

## APPLICATION OF THE TIKRAR METHOD IN IMPROVING DAILY MEMORY OF PRAYERS IN EARLY CHILDREN AT TADIKA TAHFIZ NUR FURQON LUNAS KEDAH MALAYSIA

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### Abstract

This research aims to determine the increase in students' memorization of daily prayers through the *Tikrar* method. This research is qualitative research with a field research type using a descriptive approach. Data collection techniques in this research used observation, documentation, and interviews. The data analysis used uses the Miles and Huberman model, namely collecting data, condensing data, presenting data, and drawing conclusions. To test the validity of the data, triangulation techniques were used. The results of this research show that Tadika Tahfiz Nur Furqon applies various strategies for teaching daily prayer, such as reading prayers when starting and ending activities, joint *muraja'ah* sessions, and assessment schedules. The repetition method (*tikrar*) is also applied by combining various media according to the child's interests. An assessment system adjusted to the student's age allows for accurate assessment, and the results of the memorization test show that the majority of students succeeded in achieving the memorization target with 77% according to their age. The conclusion from the results of this research positively supports the *tikrar* method in increasing children's memorization of daily prayers and encouraging the practice of prayer in everyday life.

**Keywords:** Early Childhood Education Programs; Prayer; Tikrar Method.

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## INTRODUCTION

Education is a deliberate and planned effort to direct students in the learning process so that they can actively develop their potential in terms of religious spiritual strength, self-control, personality, intelligence, good morals, and the skills necessary for themselves and society (BP et al., 2022). The definition of education can be understood from two perspectives, namely etymology and terminology. Etymologically, the term "education" is taken from English, where it is known as "education." Meanwhile, in Arabic, the meaning of education can be identified through several terms, including "al-ta'lim," "al-tarbiyah," and "al-ta'dib." Each of these words has its meaning in describing the concept of education. "Al-Ta'lim" refers to teaching, understanding, knowledge, and skills, while "al-tarbiyah" relates to nurturing, education, and care. Meanwhile "ta'dib" refers to the process of education, coaching, and improving the morals and behavior of students.

The process of educational activities began when the first revelation was revealed, which is found in Surah Al-Alaq verses 1-5. The revelation of this verse is the basis that Allah commands mankind to read, ponder, examine, research, or study everything that exists in the universe. Starting from the meanings contained in Surah al-Alaq verses 1-5, humans think about, examine, and research how education is implemented, so that educational thoughts and theories emerge.

The educational theories that have been initiated are the basis for current educational activities (Chasanah, 2017). In a study of thought, there is a discussion regarding the relationship between pedagogy and pedagogogy. We already know that pedagogy means "education" while pedagogic means "the science of education", both are related to education which includes many things, namely: everything related to human development. . Starting from physical development, health, skills, thoughts, feelings, will, and social, to the development of faith. This makes education the main evaluation material for related institutions to be able to find solutions to all educational problems in the world because education is a benchmark for the progress of a nation, which is seen from the level of intelligence of its people. So the low quality of education in society can hinder the provision of superior human resources capable of competing in advancing the nation (Yudhistira et al., 2020). This is by the meaning of education in Law Number 20 of 2003 concerning the National Education System, in Chapter I concerning the general provisions of Article I paragraph (1) it is stated that: Education is a conscious and planned effort to create an atmosphere and learning process so that students can actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morals, and skills needed by themselves, society, nation and state. So educational equality becomes the main thing that will be looked at (Kementerian Pendidikan, 2003).

In improving the results of education implementation as a material for assessing student learning success, appropriate strategies are needed, one of which is improving the quality of education (Lestari & Fathiyah, 2023). Many agencies are competing to improve the quality of education in various ways, one of which is by providing character or moral education. Character education itself has a broad scope of meaning, not just getting children to behave well, but more than that, namely forming thoughts, character, and good behavior with which the child will succeed. This is supported by the opinion of De Roche (2009) who states that, "Therefore character education is not about simply acquiring a set of behaviors. It is about developing the habits of mind, heart, and action that enable a person to flourish." The meaning is that character is values, attitudes, and behavior that can be accepted by the wider community and do not cause conflict for the wider community (Suyanto, 2012). This character habituation begins by providing several stimuli, such as washing hands, praying before and after eating, praying before and after activities, tidying up toys after playing, and throwing rubbish in its place. A small stimulus is carried out to instill responsibility towards oneself first.

Habituation stage Praying before doing this activity is one of the stimuli that shapes a child's character, because prayer has a very important position in the life of a Muslim, and it is also a form of worship that shows the attitude of a servant's need for God and expression of gratitude for what has been given. by Allah, because no one has power, effort, and strength, except with the help of Allah SWT (Santoso & Pebriyani, 2017). This is an etiquette in the relationship between servants

and Allah SWT as a form of devotion, supplication, and hope for love, which indirectly means religious and moral values are embedded in children (Sulichah & Khotimah, 2021). This is supported by the child's age which is included in the "golden age" period. During this period, children experience a very rapid growth and development process, with a very valuable age range compared to subsequent ages, making their intelligence development very extraordinary. This period only comes once and cannot be repeated, so it is very crucial for developing human qualities (Trenngonowati & Kulsum, 2018). In this way, it becomes very important and appropriate to instill religious and moral values, so that they can become the main foundation for children to live a future life based on the Al-Qur'an and Sunnah (Mavianti et al., 2022).

Considering how important religion-based education is to fulfill the expectations of all parents and society, as well as helping to achieve national education goals, religious education provided in schools must be implemented as well as possible. Islamic education has a role as a value or norm. If you look at the applicable law, all educational institutions are required to provide religious instruction to students (Pasaribu, 2022). Tadika Tahfiz Nur Furqon is an Islamic educational institution located in Lunas, Negeri Kedah, Malaysia. This institution was founded by a well-known religious figure in the Kedah area. Tadika's vision and mission is to form a rabbani generation, which is defined as a perfect generation or kaffah, who has spiritual closeness to God, implements His commands, and avoids His prohibitions.

This vision and mission are seen as very important in the context of children's education because tawhid or the oneness of God and belief in His existence are the core of the teachings of the Islamic religion. Having a solid understanding of these principles is considered a key foundation in educating children. This understanding, when embedded in their hearts, will guide them in worship, forming morals, behavior, and thinking by the teachings of the Islamic religion. Therefore, Tadika Tahfiz Nur Furqon is considered the main choice for parents who want to provide a solid religious and moral education to their children. Apart from providing formal education, Tadika also teaches children at their age to memorize daily prayers and short letters which include prayers before and after activities, prayers before and after eating, as well as other daily prayers.

In the education process at Tadika Tahfiz Nur Furqon, memorizing daily prayers is the main priority applied to students. Teachers at this institution place a strong emphasis on students to regularly recite daily prayers to familiarize them with the practice of prayer as well as to instill in them an Islamic awareness of the importance of prayer (as an effort to ask for Allah's help or approval) in various aspects of life. The process of memorizing students' daily prayers is carried out through the repeated repetition method, where all students collectively recite daily prayers when starting and ending their activities.

The activity of memorizing daily prayers carried out at the Tahfizh Nur Furqon uses the repetition method or what is usually called the tIKRAR method. The tIKRAR or takrir method comes from the Arabic "karrara - yukarriru" which means repetition, and in the masdar form it is called tIKRAR meaning repetition, in its activity this method is more dominant in memorizing, so it is embedded automatically in the mind. The TIKRARI method is also almost the same as the habituation method, namely getting a person used to thinking, acting, and behaving according to the demands of what is taught. The tIKRAR method is also a way of memorizing without rote memorization, the process of repeating the memorization directed by the teacher can be reflexively remembered by yourself because the memorization is read repeatedly. The process of realizing the tIKRAR method in memorization activities can help children remember, especially young children. Especially in terms of memorizing, students often still look lazy, lack enthusiasm, and are not focused during the memorization process, this is because there is no appropriate method so children easily feel bored when memorizing (Mardyawati et al., 2022). So using the tIKRAR method can be the right method because children are invited to read or memorize things repeatedly so that without realizing it, the memories they repeat can stick in their memories (Aryani et al., 2021). So it can be concluded that the tIKRAR method is a method that emphasizes repetition.

According to the results of a modern health study, the tIKRAR method which emphasizes the repetition process helps strengthen memorization, the conclusion is "Repetition is the key to

Memorization. The more you say it, the more likely you'll remember it" ("Repetition is the key to memorization, the more often you say it, the stronger you remember it") (Ismira et al., 2022). So, the more often we repeat our memorization, the stronger it will be. That way our memorization will not fade quickly. so that later when we move on to the next memorization we will automatically focus more on the new verse and leave the verse that has already been memorized. However, if we repeat our memorization often, later we will not have too much difficulty remembering old memorization (Rofi'ah & Lailiyah, 2023).

In the process of memorizing daily prayers, it can be used in several ways that suit the student's condition. Utilizing existing media is also a way that can be used to stimulate children's enthusiasm for memorizing. Music video media is used to support the application of the tikrar method, visual or video media that displays images and sound and also displays lyrics or daily prayer readings so that students can follow and read the lyrics contained in the video (Dayanto, 2017). Apart from that, increasing children's capacity to memorize daily prayers can be improved through understanding the characteristics of children at an early age, especially in the context of their tendencies to play. A competent educator is expected to be able to present appropriate and optimal methods to strengthen children's memorization abilities. Therefore, implementing the memorization method with reiteration can reduce children's levels of tension, boredom, and boredom, thereby creating conditions that support increased concentration when memorizing daily prayers.

This research will explain the application of the tikrar method carried out at Tadika Tahfiz Nur Furqon in improving daily prayer memorization. This implementation becomes very important, through the murojaah habituation strategy, which can be attempted to form habits, increase implementation, and enable children to integrate prayer into aspects of their daily lives. So that educators or parents can easily instill morals and a religious spirit in their children. Because by instilling good morals and a good spirit, children will be able to become qurrata a'yun (heart-warming) for their families and the community around them in the future.

## METHODOLOGY

This research is qualitative research with field research using a descriptive approach. According to Lexy J. Moleong, qualitative research refers to a research method that aims to understand the phenomena experienced by research subjects, such as behavior, actions, perceptions, motivations, and concepts, in all their complexity. This research was conducted holistically with a descriptive approach, in a natural context, and using various natural methods told narratively (Moleong, 2012). In line with this view, Indra Prasetia (2022) also explains that qualitative research methods emphasize a deep understanding of a problem rather than looking for generalizations. This approach tends to use in-depth analysis techniques to explore cases in detail and believes that each problem has unique characteristics that differentiate it from other problems, so qualitative research focuses on individual investigation (Prasetia, 2022).

Creswell stated that in research with qualitative data types, four data collection methods are commonly used, namely observation, interviews, documentation, and the use of audiovisual tools (Mulyadi et al., 2019). In this research, data collection techniques use documentation in the form of photos of activities, observations, and interviews. Interviews were conducted with teachers at Tadika Tahfiz Nur Furqon, Lunas, Kedah, Malaysia for 3 weeks, obtaining data in the form of a system for implementing the methods used. Observations were carried out by observing prayer memorization activities for 3 weeks to obtain data in the form of direct application of the method. And the documentation obtained is in the form of photos of students' activities in memorizing daily prayers.

After successfully collecting data, the next step is to analyze the data by applying the Miles and Huberman model. The data analysis process involves several stages, namely data collection and condensation, data presentation, data verification, and concluding (Salim & Syahrums, 2012). In the research process, these stages take place interactively, where initially the focus of the research may not be clearly defined, and the scope of the research may still be broad. However, after conducting

interviews, the focus of the research began to become clearer and more focused. Next, the researcher continued by carrying out structured observations to obtain more detailed and specific data. To ensure data validity, this research applies data triangulation techniques. This means that researchers check the validity of the data by combining data from various sources, namely teachers and parents. This data validation technique is related to assessing the level of accuracy of data that has been collected or obtained by researchers through a qualitative approach.

## RESULTS AND DISCUSSION

Based on the results of research conducted at Tadika Tahfiz Nur Furqon, Lunas, Kedah, Malaysia, the activity of memorizing daily prayers is the main activity routinely carried out by students every day. Tadika Tahfiz Nur Furqon applies the tikrar method to facilitate the process of memorizing students' daily prayers. The tikrar method is combined with various methods carried out at Tadik, namely:

### Implement the Habit of Prayer When Carrying Out All Activities

The tikrar method applied in implementing this habituation activity starts from the beginning of the student's presence at the school, where all students will gather in the dining room before the learning session begins. At this stage, students will read prayers before and after eating which will be guided by one of the teachers. Apart from that, students are also required to read prayers when entering and leaving the bathroom, then students are also guided to pray before and after ablution. In the process of implementing prayer when carrying out activities, there are many obstacles faced by students. Some of them include students who have never heard a prayer, students who only memorize a few words, and students who still forget or stammer when reading a prayer. Therefore, collective reading or memorizing daily prayers is implemented to help students memorize prayers through their sense of hearing. This activity will be repeated every day by students, so they will listen to it, and try to say and repeat it every day.

The results of these observations were supported by an interview with one of the teachers at Tadika Tahfiz Nur Furqon in confirming existing practices. The teacher explained that the activity of memorizing daily prayers was carried out regularly every day and had been an integral part of the founding of the school. This activity is applied to children aged 4 to 6 years. Daily prayers memorized by students in this age range include prayers before and after eating, prayers when entering and leaving the bathroom, prayers before getting into a vehicle, study prayers, prayers to parents, prayers after prayer, memorizing prayer instructions, prayers after the Dhuha prayer, as well as other relevant prayers. This practice shows consistency in teaching daily prayer to children in this age range. Along with this, without realizing it, children can read prayers before carrying out their activities, this is due to the routine implementation carried out by Tadika Tahfiz Nur Furqon, so that the memorization of these prayers is embedded in students' memories before activities. Some of them were able to remind and invite their friends to recite prayers before starting the activity.



Figure 1. The Habit of Reading Daily Prayers When Carrying Out Activities

Through this habituation activity, researchers analyzed that the habitual activity of reading daily prayers is very appropriate for early childhood. Habitual activities to think, act, and behave by guidelines and norms can be embedded automatically in themselves and their minds. So that without realizing it, children can remember and memorize daily prayers when carrying out activities (Ustoyo et al., 2020).

### Read or Repeat Memorized Prayers Together

In the activity of memorizing daily prayers, students do this by reading or memorizing daily prayers in the classroom together before or after learning, this activity is guided by one of the teachers. This repetition activity is also usually combined with various media to suit the child's preferences and needs. For example, repetition is accompanied by singing, watching videos on YouTube, or involving other activities that suit the child's interests. This approach aims to make the learning process more fun and interactive for students. In this way, students may not feel tense or bored, and the daily repetition of prayers is considered a fun game or activity. This approach, indirectly, helps students to be more effective in remembering and recording memorized prayers in their memory.

This is supported by the results of interviews with teachers at Tadika Tahfiz Nur Furqon, who explained that applying the tiktat method in the process of memorizing daily prayers had a positive impact, especially by utilizing YouTube or other video media. This method helps students memorize without putting excessive pressure because repeating daily prayers every day indirectly results in memorization becoming embedded in the student's thinking. This approach also received approval from several parents or guardians of students who stated that the process of memorizing daily prayers that were applied to children was able to form an Islamic spirit.



Figure 2. Repeating Memorization with Talaqqi and Singing

This activity is the core of implementing the tiktat method because all students repeat all the memorized prayers together every day. Therefore, the use of media to support the application of the tiktat method provides encouragement or motivation for children to be enthusiastic about memorizing the daily prayers that have been determined. This is because increasing a child's ability to memorize daily prayers begins with looking at the character of an early-age child, namely his or her tendency to play. A good educator will provide appropriate and appropriate methods to strengthen students' memorization (Sahliah & Junaedi, 2021). Therefore, this method of memorizing with tiktat will enable children to eliminate tension, boredom, and saturation so they can concentrate when memorizing daily prayers.

### Rote Assessment

After implementing the habituation and repetition activities together, students are still invited to repeat their memorization by submitting their memorized daily prayers to one of the

teachers. This stage is also an assessment medium for teachers to find out how big a role the tikrar method plays in improving daily prayer memorization. Student assessment is based on several factors related to memorization ability, and these factors develop as the student ages. For 4-year-old students, assessment is based on their ability to memorize predetermined memorization with the help of the teacher. At the age of 5, students are assessed based on their ability to memorize and pronounce words word by word with a little help from the teacher. Meanwhile, at the age of 6 years, students' assessments depend on their ability to memorize and pronounce memorization fluently and fluently without help from the teacher. Thus, the assessment system develops along with the growth and development of students in terms of their ability to memorize daily prayers.

After students are allowed to repeat or submit their memorization to one of the teachers. Educators also sometimes invite students to watch video recordings featuring children's daily prayer memorization songs and then sing them together. This action can also be used as a means of evaluation by educators to assess the development of students' memorization, which can be observed from the expression of their lip movements when following the rhythm of the song in the video.

According to the results of initial observations carried out by researchers, they showed variations in students' ability to memorize daily prayers, where some students had difficulty saying daily prayers and still needed teacher help. However, after seeing the children's progress every week, researchers found an increase in students' memorization. This is supported by the results of interviews with teachers and parents of students, they admitted that with the application of the tikrar method, students' memorization of prayer has increased and they have become accustomed to practicing it in everyday life.



**Figure 3. Murajaah Murajaah and Weekly Memorized Deposits**

Through this assessment system, researchers can analyze the influence and effectiveness of the repetition method (tikrar) in improving children's memorization by conducting students' memorization tests every week. The results of this research are in line and accordance with research conducted by Azizah that by implementing the murojaah habituation strategy, children can get used to it, improve it, and apply prayer in their daily lives (Azizah, 2023). So it can be said that the tikrar or repetition method is the same as the habituation method which can provide encouragement or a positive impact in improving early childhood's memorization of daily prayers.

## CONCLUSION

The results of research at Tadika Tahfiz Nur Furqon, Lunas, Kedah, show that the activity of memorizing daily prayers is the main activity that students routinely carry out every day. This tikrar method is combined with several methods which are done twice a day in the tadika, namely: 1) applying prayer in carrying out all activities, such as prayer before and after eating, prayer before and after ablution, prayer in and out of the bathroom, and so on. 2) read or repeat memorized prayers together before or after learning. 3) repeat memorization with the teacher 3 times a week.

The results of interviews with teachers and parents confirm this practice and show consistency in teaching daily prayer to various ages of children. Apart from that, the repetition method (tikrar) can be improved by combining various media that suit the child's interests. Grading systems that develop as students age also allow for a more precise evaluation of their memorization abilities. In this study, the results of the memorization test showed that the majority of students succeeded in achieving the memorization target, with 77% of students able to remember memorization according to their age. This conclusion supports the positive influence of the tikrar method in increasing children's memorization of daily prayers, as well as promoting the practice of prayer in daily life.

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