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THE TABARAK METHOD IN QUR'AN MEMORIZING: A MULTISENSORY STUDY IN EARLY CHILDHOOD

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dini

ABSTRAK

Penelitian ini dilatarbelakangi oleh pentingnya metode tahfidz Al-Qur'an yang sesuai karakteristik anak usia dini masa golden age, karena metode konvensional verbal kurang menarik minat anak dan terbatasnya kajian metode tahfidz berbasis multisensori, khususnya metode Tabarak. Penelitian bertujuan menganalisis perencanaan, implementasi, evaluasi, serta faktor pendukung dan penghambat metode Tabarak dalam menghafal Al-Qur'an. Menggunakan metode kualitatif jenis studi kasus di Markaz Tahfidz Balita Ibnu Abza Padang, data dikumpulkan melalui observasi, wawancara, dokumentasi, lalu dianalisis secara interaktif. Hasil penelitian menunjukkan metode Tabarak terlaksana sistematis melalui penentuan target hafalan, penerapan multisensori, serta evaluasi berkelanjutan. Dampak keberhasilan metode diperkuat indikator kuantitatif pada 7 tingkatan level, standar kelulusan minimal 80% kefasihan hafalan, dan batasan bantuan guru maksimal 20 kali bimbingan per juz. Faktor pendukung meliputi lingkungan kondusif, komitmen guru, keterlibatan orang tua, sedangkan penghambatnya adalah perbedaan karakteristik anak dan kurangnya konsistensi pendampingan. Dengan demikian, metode Tabarak terbukti efektif sebagai metode pembelajaran tahfidz dengan pendekatan multisensori yang adaptif bagi anak usia dini.

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Keywords:

Tabarak Method,
Multisensory, Qur'an
Memorization, Early
Childhood

ABSTRACTS

This research is motivated by the importance of a Qur'an memorization method that suits the characteristics of early childhood in the golden age, because conventional verbal methods are less interesting for children and there are limited studies on multisensory-based memorization methods, especially the Tabarak method. The research aims to analyze the planning, implementation, evaluation, and supporting and inhibiting factors of the Tabarak method in memorizing the Qur'an. Using a qualitative case study method at Markaz Tahfidz Balita Ibnu Abza Padang, data were collected through observation, interviews, documentation, and then analyzed interactively. The results show that the Tabarak method is implemented systematically through determining memorization targets, implementing multisensory learning, and continuous evaluation. The impact of the success of this method is strengthened by quantitative indicators at 7 levels, a minimum passing standard of 80% memorization fluency, and a maximum of 20 teacher assistance per juz. Supporting factors include a conducive environment, teacher commitment, and parental involvement, while inhibiting factors are differences in child characteristics and a lack of consistent guidance. Thus, the Tabarak method has proven to be effective as a memorization learning method with an adaptive multisensory approach for early childhood.

A. INTRODUCTION

Early childhood education is very important to implement, because it forms the foundation for the development of human personality. Several developmental experts view early childhood as the most fundamental period for growth and development (Santrock, 2012; Papalia, 2010). Adaptive and structured environmental stimulation during this period plays an important role because children's cognitive systems are in a highly sensitive developmental window (Karmiloff-Smith et al., 2014). International neuroscience research also confirms that the age of 0–5 years is a critical period of brain development, in which appropriate environmental stimulation greatly determines neural architecture and long-term memory capacity (Tierney & Nelson, 2009). Therefore, introducing a tahfidz program for toddlers through a child-friendly method is a strategic step to optimize their rapidly developing memory potential (Papalia & Martorell, 2014). As cited in Amirulloh Syarbini and Heri Gunawan (2014), the golden age is characterized by high levels of intelligence and strong memory.

One of the developmental programs in early childhood education is Qur'an memorization. Learning to memorize the Qur'an aims to introduce the Islamic holy book from an early age. In addition, memorizing the Qur'an is an effort to habituate children to worship while also safeguarding the Qur'an. Ahmadi and Sholeh, as cited in Hariyatin and Marhumah (2017:90), explain that the use of an appropriate method is very important in teaching young children to memorize the Qur'an. By utilizing children's strong memory capacity, teachers can apply various memorization methods. The development of early childhood memory remains stable until age four and reaches optimal intensity between ages 8–12 years. At this stage, children are able to remember large amounts of material, so it is very important to optimize this potential.

According to the Ministry of Education and Culture, in the Big Indonesian Dictionary (KBBI), "memorization" refers to something learned by heart, can be recited without looking, and is internalized in the mind to be remembered continuously. In memorizing the Qur'an, there are three main activities carried out

simultaneously: reading, repeating the recitation, and storing the memorized verses in memory.

According to Imam Al-Ghazali, training children to memorize the Qur'an is fundamental and important. Children are a trust entrusted to parents, and educating them is a parental responsibility for which they will be held accountable before Allah (Abdurrahman and Jamal, 2010). The Companions of the Prophet understood the importance of memorizing the Qur'an and its influence on the soul of a child. Therefore, they began teaching the Qur'an to their children as fulfillment of the guidance of the Prophet Muhammad.

Various Qur'an memorization methods have been developed to facilitate the memorization process. In Indonesia, there are several widely known rapid memorization methods. One of them is the Al-Qasimi method, introduced by Abu Hurri Al-Qasimi. This method involves reading the verse to be memorized and repeating it up to 40 times, followed by memorization and ending with muraja'ah (repetition) (Alfauzan, 2016). Another method proposed by Dr. Ahsin Sakho involves reading the verse 10 to 30 times while focusing on the mushaf. Meanwhile, Farid Wajdi (2018) identifies five tahfidz methods: Talaqqi, Kitabah, Tafhim, independent memorization, and the five-verse method.

Although various memorization methods have been developed in Indonesia, in practice many early childhood tahfidz programs still apply conventional approaches that emphasize verbal repetition without considering children's cognitive development characteristics. Teacher-centered, one-way, and less varied methods are often ineffective for young children, who have short attention spans and require multisensory stimulation. International studies show that single-modality learning approaches have limitations for young children because executive function and attention span are not yet mature (Diamond, 2013; Posner & Rothbart, 2007). As a result, memorization becomes less optimal, easily forgotten, and can cause boredom. This condition indicates the need for a more adaptive approach aligned with children's developmental stages, especially during the golden age, which is highly sensitive to cognitive and sensory stimulation.

In addition to the methods mentioned earlier, one relatively new method is the Tabarak method. This method was first developed by Dr. Kamel El-Laboudi from Egypt, who successfully guided his three children (Tabarak, Yazid, and Zeenah) to memorize the entire Qur'an (30 juz) at the age of 4.5 years. The Tabarak method has received international recognition because it supports children's natural development (fitrah) during the optimal phase of cognitive growth (the golden age moment). This method is an important innovation in early childhood Qur'an memorization learning and has proven effective in enhancing memory capacity.

Based on the behaviorist theory developed by Edward Thorndike and B. F. Skinner, repetition and reinforcement through rewards strengthen the formation of learning habits (Anam, 2017:34). The Tabarak method applies these principles through *sima'i* (repeated listening) and *tasmi'* (recitation examination), thereby enabling long-term memorization internalization (Al-Faruqi, 2021:45). Its strength lies in a structured and gradual process adjusted to children's cognitive development. Another advantage is that children can memorize the entire Qur'an at an early age, reaching 30 juz much earlier compared to the usual junior high or senior high school level.

The Tabarak method is unique because it integrates auditory and visual aspects in the learning process. In his work *Manhaj at-Tabarak fi Tahfiz Al-Qur'an li Athfal*, Kamel El-Laboudi (2021:45) emphasizes that this method is specifically designed to maximize children's memory potential through multisensory learning. Mujahidah, Sunanik, and Hidayati (2022:19) also report that the implementation of the Tabarak method shows very positive results, with a higher retention rate compared to conventional methods. Scientifically, the integration of multisensory learning styles in the early childhood phase has been proven to significantly improve long-term memory retention and accelerate the memorization process compared to single-modality methods (Al-Azawei et al., 2016). These findings are supported by dual coding theory and cognitive theory of multimedia learning, which show that information processed through auditory and visual channels simultaneously results in higher retention than a single channel alone (Mayer, 2014; Paivio, 2013). In addition, a specific study on the implementation of the Tabarak Method in children under five (toddlers) confirms that a structured multisensory approach is able to maintain the focus of young Muslim children optimally during the internalization process of Qur'anic verses (Purnamasari & Nurhayati, 2021).

Several previous studies have examined Qur'an memorization (tahfidz) learning in early childhood from various perspectives. A study by Aida Hidayah (2017) emphasizes the importance of using methods appropriate to children's developmental stages to improve memorization outcomes. Meanwhile, M. Hanafiah Lubis (2017) analyzes the effectiveness of tahfidz learning and finds that the process is carried out systematically through planning, implementation, and evaluation. Another study by Suci Eryzka Marza (2017) highlights the psychological aspect, especially self-regulation, as a key factor in memorization success. In addition, Nurul Qomariyah (2016) emphasizes the important role of family support in guiding children to memorize the Qur'an from an early age. Furthermore, Nurul Hidayah Andarini (2018) finds that the Tabarak method has a significant influence on improving children's memorization ability.

However, these studies generally focus on memorization outcomes, psychological factors, or environmental influences. These studies have not examined in depth the tahfidz learning process from a multisensory perspective. In addition, studies that comprehensively analyze the implementation of the Tabarak method—including planning, implementation, and evaluation—in the context of early childhood education are still limited.

Markaz Tahfidz Balita Ibnu Abza is an institution with unique characteristics in applying the Tabarak method, making it a strategic research object to explore the effectiveness of this method in a real context. This institution has rarely been studied academically, even though its graduates demonstrate extraordinary memorization ability.

The findings of this research are expected to provide practical implications for the development of Islamic early childhood education programs, especially in designing adaptive tahfidz curricula, improving teacher competence through multisensory training, and strengthening synergy between institutions and families to support optimal achievement of children's memorization targets.

Based on the background, the uniqueness of the method, and the limitations of literature discussing its implementation, the researcher considers it necessary to

conduct further research titled: “The Tabarak Method in Qur’an Memorization: A Multisensory Study of Early Childhood at Markaz Tahfidz Ibnu Abza, Padang City.”

B. METHOD

This research uses a qualitative method with a case study type of research. This research aims to describe and analyze phenomena, events, social activities, beliefs, perceptions, and thoughts of individuals or communities within a certain scope or setting (Sukmadinata, 2015).

In this research, the Tabarak method is applied in a specific institution, namely Markaz Tahfidz Balita Ibnu Abza. The research focuses on analyzing the implementation of the method, the dynamics of the learning process, and the integration of a multisensory approach in early childhood Qur’an memorization practice. The multisensory framework in this research aligns with international findings showing that learning integrating auditory, visual, and kinesthetic elements improves memory retention and engagement of young children (Mayer, 2014; Shams & Seitz, 2008). The selection of the research location is based on several considerations: the institution has implemented the Tabarak method in Qur’an memorization using a multisensory approach; has sufficient experience in guiding young children to memorize the Qur’an; and provides adequate data and information to support this research. The research was conducted over a period of one month.

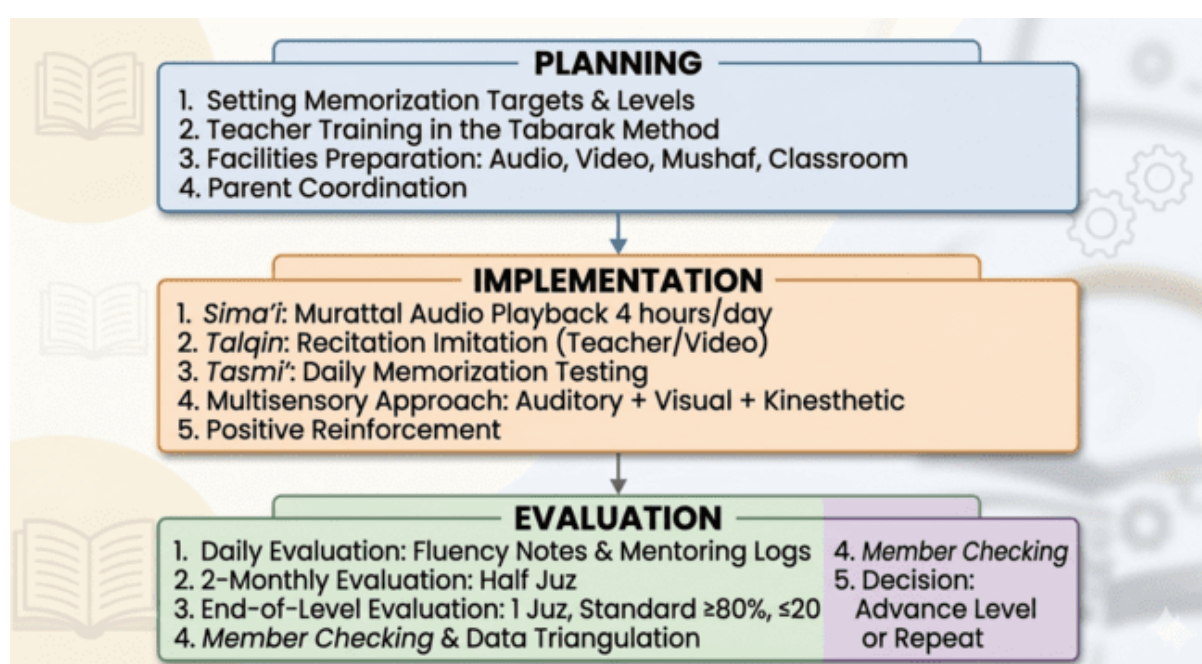
Informants consist of three key participants: one coordinator/manager of the institution and two ustadzah (Qur’an teachers). Informants were selected using purposive sampling based on their direct involvement in the tahfidz learning process. Although the number of informants is limited, they are considered key informants with in-depth knowledge, so that the researcher can obtain rich and relevant data.

Data collection techniques in this research use triangulation, including observation, interviews, and documentation. In the observation stage, the researcher directly observes the implementation of the Tabarak method with a multisensory approach in the institution. In the interview stage, the researcher collects information from the head/manager of the institution and teaching staff. Meanwhile, in the documentation stage, the researcher collects supporting data related to the implementation of the Tabarak method, such as photos and video recordings of activities.

Data analysis techniques follow the interactive model proposed by Matthew B. Miles and A. Michael Huberman, consisting of three main components: data reduction, data display, and conclusion drawing. During the data reduction stage, the researcher conducts systematic coding of data relevant to the research focus. This process includes several key aspects, including implementation of the Tabarak method, audio repetition patterns (rehearsal), forms of reinforcement in learning, integration of auditory, visual, and kinesthetic elements, and supporting and inhibiting factors. Data that are not relevant to the research questions are excluded to maintain analytical focus. The coding process is carried out continuously throughout the research to ensure depth and consistency of analysis. The reduced data are then presented in the form of narrative text, tables, or diagrams to facilitate understanding of the phenomenon under study. In this case study, data display helps to systematically describe the dynamics of the implementation of the Tabarak method in

a real context. The final step in data analysis is drawing conclusions based on the presented data.

To ensure the credibility and validity of the data, triangulation and member checking techniques are used. Triangulation is done by comparing and re-examining data obtained from various sources (such as instructors, teachers, and supporting informants) and methods (observation, interviews, and documentation). Through triangulation, data consistency can be verified, thereby increasing the reliability of the research findings. Meanwhile, member checking is done by reconfirming interview results or data interpretation with the relevant informants. The purpose is to ensure that the data and interpretations made by the researcher accurately reflect the intentions and experiences of the informants in the field. The following is the methodology flow (planning → implementation → evaluation) to improve visual clarity.



C. RESULTS AND DISCUSSION

1. General Overview of the Research Location

Markaz Tahfidz Balita Ibnu Abza was founded in 2017 in Balai Gadang Subdistrict, Koto Tengah District, Padang City. The establishment of this institution began with the aspiration of parents who wanted their children to memorize the Qur'an from an early age. This inspiration emerged after witnessing an example of a young child named Maryam who was able to memorize several juz of the Qur'an at toddler age.

The name "Ibnu Abza" was officially used in 2022 following a proposal by Ulyadi, symbolizing that the Qur'an can elevate a person's status, as exemplified by the historical figure Ibnu Abza in Islamic history. Since then, the institution has been known as Markaz Tahfidz Balita Ibnu Abza.

The institution has a vision: "To realize a Qur'anic generation that is excellent and skilled in building the nation and the ummah," with missions that include

developing Qur'an-based education, instilling Qur'anic values, fostering noble morals, and equipping students with Arabic language skills.

At the time the research was conducted, the number of registered students reached 75. The learning process is supported by teaching staff (ustadzah/teachers) with diverse educational backgrounds, ranging from high school graduates to diploma (D3), bachelor's (S1), and master's (S2) degrees, including Ma'had Aly graduates. In addition, the institution is supported by adequate facilities and infrastructure, such as laptops, computers, speakers, carpets, and other supporting tools that facilitate the application of the multisensory-based Tabarak method.

2. Research Findings

a) Planning for the Implementation of the Tabarak Method with a Multisensory Approach

Based on interviews with the head and teachers of Markaz Tahfidz Balita Ibnu Abza, the planning for the implementation of the Tabarak method with a multisensory approach is based on the Tabarak curriculum developed by Kamel El-Laboudi, obtained through official training attended by the teachers and managers of the institution.

The selection of this method was made by the head and managers after attending official training and considering its effectiveness in guiding early childhood learners in memorizing the Qur'an, especially children aged 3–5 years who are in the golden age phase of cognitive and memory development. The head of the institution believes that this method is suitable for the characteristics of young children, who tend to absorb information more easily through listening and habituation rather than through complex textual learning.

Memorization targets are arranged gradually through a level-based system. At Level 1, students are targeted to complete Juz 30 within four months. Mid-semester evaluation is conducted after two months to assess half a juz, while the final evaluation is conducted in the fourth month to determine completion. A student is considered to have passed if they achieve at least 80% fluency in memorization, with a maximum limit of guidance (prompting) of 20 times per juz. If a student does not meet this standard, they are required to repeat the same level.

Based on the analysis of the internal curriculum documents of Markaz Tahfidz Balita Ibnu Abza, the learning structure of the Tabarak Method is hierarchically organized into seven levels, each with structured duration, materials, and evaluation systems. Each level includes specific memorization targets, scheduled assessments, recreational activities as psychological refreshment, and parent-teacher meetings as part of monitoring students' memorization progress. The detailed structure of the levels is presented in the following table:

Table 1. Tabarak Project Levels and Learning Content

Level	Duration	Learning Materials	Exam Schedule	Recreation	Homeroom Meeting
1	180 minutes	Juz 'Amma and introduction to Hijaiyah letters, harakat, and	2 times (mid-level and end of level)	1 time (mid-level)	After exams and recreation at each level

		tanwin			
2	300 minutes	Juz 29 and beginning to learn reading	2 times (mid-level and end of level)	1 time (mid-level)	After exams and recreation at each mid-level
3	300 minutes	Surah Al-Baqarah to Ali 'Imran	2 times (mid-level and end of level)	1 time (mid-level)	After exams and recreation at each mid-level
4	300 minutes	From the beginning of Surah An-Nisa' to the end of Surah Al-Anfal	2 times (mid-level and end of level)	1 time (mid-level)	After exams and recreation at each mid-level
5	300 minutes	From the beginning of Surah At-Taubah to the end of Surah Taha	2 times (mid-level and end of level)	1 time (mid-level)	After exams and recreation at each mid-level
6	300 minutes	From the beginning of Surah Al-Anbiya' to the end of Surah Fatir	2 times (mid-level and end of level)	1 time (mid-level)	After exams and recreation at each mid-level
7	320 minutes	From the beginning of Surah Yasin to the end of Surah At-Tahrim	2 times (mid-level and end of level)	1 time (mid-level)	After exams and recreation at each mid-level

The table above shows that the planning of the Tabarak Method is not only oriented toward achieving memorization targets, but also considers psychological aspects and parental involvement. In terms of human resources, the teachers involved in the tahfidz program are educators who have received Tabarak Method training, have correct Qur'an recitation, and are able to effectively manage early childhood classes. In addition, teachers are regularly coached through activities such as tahsin, talaqqi, and memorization deposit sessions to ensure that the quality of recitation and mastery of material remains consistently maintained.

Supporting facilities and infrastructure are adequately prepared, including conducive classrooms, computers or laptops containing Tabarak Method audio and video files, speakers, and other supporting media. All of these planning components are designed to ensure that the learning process runs effectively and is in line with the characteristics of early childhood learners.

b) Implementation of the Tabarak Method with a Multisensory Approach

Based on direct observation conducted in the tahfidz classroom, the implementation of the Tabarak Method with a multisensory approach is carried out consistently every day, with a duration of four hours (08:00–12:00) for five days every

week. During this period, audio recordings of Qur'an murattal recitation are played continuously, including during breaks and other light activities. The classroom environment is designed as a space completely filled with Qur'an recitation.

The Tabarak Method has proven effective as a multisensory-based memorization learning model. In addition to improving memorization ability, the learning also fosters spiritual awareness and character through a balance between ihsan (good deeds) and sharia compliance (Rivauzi et al., 2025).



Figure 1. The Muroja'ah and Talqin Session at Level 1, Markaz Tahfidz Balita Ibnu Abza

This image documents the concrete implementation of the multisensory approach in the classroom that directly contributes to the efficiency of the memorization process. The main contribution of the talqin and muroja'ah session is conditioning children's focus through simultaneous auditory (listening to murattal audio) and visual (watching talqin video/text mushaf) sensory exposure. This approach accelerates the internalization of verses and facilitates the transfer of information from short-term memory to long-term memory for young children, especially for toddlers who are not yet able to read text independently. The multisensory approach is applied by optimizing the use of students' auditory, visual, and kinesthetic senses. Students listen to Qur'an verse recitations from murattal audio and talqin videos by Kamel El-Laboudi, observe textual or visual support, and repeatedly repeat the verse recitations. Students who are already able to read are guided to point to the verse in the mushaf, while those who are not yet able to read continue to follow the process by listening and imitating the recitation.

The learning atmosphere is conducted calmly, orderly, and filled with respect for the Qur'an. Teachers act as facilitators who guide, motivate, and maintain

students' concentration without giving pressure or coercion. Variations in activities, such as short breaks, light physical activities, and simple rewards, are included to maintain students' psychological well-being and learning motivation.

Parental involvement is an important component in the implementation of this method. The institution emphasizes that memorization success is greatly influenced by support at home. Parents are expected to help children with muroja'ah, play murattal audio according to daily targets, and minimize distractions such as television and digital devices. Communication is maintained through online groups and a mutaba'ah book as a tool for monitoring students' memorization progress.

c) Evaluation and Follow-Up of Memorization

Student memorization evaluation is conducted in a structured and continuous manner. Daily evaluation is done through direct memorization deposit to the teacher (ustadzah), accompanied by notes on the level of fluency of the verses read. Weekly evaluation is done through internal teacher meetings to discuss each student's progress and determine appropriate further guidance strategies.



Figure 2. Memorization Submission Sessions at Markaz Tahfidz Balita Ibnu Abza

The image of the memorization submission session (tasmi') highlights the contribution of interactive daily evaluation to the final learning outcome. This activity serves as immediate feedback that trains children's cognitive retention ability independently. Through direct teacher guidance (prompting) limited to a maximum of 20 times per juz, this process contributes to building independence, self-confidence, and maintaining the quality of makhraj and tajwid of students so that it remains in the "Excellent" (A) grade category.

Two-monthly evaluation (mid-level evaluation) is conducted to assess half a juz, while the final level evaluation is conducted in the fourth month to evaluate mastery of one juz as a whole. The results of this evaluation become the basis for determining whether a student moves to the next level or repeats the current level.

The comprehensive evaluation system in the Tabarak Method uses a detailed assessment format based on verse by verse. In the final level assessment instrument, a verse number written alone indicates that the student requires guidance for that verse.

Meanwhile, a verse number marked with a check mark (✓) indicates that the verse was successfully continued or memorized correctly without assistance.

Figure 3 displays two examples of the Monitoring Format for Juz 30 Memorization. The left form is a table with columns for NO, NAMA SURATA, LANCAR, AYAT DI PANDU, and JUMLAH. It lists verses 1 to 10, with checkmarks in the LANCAR column for verses 1, 2, 3, 4, and 5. The right form is a similar table with columns for NO, NAMA SURATA, and JUMLAH. It lists verses 11 to 34, with checkmarks in the JUMLAH column for verses 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, and 34.

Figure 3. Monitoring Format for Juz 30 Memorization

This verse by verse memorization monitoring format provides a strong diagnostic contribution to students' learning achievement. With a clear visual mapping of fluent verses (marked with a check) and those requiring guidance (only the verse number written), teachers can specifically identify the location of children's memory obstacles. The clinical contribution of this instrument allows memorization improvement to be done in a focused manner on certain weak verses, so that the quality control of memorization is maintained objectively.

The format above shows that evaluation in the Tabarak Method is diagnostic and structured. Teachers can clearly identify the distribution of errors or doubts in memorization, so that follow-up learning can be more focused on certain verses.

In addition, analysis of the official assessment documents from Markaz Tahfidz Balita Ibnu Abza shows that the evaluation system not only assesses memorization fluency, but also aspects of tajwid and makharij al-huruf. Assessment uses grade categories A (Excellent), B (Good), and C (Needs Improvement), and includes the number of broken verses along with mentor notes.

9 2002

HAFALAN		TAJWID	MAKHARIJUL HURUF
Jumlah terhenti: pada		A (Istimewa) B (Baik)	A (Istimewa) B (Baik)
ayat ke:		C (Kurang)	C (Kurang)

(2) فَلَا أَلْبَسَ بِالْمُتَشِّسِ (15) الْخَوَارِجُ الْفُتَّسِ (16) وَالَّتِي إِذَا ضَمُنَ (17) وَالصَّبْحَ إِذَا تَلَقَّنَ (18) إِنَّهُ لَقَوْلُ رَسُولٍ
كَرِيمٍ (19) ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ (20) ضَلَّاعٌ ثَمَّ لَمِينٍ (21)

HAFALAN	TAJWID	MAKHARIJUL HURUF
Jumlah terhenti: pada ayat ke:	A (Istimewa) B (Baik) C (Kurang)	A (Istimewa) B (Baik) C (Kurang)

(3) أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَسْحَابِ الْفِيلِ {1} أَلَمْ يَجْعَلْ لَّهِنَّ فِي غَدَائِهِمْ فِي ثَمْلِيلٍ {2} وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ {3} تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ {4} فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ {5}

Pengucapan	Hafalan	Tajwid	Makharijul Huruf
A (Istimewa)	A (Istimewa)	A (Istimewa)	A (Istimewa)
B (Baik)	B (Baik)	B (Baik)	B (Baik)
C (Kurang)	C (Kurang)	C (Kurang)	C (Kurang)

(4) لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُتَفَكِّرِينَ حَتَّىٰ جَاءَهُمُ الْبَيِّنَةُ {1} رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً {2} فِيهَا كُتِبَ قِسْمَةٌ {3} وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَةُ {4}

Pengucapan (jumlah kalimat yang jelas dibaca di awal ayat)	Hafalan	Tajwid
A (10-11) B (6-10) C (1-6)	Jumlah terhenti: pada ayat ke:	A (Istimewa) B (Baik) C (Kurang)

Pengucapan	Hafalan	Tajwid	Makharijul Huruf
A(Istimewa) B(Baik) C(Kurang)	A(Istimewa) B(Baik) C(Kurang)	A(Istimewa) B(Baik) C(Kurang)	A(Istimewa) B(Baik) C(Kurang)

Nilai secara umum: A (Istimewa) B (Baik) C (Kurang)

a) Analysis of the Tabarak Method from a Behaviorist Perspective

$$I_{\text{th}} = \frac{1}{2} \int_{-\infty}^{\infty} dt \int_{-\infty}^{\infty} dt' \int_{-\infty}^{\infty} dl \int_{-\infty}^{\infty} dl' f_{\text{th}}(t, t', l, l')$$

memorize verses gradually. The classroom environment continuously filled with Qur'an recitation for four hours creates systematic and repetitive stimulus conditions. From the perspective of child cognitive psychology, repetitive audio exposure is proven to facilitate preschool children's brains to record linguistic structures and verse rhythms very strongly (Al-Qudah, 2018). This continuous auditory mechanism acts as a maintenance rehearsal process in children's working memory, which gradually transfers information from short-term memory to long-term memory storage without triggering mental fatigue in children (Morra et al., 2011).

The teacher's role in this method aligns with the concept of reinforcement in behaviorism. From the perspective of behavior modification, a child's success in reciting back a heard verse is a representation of a stimulus-response relationship formed mechanically through habituation. In order for the habit of memorizing to be embedded as an enjoyable activity, behavior-based interventions for young children require positive reinforcement (Geller, 2012). Giving appreciation, praise, or small gifts in this method functions to strengthen children's responses. This positive operant conditioning greatly depends on the cognitive stimulation provided by the surrounding environment during the critical window of the golden age (Karmiloff-Smith et al., 2014). When students achieve the memorization target within the maximum guidance limit of 20 times per juz, they receive positive reinforcement in the form of level completion, praise, small gifts, and recognition in certain forums. Conversely, this research did not find the use of physical punishment or negative reinforcement as part of the learning process. This shows that behavior formation is done through habit formation and positive reinforcement rather than pressure.

Analytically, memorization success in early childhood in this research is more influenced by structured environmental design and consistent stimuli than by students' reflective cognitive awareness. Young children have not yet reached a mature stage of abstract thinking; therefore, an intensive stimulus-response approach is more developmentally appropriate.

Furthermore, these findings expand the application of behaviorist theory in the context of tahfidz education. Although behaviorism is often criticized in modern academic learning because it is too mechanistic, in the context of Qur'an memorization for young children, this approach shows its effectiveness. Thus, this research simultaneously confirms and re-contextualizes behaviorism as a relevant approach in repetitive memorization-based learning.

b) Analysis from the Perspective of Rehearsal Theory (Memory Repetition)

In addition to its relevance to behaviorism, the findings of this research are also related to rehearsal theory in the information processing model developed by Richard Atkinson and Richard Shiffrin.

According to this theory, information received through the senses enters short-term memory, and through the rehearsal process, that information can be maintained and transferred to long-term memory. Four hours per day of Qur'an audio exposure in the Tabarak Method can be analyzed as a very intensive form of maintenance rehearsal. Repetition of verse recitations, daily muroja'ah, and periodic evaluation systems strengthen memory traces, making memorization easier to maintain.

In this context, morning muroja'ah before introducing new memorization functions as a long-term memory reinforcement mechanism. Meanwhile, the tatsbit

system at intervals every 10 juz is a form of further rehearsal aimed at maintaining the stability of overall memorization.

These findings show that the effectiveness of the Tabarak Method does not only come from environmental factors (behaviorism), but also from cognitive mechanisms of memory reinforcement through systematic repetition.

c) Comparative Analysis with Multisensory Theory

Theoretically, the multisensory approach in education emphasizes a balance between visual, auditory, and kinesthetic modalities in the learning process. However, the findings of this research show that the implementation of the Tabarak Method at Markaz Tahfidz Balita Ibnu Abza is characterized by a stronger dominance of the auditory aspect.

Murattal audio is played continuously for four hours, even during breaks. Visual elements (such as talqin videos and mushaf text) and kinesthetic elements (such as pointing to verses and light physical movements) function as supporting components in the learning process.

These findings indicate a modification of the multisensory approach into what can be called an auditory-centered multisensory learning model, in which auditory input functions as the main pathway for memory formation, while visual and kinesthetic elements act as supports for attention and focus stabilization.

Although classical multisensory approaches are often used to address learning difficulties such as dyslexia, in the context of the Tabarak Method, this approach functions as a memorization accelerator for early childhood learners, most of whom are not yet able to read text independently.

Thus, sensory balance is not an absolute requirement for effective learning, but can be contextual depending on the learning objective. In early childhood tahfidz education, dominance of auditory input becomes an adaptive strategy aligned with children's developmental stage.

d) Supporting and Inhibiting Factors

Based on the findings of this research, supporting and inhibiting factors can be conceptually mapped as follows:

a. Supporting Factors

The main supporting factor is synergy between the institution and the family. Data show that program success is greatly influenced by parental involvement in helping children with muroja'ah at home. When parents play murattal audio according to daily targets and supervise their children's memorization, stimulus consistency is established between the school and home environments.



Figure 5. Parent–Teacher Meetings at Markaz Tahfidz Balita Ibnu Abza

The image of this communication forum shows the important contribution of dual-environment reinforcement to student learning outcomes. This parent-teacher meeting contributes to building a consistent learning ecosystem synergy between school and home. Through coordination via the *mutaba'ah* book and alignment of daily targets, parents contribute to maintaining the continuation of *murattal* audio stimuli and independent *muroja'ah* at home, thereby minimizing inhibiting factors and optimizing memorization success to reach the ecosystem target of 80% student graduation.

Thus, learning does not stop within the classroom environment but continues in the family microsystem. In addition, teacher competence in managing the class, motivating students, and maintaining concentration is a crucial factor in the successful implementation of the method.

b. Inhibiting Factors

The main obstacles identified include:

- 1) Student absence and lateness,
- 2) Lack of parental guidance,
- 3) Variation in teacher competence in classroom management,
- 4) Classroom disruptions when not well controlled

Conceptually, these obstacles show that method effectiveness greatly depends on the quality of environmental conditioning agents, namely teachers and parents. When one element of the environment is not consistent, stimuli are no longer optimally maintained, resulting in decreased memorization outcomes.

Thus, the Tabarak Method is not a standalone method, but a learning system that greatly depends on the consistency of the child's educational ecosystem.

In addition to these qualitative findings, quantitative results show that 80% of students successfully achieved memorization targets at each level, with an average of less than 20 teacher guidance sessions per *juz*. The majority of students obtained grade A in the final assessment, confirming that the Tabarak method is not only qualitatively effective, but also quantitatively proven in early childhood memorization achievement.

CONCLUSION

Based on the findings, it can be concluded that the planning of the Tabarak method with a multisensory approach in Qur'an memorization is carried out in a structured manner, including determining memorization targets, selecting materials, and learning strategies that emphasize auditory repetition (rehearsal). The implementation of the Tabarak method is carried out systematically through *sima'i* and *tasmi'* activities, integrating auditory, visual, and kinesthetic elements to support effective memorization internalization in children. The evaluation process is carried out continuously through memorization deposits and progress monitoring, which shows improvement in memorization ability and learning engagement. Furthermore, supporting factors include consistent repetition, a conducive learning environment, and the teacher's role, while inhibiting factors include children's limited attention span and individual differences in ability. Therefore, the multisensory-based Tabarak method is considered an effective approach for early childhood Qur'an memorization.

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