

# COMPARISON OF THE EFFECTS OF THE TABARAK METHOD AND AKU CINTA ALQURAN (ACQ) METHOD ON THE ACCELERATION OF QURANIC VERSE MEMORIZATION IN EARLY CHILDHOOD AT THE RUMAH QURAN NAJMUL KHAIRAAT

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**Abstract:** This study aims to compare the effect of the Tabarak method and the Aku Cinta Alquran (ACQ) method on accelerating Quran memorization among early childhood students at Rumah Quran Najmul Khairaat, Boalemo. This research employed a quantitative approach with a quasi-experimental equivalent time series design. The sample consisted of 15 children aged 3–5 years who had memorized Surah Al-Fatihah. Data were collected through observation and learning outcome tests, then analyzed using descriptive and inferential statistical tests. The results showed that both Tabarak and ACQ methods positively influenced the acceleration of Quran memorization, with a significant difference in favor of the Tabarak method. These findings are expected to guide Islamic educational institutions in selecting the appropriate method to enhance early childhood Quran memorization.

**Keywords:** Tabarak Method, ACQ Method, Memorization Acceleration, Early Childhood.

## INTRODUCTION

Children are both a blessing and a trust that must be accounted for by families, society, and the state. However, children also become a test of how far a family can uphold the trust, nurture, educate, and guide them, as the Prophet Muhammad (peace be upon him) said: "From Abu Hurairah (may Allah be pleased with him), he said: The Messenger of Allah (peace be upon him) said, 'No child is born except in a state of fitrah (natural disposition), and it is his parents who make him a Jew or a Christian, just as you breed animals, do you see any among them that are born with their noses cut off, except that you cut them yourselves?' They asked, 'O Messenger of Allah, what about those who die while still young?' The Prophet replied, 'Allah knows best what they would have done.'" "They asked, 'O Messenger of Allah, what about those who die while still young?' The Prophet replied, 'Allah knows best what they would have done.' (Hadis by Bukhari)."<sup>1</sup>

Besides the family, society certainly has a significant influence in helping the development of children. A positive community environment will also have a positive influence on a child's development, especially in terms of moral, values, and attitudes. Everything a child experiences during the early

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<sup>1</sup> Muhammad ibn Isma'il Abu 'Abdillah al-Bukhari, *al-Jami' al-Musnad al-S{abih al-Mukhtas}{ar min umu>ri Rasullabi s}{allallahu 'alaihi wa sallama wa sunanibi wa ayya>mibi: S{abih al-Bukha>ri. Juz 8 (Da>r T{auqu al-Naja>h, 1422 H), h.123.*

stages of growth and development will impact their life in the future.

Undang-undang number 20 of 2013 on the National Education System article 1 paragraph 14 states that: "Early childhood education is an effort aimed at children from birth to six years of age conducted through the provision of educational stimuli to assist in the physical and spiritual growth and development so that children are prepared to enter further education."<sup>2</sup>

One of the primary and early educational efforts for children in Islam is to immediately teach and train them to memorize the Quran. The educational process that brings children closer to the Quran has been proven to develop all aspects of a child's overall development, including cognitive, affective, and psychomotor aspects. The Quran can stimulate the development of a child's brain and enhance their intelligence. Every sound or source of sound has a specific frequency and wavelength. The Quran also has very good effects on the body, such as providing a calming effect, enhancing creativity, boosting the immune system, improving concentration, healing various diseases, creating a peaceful atmosphere, relieving brain nerve tension, alleviating anxiety, overcoming fear, strengthening personality, enhancing language skills, and so on.

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<sup>2</sup> Departemen Pendidikan Nasional, *Undang-Undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional dan Undang-undang Nomor 14 Tahun 2005 tentang Guru dan Dosen* (Cet. II; Jakarta: Visimedia, 2008), h. 3.

Although the benefits of studying the Quran from an early age have been proven, in fact, many in the Muslim community still reject the efforts to accelerate the memorization of Quranic verses, claiming that it is an act of pitying the child, who they believe is being forced to do something beyond their ability. In fact, the acceleration of memorizing the Quran at an early age is part of optimizing the child's potential, who is in a sensitive period for rapid and remarkable growth and development. The effort to accelerate Quran memorization also becomes easier for young children because at this stage, a child's brain is like a sponge that can absorb liquid quickly. If children are stimulated with various stimuli from an early age, their little brains will absorb them.

The use of appropriate methods in the learning process at educational institutions, both formal and non-formal, is one of the supporters of achieving optimal teaching and learning objectives, in addition to professional teachers and the availability of facilities that support the teaching and learning process. Among the methods for memorizing the Quran for early childhood that are new and currently developing are the Tabarak method and the ACQ method.

The Tabarak method is a method of talqin and listening to the verses of the Quran to be memorized 20 times. This method was discovered by Kamil El-Laboudy, an international Quran memorization expert and motivator from Egypt; the father of Tabarak, Yazid, and Zeenah, three young Quran memorizers who memorized the Quran at the age of 4.5 years while teaching the Quran to his first child, Tabarak.

The advantage of this method is that it can be started from the time the future hafiz is still in the womb, by consistently listening to Quran recitation, until birth and memorization of the Quran.<sup>3</sup>

Meanwhile, the ACQ method is a method of reading, memorizing, and understanding the Quran through sign language. This method was conceived and developed by Sa'diah Lanre Said after witnessing the greatness of the Quranic gesture method first introduced by Mahdi Thabathaba'i, the father of Husein Thabathaba'i (a young tafsir expert who received the Doctor Honoris Causa title at the age of 7). The uniqueness of this method lies in its systematic gestures, starting from the hijaiyah letters, moral verses, and being able to gesture 98% of the Quranic content.

This method can also be used for children aged 2-18 years even if they cannot read the Quran yet, because children usually find it easier and quicker to understand and memorize something when it is illustrated with movements. Additionally, this sign language method is very engaging and enjoyable for children because children's psychology prefers things in the form of movement.<sup>4</sup>

In response to the challenges of these two methods and the condition of Rumah Quran Najmul Khairaat, which requires

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<sup>3</sup> Fathin Masyhud, *Rahasia sukses 3 Hafidz Qur'an Cilik Mengguncang Dunia* (Cet. III; Rawamangun: Penerbit Zikrul Hakim, 2016), h.228-229.

<sup>4</sup> Sa'diah Lanre Said, *Ayo Belajar Huruf Hijaiyah bersama Metode ACQ Membaca, Menghafal, dan memahami Al-Qur'an dengan Gerakan Isyarat* (Sinjai: Lembaga Aku Cinta Al-Qur'an, 2014), h.2-5

an appropriate method, the researcher is interested in further investigating to provide a solution to the problems at Rumah Quran Najmul Khairaat and to develop an outstanding method for early childhood in memorizing the Quran.

## RESEARCH METHOD

The approach in this research is a quantitative approach, as the research is presented with numbers. The type of research used is experimental research with a quasi-experimental design. This form of design is an extension of the true experimental design, which is difficult to implement. This design has control variables but is not fully used to control external variables that affect the implementation of the experiment. This design is used when the researcher can control various influencing variables, but it is not sufficient to conduct a true experiment.<sup>5</sup>

This research was conducted at Rumah Quran Najmul Khairaat, a religious education institution under the auspices of the Ministry of Religious Affairs, located on Sultan Hurudji Street in Modelomo Village, Tilamuta District, Boalemo Regency, Gorontalo.

Data were collected through the observation of children's behavior during the learning process and memorization tests of Surah An-Nas, Al-Falaq, and Al-Ikhlas. The research was conducted in three stages: pretest, treatment (application of the Tabarak and ACQ methods), and posttest. Data were

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<sup>5</sup> Sugiyono, *Metode Penelitian Kuantitatif Kualitatif dan R&D* (Bandung: Alfabeta, 2011), h.73

analyzed descriptively and inferentially using statistical tests to measure the influence of both methods and their differences.

## RESEARCH RESULTS AND DISCUSSION

No.	Interval	Absolute Frequency	Relative Frequency
1	31-32	4	26.7%
2	33-34	6	40%
3	35-36	5	33.3%

Based on the table above, the initial test memorization speed of the children in the 31-32 interval was 4 people or 26.66%, in the 33-34 interval was 6 people or 40%, and in the 35-36 interval was 5 people or 33.33%.

The researcher, in this case, conducted a normality test. The normality test is one of the requirements for hypothesis testing in inferential statistics. This test is to determine whether the distribution of the research data is normal or not. One way to detect the normality of a dataset can be done using the Shapiro-Wilk technique. This test is generally used for small sample sizes (less than 50 data points). Meanwhile, for a large sample size, the Kolmogorov-Smirnov technique is used. The normality test for all sessions, the treatment of memorizing Surah Al-Nas, Al-Falaq, and Al-Ikhlâs using the ACQ and Tabarak methods, was technically conducted using the SPSS application.

During this research, the researcher also observed the behavior displayed by the students. The interest in memorization and the students' comprehension are important factors in enhancing the acceleration of memorizing Quranic verses. In addition, the researcher's attitude in applying the method and the characteristics of the students are also supporting factors for the success of the method.

Based on the hypothesis test results, it shows that the 'Tabarak method has a positive effect on the acceleration of memorizing Quranic verses in early childhood. Several initial steps in the implementation of the 'Tabarak method successfully increased the interest in memorization and comprehension among the students. Each facilitator of this method is required to be child-friendly, welcoming the children's arrival with a smile and giving stars to those who arrive on time, which provides a positive value for the children to start memorizing. The delivery of motivation by the facilitator, which is not burdensome or frightening, fosters the students' love for the Quran. Starting the memorization activity with a group prayer also builds a positive bond between the facilitator and the students, allowing the children to memorize comfortably.

One of the requirements of the 'Tabarak method when the memorization process begins is to provide a suitable place where the child can concentrate and be free from distractions, so that the child's comprehension can improve well. The character of early childhood children has a great sense of curiosity, so one of the requirements for the memorization



room is to prepare it without props, wall pictures, or anything dangerous. This method also takes into account the active and energetic character of early childhood children, so even though one way of memorization is by sitting neatly, listening, and watching learning media, the facilitator still provides opportunities to relax and play between memorization times. Preparing a prize box also successfully boosted the students' spirits. Students who memorized well were allowed to choose their own prizes from the box, while those with less satisfactory memorization were given prizes according to the facilitator's choice.

The results of the subsequent hypothesis test show that the ACQ method also has a positive effect on the acceleration of Quran verse memorization in early childhood. When the researcher began to practice this method in front of the students. They appeared enthusiastic to follow along, even though the movements they practiced were not yet in line with the demonstration. Some students who usually remain quiet appeared enthusiastic in following the researcher's hand signals. The ACQ method successfully increased children's interest in memorization and made them enjoy memorizing. This method also takes into account the characteristics of early childhood children who find it easier to learn something by using their senses.

During the memorization process, the child's grasp of the material gradually improves. Although the process of delivering the method takes a bit longer from one movement to another, the children do not feel bored and continue to

follow until the end of the movement. When demonstrating, the researcher is required to move their head, hands, fingers, and display all expressions. The students really enjoy this. This enjoyable memorization activity makes the students more relaxed and allows them to concentrate for a longer period. Movements that correspond to the meaning of the verse also help the students better understand the verses they memorize, expand their vocabulary, and assist in recalling the next part of the verse when they forget, thereby making it more ingrained in their memory. This was evident during the posttest, when several children tried to recall the verses they had memorized by first moving their hands and fingers.

The results of the third hypothesis test prove that the Tabarak method and the ACQ method jointly influence the acceleration of Quran verse memorization in early childhood. Both methods can together increase the speed of memorization because these two methods can complement each other. The ACQ method enriches the visual auditory input of the Tabarak method by adding kinesthetic visual input. The Tabarak method, conducted indoors, can be interspersed with the ACQ method, which can be applied outdoors, thus preventing quick boredom in early childhood children. Both methods can also enhance children's interest in memorization and comprehension, which positively impacts the acceleration of Quran memorization.

In the hypothesis test results stating that the acceleration of memorizing Quranic verses in early childhood children who memorize using the Tabarak method is faster

than in early childhood children who memorize using the ACQ method. This is due to the application of the Tabarak method being easier compared to the ACQ method. Memorizing with the tabarak method only requires getting the child used to listening to and paying attention to the learning media for the verses being memorized. Even when the child is playing, the recitation of the memorized Quranic verses is still played at a low volume, so the child's memorization speed will increase with the quantity of listening to the memorized verses. This method is also very easy to apply for young children. Whereas the ACQ method requires understanding the translation of the verse to be memorized and learning its gestures first. The ACQ method, with its characteristic gestures, demands that students memorize and understand the gestures according to the verse being memorized, making it difficult for some 3-4 year old children to follow the appropriate gestures, thus affecting the speed of memorization. Therefore, the acceleration of memorization in early childhood will be achieved more quickly by applying the Tabarak method. Here are some descriptions of the Tabarak and ACQ methods.

### 1. Tabarak Method

Based on the results of the hypothesis test, it shows that the Tabarak method has a positive effect on accelerating the memorization of Quranic verses in early childhood. Some initial steps in the implementation of the Tabarak method successfully increased the interest in memorization and

comprehension among the students. Each facilitator of this method is required to be child-friendly, welcoming the children's arrival with a smile and giving stars to those who arrive on time, which provides a positive value for the children to start memorizing. The delivery of motivation by the facilitator, which is not burdensome or frightening, fosters the students' love for the Quran. Starting the memorization activity with a group prayer also builds a positive bond between the facilitator and the students, allowing the children to memorize comfortably.

One of the requirements of the Tabarak method when the memorization process begins is to provide a suitable place where the child can concentrate and be free from distractions, so that the child's comprehension can improve well. Preparing a gift box also successfully boosted the students' enthusiasm. Students who successfully memorize well can choose their own gifts from the box, while those with less good memorization are given gifts according to the facilitator's choice.

## 2. ACQ Method

The results of the subsequent hypothesis test show that the ACQ method also has a positive effect on the acceleration of memorizing Quran verses in early childhood. When the researcher began to practice this method in front of the students. They appeared eager to follow along, even though the movements they practiced were not yet in line with the demonstration. Some students who are usually quieter

appeared enthusiastic in following the researcher's hand signals.

During the memorization process, the children's grasp of the material gradually improved. Even though the process of delivering the method takes a bit longer from one movement to another, the children do not feel bored and continue to follow until the end of the movement. Movements that align with the meaning of the verses also help the students better understand the verses they memorize, expand their vocabulary, and assist in recalling the next verse when they forget, thereby making it more memorable for the children.

### 3. The Relationship Between the Tabarak Method and the ACQ Method

The results of the third hypothesis test prove that the Tabarak method and the ACQ method jointly influence the acceleration of Quran verse memorization in early childhood. Both methods can jointly increase the speed of memorization because these two methods can complement each other. The ACQ method enriches the visual auditory input of the tabarak method by adding kinesthetic visual input. The Tabarak method conducted indoors can be interspersed with the ACQ method, which can be applied outdoors, thus preventing quick boredom for early childhood children.

The acceleration of memorizing Quranic verses in early childhood using the tabarak method is faster than in early childhood using the ACQ method. This is due to the

easier application of the tabarak method compared to the ACQ method. Memorizing with the Tabarak method only requires getting the child accustomed to listening to and paying attention to the learning media for the memorized verses. Even when the child is playing, the recitation of the memorized Quranic verses is still played at a low volume, so the child's memorization speed will increase with the quantity of listening to the memorized verses. This method is also very easy to apply for young children.

Meanwhile, the ACQ method requires understanding the translation of the verse to be memorized and learning its gestures first. The ACQ method, with its characteristic gestures, demands that students memorize and understand the gestures corresponding to the memorized verse, making it difficult for some 3-4 year-olds to follow the appropriate gestures, thus affecting the speed of memorization. Therefore, the acceleration of memorization in early childhood will be achieved more quickly by applying the tabarak method.

## **CONCLUSION**

Based on the research results, it can be concluded that both the Tabarak method and the ACQ method have a positive impact on the acceleration of memorizing Quranic verses in early childhood. However, the Tabarak method has proven to be more effective than the ACQ method in speeding up children's memorization at Rumah Quran Najmul Khairaat. Therefore, it is recommended for Islamic

educational institutions to consider using the Tabarak method as the primary method for memorizing the Quran for early childhood.

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