Based on the results of single-site and cross-site data analysis using the Miles and Huberman model, the findings are as follows:
Research Focus 1:

Planning for tahfiz Al-Qur'an learning of Integrated Islamic Early Childhood Education is tailored based on the curriculum of each school. In Integrated Early Childhood Education Tahfiz Ummul Qura in Banjarmasin, planning is conducted once a year at the beginning of the academic year. The planning is designed through discussions involving the foundation director, school principal, vice principal, and then presented to all education personnel and staff at the annual meeting. The elements planned in the tahfiz Al-Qur'an learning planning for PAUD site 1 include memorization targets, strategies, methods, learning schedules, and tahfiz Al-Qur'an programs for one academic year.

The set memorization target is two Juz, namely memorizing Juz 30 and Juz 29 until the students graduate from kindergarten. The strategy used involves recruiting competent teachers in the field of tahfiz Al-Qur'an, with a minimum memorization of 2 Juz and good recitation according to Tajweed, conducting Tahsin learning, a submission program, and memorization review for teachers, and instilling in children the habit of not only focusing on adding new memorization but also reviewing previous memorization and learning the Arabic alphabet. The memorization method applied is the Talaqqi method. Furthermore, the tahfiz Al-Qur'an learning schedule at PAUD site 1 is from 09:00-10:00 AM for review and additional memorization activities and from 11:00 AM until the end for tahfiz Al-Qur'an learning evaluation activities. The other element designed in this planning is the tahfiz Al-Qur'an learning program for one year, which includes adding tahfiz Al-Qur'an every Monday-Thursday, memorization review every Monday-Friday, and introduction to the Arabic alphabet using the Tilawati method.

Planning for tahfiz Al-Qur'an learning of Integrated Islamic Early Childhood Education Bintang Qur'ani in Banjarmasin is conducted once at the beginning of each semester. Planning at site 2 is organized by the school principal, head of the memorization program, and memorization teachers. The elements planned in this planning include memorization targets, strategies, methods, learning schedules, and tahfiz Al-Qur'an programs for one semester. The set memorization target is memorizing Juz 30 from the Playgroup level until graduating from kindergarten, with a target of adding approximately 6 new memorized chapters per semester. The strategy used involves setting criteria for recruiting memorization teachers, requiring them to memorize Juz 30 with good Quranic recitation and understanding of Tajweed. The strategy for students focuses on not only adding tahfiz Al-Qur'an but also reviewing memorization and introducing the Arabic alphabet. The applied learning method is the Talaqqi method. The tahfiz Al-Qur'an learning schedule at PAUD site 2 is from 09:00 AM to 11:00 AM. Finally, the element also designed in this planning is the tahfiz Al-Qur'an learning program for one semester, which includes adding tahfiz Al-Qur'an for children every Monday-Thursday, tahfiz Al-Qur'an review every Monday-Friday, and introduction to the Arabic alphabet using the Iqro Book.

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Based on cross-case findings for the first research focus, the planning for tahfiz Al-Qur'an learning at PAUD site 1 and PAUD site 2 has similarities in the components designed in the planning. However, there are slight differences in some aspects set, such as the planners of the planning, memorization targets, learning schedules, and methods of introducing the Arabic alphabet.

Research Focus 2:

After the planning phase, the next step in learning management is implementation. Learning at Integrated Early Childhood Education Tahfiz Ummul Qura in Banjarmasin is carried out according to the prepared plan. It is conducted by class teachers and accompanying teachers along with their respective students. The tahfiz Al-Qur'an learning takes approximately one and a half hours, starting from 09:00 to 10:30 WITA. tahfiz Al-Qur'an learning at PAUD site 1 is conducted classically before thematic learning and continues after thematic learning for student memorization submissions.

The initial activities in tahfiz Al-Qur'an learning at PAUD site 1 include attendance reading, ice-breaking, and half-hour recitation or review of memorization. The core activity then involves adding tahfiz Al-Qur'an classically. The memorization added each day is a maximum of two verses or five lines of the Quranic corner. The teacher guides by repeatedly reading the new verses, and the students follow along repeatedly. The teacher then asks a representative student to recite the new memorization to test how well the student has memorized the new verses. The closing activity involves offering one of the students to recite the newly memorized verses of that day, followed by collectively reciting the *Tashdiq* phrase.

Learning at Integrated Islamic Early Childhood Education Bintang Qur'ani in Banjarmasin is also carried out according to the prepared plan. Implementation is done by the memorization teachers of each group, different from the class teachers. tahfiz Al-Qur'an learning time at PAUD site 2 is approximately two hours, from 09:00 to 11:00 WITA, concurrently with lunchtime and center learning. tahfiz Al-Qur'an learning at PAUD site 2 is conducted individually outside the classroom. One by one, students take turns leaving the classroom for about 10 minutes per student to face the memorization teacher for tahfiz Al-Qur'an learning.

The initial activity in tahfiz Al-Qur'an learning at PAUD site 2 involves reviewing memorization or recitation, conducted during the morning circle time. The core activity then involves adding tahfiz Al-Qur'an, conducted after story-telling and congregational Dhuha prayer. One student who gets the first turn is called to face the memorization teacher, while other students wait for their turn while having lunch and/or participating in center learning. The memorization added each day is a maximum of two verses. The teacher guides by repeatedly reading the new verses, and the students follow along repeatedly until they have memorized them well and are fluent. The closing activity involves recalling or reviewing the newly memorized verses, followed by introducing the Arabic alphabet with the Iqro Book, ending with reciting the Kafaratul Majelis prayer.

Based on cross-case findings for research focus 2, the implementation of tahfiz Al-Qur'an learning at PAUD site 1 and PAUD site 2 has different models. PAUD site 1 implements tahfiz Al-Qur'an learning classically inside the classroom, while PAUD site 2 implements it individually outside the classroom. In general, the stages of activities carried out are similar, namely initial activities, core activities, and closing activities, but the processes and implementation methods differ.

Research Focus 3:

After the learning is conducted, the next stage is the evaluation of learning. Evaluation is a process carried out to assess a program. The evaluation of tahfiz Al-Qur'an learning at PAUD site 1 is conducted by memorization teachers, including class teachers and/or accompanying teachers. The evaluation takes place inside the classroom. The implementation of the evaluation of tahfiz Al-Qur'an learning at PAUD site 1 takes the form of a memorization submission activity, consisting of three periods: daily, monthly, and semester evaluations. Daily evaluations are conducted every day after thematic learning, where each child submits their newly memorized verses one by one to the teacher. Monthly evaluations are conducted at the end of the month, where children submit the memorization they have learned during the month to the teacher. Then, semester evaluation is a comprehensive assessment where children submit the memorization they have learned from the first semester of TK A to the memorization learned in the current semester.

The tools used in the evaluation activities at PAUD site 1 are: (1) achievement book for recording daily evaluation results, which is summarized every Friday; (2) monthly evaluation report paper, the results of which are reported to the school principal; and (3) report card to report the semester evaluation results. The categories used in the evaluation activities for tahfiz Al-Qur'an learning at PAUD site 1 are three: Memorized (Hf), Memorized but Not Fluent (HBL), and Not Memorized (BH). The criteria are based on the child's ability during the submission. If a child memorizes and can recite the new memorized verses without the help of the teacher or with little assistance, they fall into the Memorized (Hf) category. If a child is sufficiently memorized but stumbles and still needs a lot of guidance from the teacher, they fall into the Memorized but Not Fluent (HBL) category. If a child is not memorized, cannot follow when the teacher guides the recitation, or refuses to speak, they fall into the Not Memorized (BH) category.

The evaluation of tahfiz Al-Qur'an learning at PAUD site 2 is conducted by memorization teachers, specialized teachers for tahfiz Al-Qur'an learning, different from class teachers. The evaluation takes place outside the classroom, in locations chosen by the memorization teacher near the classrooms of each group they supervise. The implementation of the evaluation of tahfiz Al-Qur'an learning at PAUD site 2 takes the form of a memorization submission activity, consisting of two periods: daily and semester

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evaluations. Daily evaluations are conducted every day after the process of adding tahfiz Al-Qur'an, where children submit their new memorized verses to the memorization teacher. Then, semester evaluation is conducted by having children submit the memorization they have learned from the beginning of the running semester until the end of the semester, targeting a total of 6 surahs.

The tools used in the evaluation activities at PAUD site 2 are: (1) communication book for recording daily evaluation results and (2) report card to report semester evaluation results. The categories used in the evaluation activities for tahfiz Al-Qur'an learning at PAUD site 2 are four: Not Developing (BB), Beginning to Develop (MB), Developing as Expected (BSH), and Developing Very Well (BSB). The criteria are based on the child's ability during the submission. For the Not Developing (BB) category, if a child truly cannot recite or refuses to add memorization and submit; the Beginning to Develop (MB) category if a child, in submitting and reciting their memorization, still needs a lot of guidance from the memorization teacher; the Developing as Expected (BSH) category if a child is quite fluent in submitting or reciting their memorization, even with the assistance of the memorization teacher, it is only occasional and not frequent; the Developing Very Well (BSB) category if a child submits and recites their memorization very well without any assistance from the teacher or with very little guidance from the teacher.

The results of this study indicate that optimal tahfiz Al-Qur'an learning management consists of learning planning, learning implementation, and learning evaluation, each covering several important aspects as depicted in Figure 3.

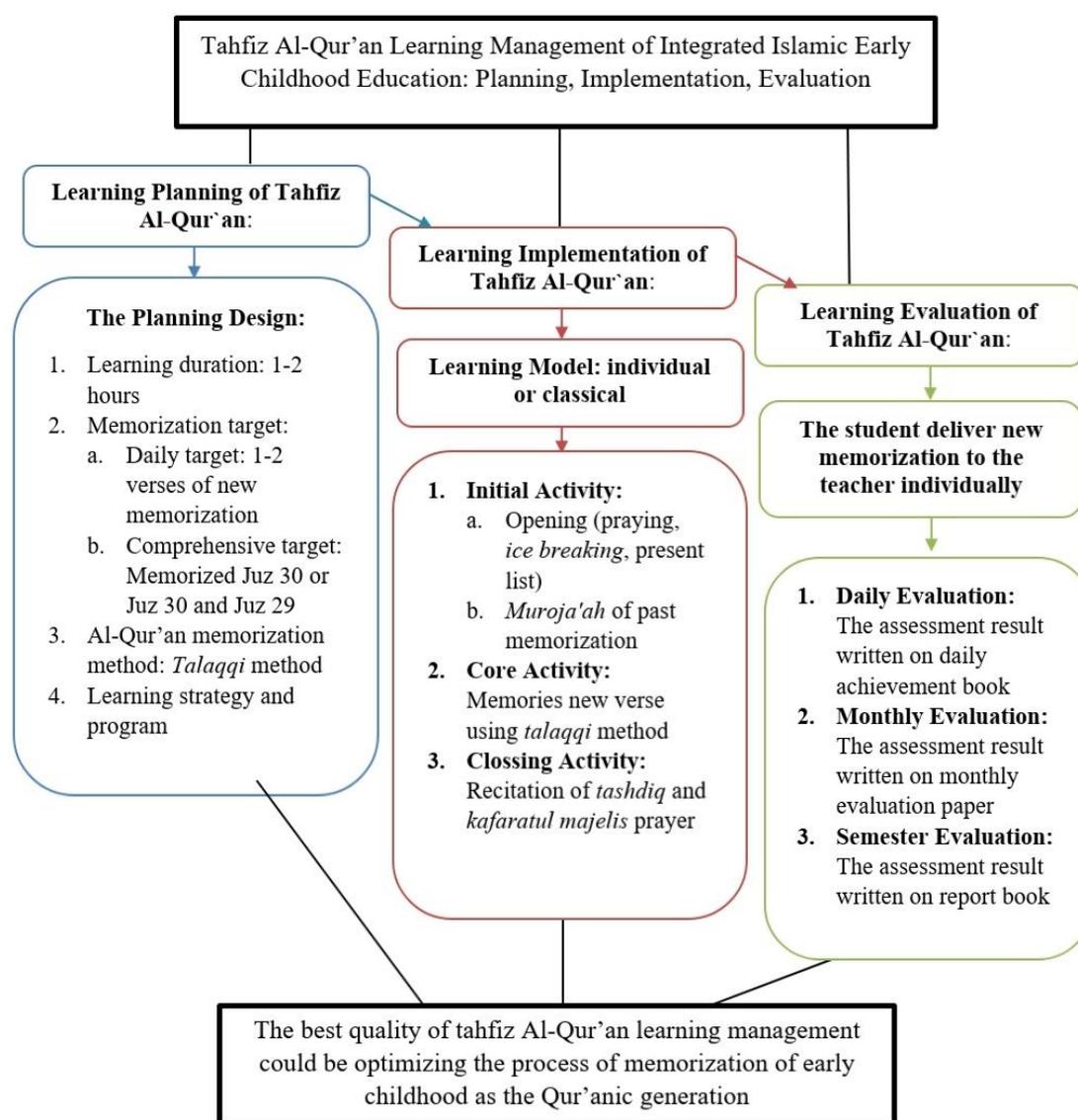


Figure 3. Tahfiz Al-Qur'an Learning Management of Integrated Islamic Early Childhood Education

DISCUSSION

A. Integrated Islamic Early Childhood tahfiz Al-Qur'an Learning Planning

Based on the research findings at both research sites, learning planning is an essential step before implementing the learning process. As stated by Gemnafle & Batlolona, (2021), a thorough and effective planning process is crucial and influences the

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achievement of maximum learning outcomes. In both research sites, planning is the initial stage in implementing tahfiz Al-Qur'an learning, whether at the beginning of a new academic year or the start of a semester.

According to Wahidah (2020), the components of early childhood tahfiz Al-Qur'an learning are (1) learning objectives; (2) tahfiz Al-Qur'an materials for early childhood; (3) tahfiz Al-Qur'an learning activities for early childhood; (4) tahfiz Al-Qur'an learning media for early childhood; (5) tahfiz Al-Qur'an learning methods for early childhood; (6) assessment of tahfiz Al-Qur'an learning for early childhood. The components designed in the tahfiz Al-Qur'an learning planning at both research sites broadly relate to memorization targets, learning strategies and methods, and learning program and schedule. This aligns with the explanation by Kartika (2019) that early tahfiz Al-Qur'an planning may include: (1) setting memorization targets for students; (2) determining strategies; (3) defining the learning program activities; (4) establishing the schedule and learning time.

The memorization target at both research sites includes memorizing Juz 30 or Juz 'Amma, which contains shorter surahs that are easier for early childhood to memorize. Suwaid, as cited in Wahidah (2020), mentions that memorizing the Quran for early childhood generally starts with Juz 30, which contains shorter surahs. Short surahs are composed of short verses, allowing young children to recite them easily, making them easy to memorize, read, and follow a rhythmic pattern.

Every educational institution with a tahfiz Al-Qur'an program must have specific criteria for determining the memorization targets that its students must achieve within a specific period (Mutaqin et al., 2021). PAUD site 1, namely Integrated PAUD Tahfiz Ummul Qura in Banjarmasin, not only sets Juz 30 as the target but also adds Juz 29 as the memorization target for students. Therefore, the total memorization target for students from TK A to TK B is 2 Juz. This determination is based on an assessment of the students' abilities during the tahfiz Al-Qur'an learning process. When memorizing the Quran, it is not necessary to follow the order of Juz from the beginning of the mushaf but is recommended to start with the easier Juz of the Quran (As-Sirjani, 2009). Juz 29 consists of several surahs that are relatively shorter than those in other Juz in the Quran, making it a common additional target for students in institutions with tahfiz Al-Qur'an programs.

Memorization targets are learning objectives for tahfiz Al-Qur'an that require strategies to be effectively achieved. Mufarokah states that specifically Shirley defines strategy as decisions and actions directed toward goals and are entirely necessary to achieve those goals (Irsyad & Qomariah, 2017). Suriansyah also stated that learning strategies are crucial guideline components in the planning and implementation stages of early childhood education to achieve predetermined goals (Suriansyah & Aslamiah, 2015). Both research sites in this study employ the strategy of selecting qualified memorization teachers, considering both their Quranic recitation abilities in accordance with Tajweed and their tahfiz Al-Qur'an abilities, as a means of improving and perfecting tahfiz Al-Qur'an management. This strategy is an effort to filter educators who are competent in tahfiz Al-Qur'an learning. Zein emphasizes that the role of teachers in educational development is crucial, as learning depends significantly on a teacher's competence (Saragih et al., 2021). In PAUD site 1, memorization teachers also receive instruction in proper Quranic recitation and are continually reviewed for tahfiz Al-Qur'an as a way to develop their competence so that they can effectively guide and motivate students. Another strategy for students involves strengthening memorization not only by adding new memorization but also by repeating it in existing programs. Children need to be accustomed to positive habits so that they will turn these positive traits into habits, enabling them to perform these habits effortlessly and without encountering significant obstacles (Abuddin, 1997). As with the strategy used to achieve tahfiz Al-Qur'an learning goals, the learning method is equally crucial in goal achievement. The method becomes the best alternative to facilitate Quranic memorizers, and memorization teachers need to apply one of the methods to provide guidance, support, and direction in memorization (Latifatul & Safina, 2019). In this regard, Susianti (2016) also mentioned that every tahfiz Al-Qur'an learning program for early childhood must use methods suitable for the children's developmental stage.

Both research sites in this study use the talaqqi method in tahfiz Al-Qur'an learning. As stated by Latifah (2021) the learning method that can be used for tahfiz Al-Qur'an in non-literate early childhood is the talaqqi method. According to Sa'dullah (2008) the talaqqi method focuses on the recitation read by the teacher and emphasizes hearing and the teacher's pronunciation. The teacher must have expertise in Tajweed and Tahsin of the Quran. The talaqqi process aims to facilitate students in remembering and imitating the recitation in accordance with the proper makharijul huruf and Tajweed, as demonstrated by the teachers.

Teachers need to apply enjoyable methods that do not quickly bore children, as young children are more receptive to capturing and recording acquired knowledge (Nidhom, 2018). The talaqqi method, implemented repeatedly with all students and the teacher, is also enjoyable for early childhood. This is evident from the research results showing that students become more enthusiastic and competitive when memorizing together with all their classmates. When applied to individual learning, this method remains enjoyable, with the teacher modifying it according to the characteristics of the students.

Other aspects of tahfiz Al-Qur'an learning planning include the learning program and schedule. The program established for tahfiz Al-Qur'an learning at both research sites consists of activities to add tahfiz Al-Qur'an every Monday to Thursday and activities to review tahfiz Al-Qur'an every Monday to Friday. The activity of adding tahfiz Al-Qur'an is programmed to coincide with the activity of reviewing previously memorized Quranic verses. This program is an effort in good learning management so that students' memorization can be well-maintained. As mentioned by Kencana (2019) the difficulty of recalling information, such as

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memorized Quranic verses, is caused by information not being stored and maintained properly. Therefore, Quranic memorizers need a good memorization program management to maintain their tahfiz Al-Qur'an effectively.

Program of reviewing tahfiz Al-Qur'an concurrently with adding new memorization can be categorized as a highly effective habituation program applied to early childhood. As stated by Purwasih (2020) habituation activities are a very effective method for early childhood, as the repetition involved forms habits in the child's personality that can endure until adulthood. Rifa'i, as cited in Purwasih (2020) also adds that listening to and reciting tahfiz Al-Qur'an repeatedly is the easiest memorization technique for children. The more intensively children hear Quranic recitations, the easier and faster they can memorize the Al-Quran.

B. Implementation of Integrated Islamic Early Childhood tahfiz Al-Qur'an Learning

Implementation is the next stage after planning is designed and established. Based on the findings at both research sites, there are differences in the learning models used in the implementation of tahfiz Al-Qur'an learning at these sites. Integrated PAUD Tahfiz Ummul Qura in Banjarmasin conducts tahfiz Al-Qur'an learning using a classical system guided by two teachers in each class, namely the class teacher and the accompanying teacher. In general, the classical learning model is often used to instill habits for reading, memorizing short surahs, and the ethics that every child should possess. Thus, this habit enables children to memorize, remember, and apply it in their daily lives (Purwati et al., 2023). The classical learning model tends to be teacher-centered, with the teacher as the facilitator, and the child must follow whatever is given by the teacher (Zulfa et al., 2021). According to Ratnawati (2021), the classical learning model is still very effective in the realm of early childhood learning. However, teachers must provide more experiences and motivation to children to actively participate in the learning process.

In contrast to the first research site, the learning model applied at the second research site, Integrated Islamic Early Childhood Bintang Qur'ani in Banjarmasin, is an individual learning model led by a tahfiz Al-Qur'an teacher different from the class teacher. The individual learning model is effective for the subject of Islamic Religious Education (Umam & Romdloni, 2019). Through the implementation of this individual learning model, almost all students can actively participate during the learning activities, allowing the majority of students to understand the learning material. The implementation of the individual learning model makes the learning atmosphere more communicative and student-centered. Through the application of the individual learning model, students can achieve maximum learning outcomes.

Based on the research results at both research sites, the tahfiz Al-Qur'an learning model can be effectively implemented, whether classically or individually, as long as the implementation is carried out by teachers considering the consequences and advantages of each learning model. Dick and Carey, as cited in Hijriati (2017), stated that a learning model is a set of materials and learning procedures used together to achieve student learning outcomes. Each institution can apply a learning model based on a well-designed plan, considering the achievement of goals and student learning outcomes.

Learning implementation is an ongoing activity that includes three stages: introduction, core activities, and closing activities (Triwiyanto, 2022). This aligns with the field data found by the researcher. tahfiz Al-Qur'an learning at both research sites, conducted within approximately a 2-hour timeframe, includes three stages of activities, as explained earlier. After the warm-up activity brings back the enthusiasm and focus of the children, the activity included in the initial stage is the review of memorization or muroja'ah. Although the number of surahs reviewed daily at both research sites differs, the main essence remains similar, which is to review memorization to stimulate children's memories and prevent the memorization from being easily forgotten. This is consistent with the statement by (Rizki, 2023) that muroja'ah is one way to ensure that memorization remains ingrained in the child's memory; the more frequently memorization is repeated, the stronger the memorization becomes in the child's brain.

Based on observations, Integrated Tahfiz Ummul Qura Banjarmasin also adds the activity of listening to a story from the teacher after the review of memorization. The short stories told by the teacher are related to the content of the Quranic surahs just reviewed during the muroja'ah activity. This activity is an application of the constructivist theory in learning. The constructivist theory is needed in tahfiz Al-Qur'an learning. Every Quranic memorizer has some concept of the verses of the Quran they have memorized. Vague memorization is easy to recall and is continually built and developed by providing stimulation using an understanding of the meaning of the verses (Hidayati, 2021). The activity of telling stories related to the content of the surahs is included in this effort.

The next stage in the implementation of the learning process is the core activity. Based on the research findings, the core activity at both research sites is the addition of tahfiz Al-Qur'an, with a minimum limit of approximately one to two verses and a maximum of five lines from the corner of the Quran. In the activity of adding tahfiz Al-Qur'an, both research sites use a similar method, which is to recite the new memorization repeatedly until the students are sufficiently familiar. Memorizing the Quran involves short-term memory used when reading a verse and then memorizing it; this memorization will transition to long-term memory through repeated practice (Rahmawati & Dwiyantri, 2018). Therefore, the Quran can be recited fluently because it is truly memorized.

The method of adding memorization by reciting it repeatedly is called the talaqqi method. This method is implemented with the teacher and student facing each other. This is done to avoid mistakes in pronouncing Arabic letters, as students can directly see

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how to pronounce the letters correctly based on the teacher's direct example. According to Imana, the talaqqi method applied to early childhood is based on the 5M approach: explaining (*menjelaskan*), demonstrating (*mencontohkan*), imitating (*menirukan*), listening (*menyimak*), and evaluating (*menevaluasi*) (Susianti, 2016).

The final stage of tahfiz Al-Qur'an learning implementation is the closing activity. Based on interviews, observations, and documentation at both research sites, the closing activity is recalling or reviewing the memorization that was just learned on that day. Reviewing tahfiz Al-Qur'an is an important stage in optimizing tahfiz Al-Qur'an learning activities. This stage is crucial because connections between cells in the brain are genuinely built and activated to create new nerve pathways, making the nerves in the brain denser and faster in transmitting electrical messages useful for a person's memory (Susianti, 2016). Muroja'ah supporting activities are also beneficial for training the cognitive development of children. Among other things, children are trained to connect one piece of information to another, and they are trained to think creatively, memorizing the Quran in various ways (Laura, 2010).

C. Integrated Islamic Early Childhood Education tahfiz Al-Qur'an Learning Evaluation

Evaluation is the final component of learning management. Evaluation or assessment is crucial to determine the effectiveness of the learning conducted by teachers for students. As stated by Sari et al., (2022), assessment serves as an evaluation tool, regardless of the success of learning in stimulating the development and growth of children. Additionally, evaluation is conducted to provide information to parents or educators about the development and achievements of children (Aprillya & Wirman, 2023).

Based on the research findings, both integrated Islamic early childhood education research sites conduct the evaluation of tahfiz Al-Qur'an learning by tahfiz Al-Qur'an teachers, who are different from the classroom teachers. The evaluation takes place in the same location as the implementation of tahfiz Al-Qur'an learning. Salafuddin, as cited in Wahidah (2020), states that correcting and rectifying the recitation of the Quran should be done in front of a teacher who understands the science of Quranic recitation. In this regard, tahfiz Al-Qur'an teachers are selected based on criteria such as having a good Quranic recitation ability according to Tajwid rules. Thus, the evaluation process, which also includes correction when a child incorrectly recites their memorization, aligns with existing theories.

The purpose of the evaluation is to measure the effectiveness of tahfiz Al-Qur'an learning that has taken place. Based on research findings, the evaluation of tahfiz Al-Qur'an learning can be conducted in three periods: daily evaluation, monthly evaluation, and semester evaluation. This is done to identify problems that occur cumulatively over these periods. As stated by Noer et al., (2019), evaluation can be used to identify deficiencies or issues that can be used as references for improving learning so that learning objectives are achieved optimally. Evaluation at both research sites is carried out through the submission of memorization assignments. According to (Anastasya et al., 2022), the benchmark for evaluating the tahfiz Al-Qur'an learning process is using the sorogan method or listening to the memorized results by a teacher.

According to Purwasih (2020), the guidelines for implementing evaluation in tahfiz Al-Qur'an learning include assessing a child's ability to memorize (tahfiz), a child's ability to recite the Quran based on the rules of Quranic recitation (tajwid), and efforts to correct recitation based on the place of articulation of the letters and improve recitation (tahsin). In both research sites, although there are no written criteria related to assessment, the practice aligns with the explanation of these evaluation guidelines. However, it is specifically adapted to the regulations and curriculum of the institutions and the abilities of the students.

Based on the findings discussed earlier, the tools used in the evaluation of tahfiz Al-Qur'an learning at both research sites are the achievement book/connection book as a tool for daily evaluation, monthly report sheets as a tool for monthly evaluation, and report cards as a tool for semester evaluation. With these evaluation reports, parents contribute to the achievement of the memorization targets of the students. When parents find that their child has not reached the target, they will certainly participate in motivating the child to continue enthusiastically pursuing the set targets (Mutaqin et al., 2021).

CONCLUSIONS

Based on the research results and discussions as outlined earlier, the following conclusions can be drawn: 1) The planning of integrated Islamic early childhood education tahfiz Al-Qur'an learning is adjusted based on the curriculum of each school, generally covering memorization targets, strategies, methods, schedules, and tahfiz Al-Qur'an programs for a specific period; 2) The implementation of tahfiz Al-Qur'an learning at Integrated Ummul Qura Tahfiz Early Childhood Education in Banjarmasin uses a classical learning model guided by two teachers in each class. In contrast, Bintang Qur'ani IT Early Childhood Education in Banjarmasin uses an individual learning model with one tahfiz Al-Qur'an teacher. Generally, the stages of activities conducted are similar, including initial activities involving memorization review; core activities involving the addition of tahfiz Al-Qur'an; and closing activities involving recalling newly memorized material on that day, as well as the recitation of tashdiq and/or the prayer of kafaratul majelis; 3) The evaluation of tahfiz Al-Qur'an learning is conducted by tahfiz Al-Qur'an teachers within three periods: daily evaluation, monthly evaluation, and semester evaluation. The evaluation system involves students submitting their memorization to the tahfiz Al-Qur'an teacher. The evaluation tools used include the achievement book/connection book for daily evaluation, monthly report sheets, and report cards for semester evaluation.

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