

The Implementation of the Qiraati Method in Early Childhood Education: A Case Study of Teacher Mentoring in Addressing Learning Challenges in the PRA PTPT Class at TPQ Sunan Kalijogo, Poncokusumo

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Abstract. Advanced Qur'an learning for early childhood is often criticized for triggering academic anxiety. This qualitative case study aims to dissect the transition curriculum management of the Pra Program Tahfidz Pasca TPQ (PRA PTPT) based on the Qiraati Method at TPQ Sunan Kalijogo Poncokusumo Malang, and explore teacher strategies and institutional policies in overcoming toddlers' behavioral problems, phonological articulation barriers (lisp), and spiritual strengthening. Data were collected through participant observation, documentation, and in depth interviews with five key informants. The results show that the transition curriculum implements a rigid binadzor reading speed leveling system (Levels 1–5) based on an accumulative repetition pattern. The curriculum rigidity is balanced by flexible yet firm teacher strategies through distraction redirecting tactics, inclusive-persuasive approaches, the policy of single-teacher continuity, bureaucratic clinical supervision synergy, and the support of collective spiritual pathways (tirakat). Lisp barriers are clinically resolved using intensive audio-visual imitation methods. The implication proves that accelerating high-level Qur'anic literacy during the golden age can be optimally achieved without disrupting child psychology through a structured methodological ecosystem, adaptive policy synergy, and consistent spiritual approaches.

Keywords: *Qiraati Method, Teacher Strategy, Institutional Policy, Collective Tirakat, Early Childhood.*

A. INTRODUCTION

Quranic learning during early childhood plays a fundamental role in laying the foundation for the character, morality, and spiritual foundation of the next generation of Muslims (Nurfitriana et al., 2024). Neurologically and psychologically, this transitional phase falls within the so-called golden age (ages 0 to 4). This is a critical period during which a child's brain structure undergoes highly accelerated plastic development, marked by the formation of millions of new synaptic branches that instantly capture all forms of stimulation from the external environment (Aeni, 2017; Ahyunadi, 2022).

From the perspective of modern developmental psychology, children in this age range are endowed with an absolute natural advantage in auditory memory capacity, phonological mapping abilities, and an extraordinary ability to imitate linguistic sounds. Although their fine motor skills have not yet reached the perfect maturity for writing, and visual coordination of complex letter symbols is still developing, their hearing organs and auditory cortex act like sponges that are able to record the frequency of tones, timbres, intonations, and details of letter articulation with a very high level of accuracy (Raviv & Arnon, 2018). Therefore, non-formal religious education such as the Al-Qur'an Education Park (TPQ) has a big responsibility to formulate an instructional ecosystem that is not only conventional, but is able to optimize the linguistic and spiritual potential of children in this golden phase methodologically, measurably, and sustainably. Therefore, non-formal religious education such as the Al-Qur'an Education Park (TPQ) has a big responsibility to develop Al-Qur'an literacy from the golden age through an approach that is appropriate to the characteristics of child development (Yaqin & Sholihah,

2025). Recent research also shows that developing Quranic literacy during the golden age has a positive impact on children's learning readiness when implemented using methods appropriate to their developmental stage (Yaquin & Sholihah, 2025).

However, amidst the urgency of capitalizing on this golden age, controversy, discourse, and sharp skepticism have emerged among general education practitioners, child psychology experts, and the general public. Targets of achieving advanced Quranic recitation fluency, followed by the burden of intensive memorization programs for very young children, are often suspected of being a form of cognitive exploitation or curriculum imposition that robs children of their basic developmental rights (Shalliya & Naldo, 2025). The conventional Early Childhood Education (PAUD) paradigm consistently emphasizes that a child's world is play-oriented. Cramming material that is doctrinal, theoretical, abstract, and involves a rigid repetition process is feared to trigger psychological distortions in the form of academic anxiety, internal mental rejection, to early boredom (burnout) before children reach formal school age (Yanni, 2025). Empirical facts in the field also often show how the psychological turmoil of toddlers is a major stumbling block; teachers are faced with very dynamic fluctuations in children's emotions, ranging from children who suddenly cry and are fussy, fall asleep in the middle of class, are lazy to open books, to children who suddenly lose focus (distractive) because they want to play with their peers. The tension that occurs between the natural nature of children who are active and free to move and the demands of standardization of reading the Qur'an which is dense and strict is what often triggers methodological gaps and very complex classroom management problems.

Several previous studies have documented the implementation of the Qiroati method in early childhood, including one by Ardalia et al. (Ardalia, Mukhrojin, & Rofiq, 2025), which focused on the general management of morning and afternoon Quranic recitation classes (TPQ) and the importance of parental support in overcoming student boredom. Most of these studies position the Qiroati method as a conventional medium for introducing basic Quranic literacy, focused solely on completing volumes. No studies have specifically examined the management of transitional incubation classes, such as the Pre-Tahfidz Program Post-TPQ (PRA PTPT) class (Ilallah, 2024), which implements acceleration targets in the form of stopwatch-based binadzor reading and the accumulation of dozens of Khataman readings in children under 4 years of age.

This is where the novelty of this research lies. This study not only analyzes the mechanical effectiveness of the Qiraati Method, but also elaborates on how the integration of adaptive teacher instructional strategies (distraction redirection and a single-teacher continuity system) can mediate the demands of a rigorous curriculum without neglecting children's psychological aspects (preventing academic anxiety). Furthermore, this research offers theoretical novelty in the form of a clinical management model for phonological articulation disorders (lisps) through intensive audio-visual imitation and the integration of spiritual pathways (collective asceticism) between educators and parents. Thus, this research fills a research gap in the literature regarding how accelerating high-level Quranic literacy at a golden age can be harmoniously realized within a child-friendly ecosystem.

Dismissing and breaking through all forms of academic skepticism, the Masalikul Huda Foundation, geographically located in Drigu Hamlet, Poncokusumo Village, Malang Regency, presents a portrait of a highly distinctive, revolutionary, and structured transitional Quranic education laboratory model. Through its TPQ unit and an innovative program called PRA PTPT (Pre-Program Tahfidz Pasca TPQ) Sunan Kalijogo, the institution is piloting an accelerated instructional system proven capable of graduating students from the basic volume of the Qiraati Method at a very young age, namely under or exactly four years old. After being declared successful in the basic volume, these children, who sometimes physically and biologically

experience phonetic articulation difficulties (lisps) and do not yet have 100% motor maturity, are not immediately forced into a demanding memorization program (tahfidz) of large juz. Instead, they are first bridged and accommodated in an incubation phase in the PRA PTPT transition class for a period of approximately 1.5 years.

In this transition class, toddler students are trained through a very precise reading speed grading system (reading by looking at the text), moving from Level 1 to Level 5. There are targets that are considered extreme in this program, namely the ability to read at a speed of 1 minute 45 seconds per page at the highest level, as well as the obligation to complete a total accumulation of 60 times the complete khataman of the Qur'an. Through this accumulative repetition pattern, children's long-term memory is gently stimulated to form an implicit memory (a condition of half memorization by heart) before they step into the gate of the real Post-TPQ Tahfidz Program (PTPT). Based on this empirical uniqueness, this study aims to examine in depth how the transition curriculum management structure and how the portrait of teacher assistance (mutorik) in balancing the rigidity of the Qiraati center methodology with the flexibility of fulfilling the psychological rights of toddler students at TPQ Sunan Kalijogo Poncokusumo.

B. LITERATURE REVIEW

Understanding the operational success of the PRA PTPT transitional class at TPQ Sunan Kalijogo requires a robust theoretical foundation grounded in developmental psychology and neuroscience. Biologically, the golden age (0–4 years) is characterized by an exceptionally high rate of synaptogenesis and neural remodeling, representing one of the most critical periods of brain development across the human lifespan. During this stage, heightened neuroplasticity enables young children to absorb and process environmental stimuli with remarkable efficiency, particularly those involving auditory and visuospatial inputs. According to Jean Piaget's theory of cognitive development, this period corresponds to the transition from the sensorimotor stage to the early preoperational stage. Although children at this developmental phase have not yet acquired the cognitive structures necessary for complex logical reasoning or abstract conceptualization, they possess an extraordinary capacity for observational learning and imitation. Through continuous interaction with their environment, children naturally internalize visual representations and reproduce linguistic sounds through repetitive and spontaneous imitation, making this period particularly conducive to language acquisition and early literacy development.

From this perspective, cognitive strain and academic anxiety experienced by preschool children during Qur'anic learning should not be attributed to the complexity of the Qur'anic text itself. Rather, such psychological pressure emerges when instructional delivery is characterized by rigidity, monotony, excessive control, and coercive teaching practices. When the standardized time-based requirements of the Qiraati curriculum are implemented alongside the principles of instructional scaffolding proposed by Lev Vygotsky, children are less likely to perceive Qur'anic reading as a psychologically burdensome task. Instead, they are more likely to experience the learning process as an engaging and enjoyable form of interactive linguistic play. Consistent, emotionally supportive interactions between learners and teachers further facilitate the optimization of children's Zone of Proximal Development (ZPD), enabling instructional challenges to remain developmentally appropriate. Such responsive pedagogical practices serve as an important mediating mechanism that reconciles the mechanical performance demands of stopwatch-based Qiraati assessment with the egocentric and exploratory characteristics of early childhood, thereby preserving children's emotional well-being while supporting accelerated Qur'anic literacy development.

C. METHOD

This study employed a qualitative research design using a descriptive case study approach. A qualitative approach was selected because the study sought to provide a comprehensive and in-depth understanding of the contemporary phenomenon concerning the dynamic interaction between accelerated Qur'anic instructional strategies and the psychological characteristics of early childhood learners within their natural educational setting. Consistent with qualitative inquiry, the researcher served as the primary research instrument (human instrument), engaging directly in fieldwork through a participatory academic internship conducted over several months. The study was undertaken in the transitional Pre-Post-TPQ Tahfidz Program (PRA PTPT) class at TPQ Sunan Kalijogo, an educational institution operating under the Masalikul Huda Foundation in Drigu Hamlet, Poncokusumo Village, Malang Regency, Indonesia. This site was purposively selected because it represents one of the Qiraati institutions supervised by the Malang II Regional Qiraati Coordinator that implements an accelerated Qur'anic reading program for children under four years of age while integrating the program with the formal educational progression of early childhood learners.

Data sources were categorized into primary and secondary data. Primary data were collected directly through participant observation and semi-structured in-depth interviews. Participant observation focused on documenting the daily behavioral dynamics of preschool learners, including indicators of fussiness, tantrums, drowsiness, boredom, and distractibility, as well as teachers' strategies for managing phonological articulation difficulties (e.g., lisping) and classroom regulation during stopwatch-based binadzor (reading directly from the Qur'anic text) sessions. To enhance data credibility, semi-structured interviews were conducted face-to-face with five key informants, with all interviews audio-recorded and transcribed verbatim. The informants included the Head of TPQ, the Coordinator of the Basic Qiraati Program, the Coordinator of the PRA PTPT Transitional Program, the Coordinator of the Core Tahfidz Program (PTPT), and the Coordinator of the Community Learning Center (Pusat Kegiatan Belajar Masyarakat [PKBM]). These participants were selected because they held strategic responsibilities for curriculum implementation, educational management, and quality assurance within the institution.

Secondary data were obtained through authentic documentary analysis, including the written PRA PTPT curriculum, daily records of students' Qur'anic reading fluency levels, institutional historical profiles, and ten documentary photographs of students' daily nderes (Qur'anic reading practice) monitoring records. Data were analyzed using the interactive model proposed by Miles, Huberman, and Saldaña, which consists of four iterative stages: data collection, data reduction, data display, and conclusion drawing and verification (Miles, Huberman, & Saldaña, 2014). To ensure the trustworthiness of the findings, the study employed source triangulation by comparing information obtained from cross-interviews among program coordinators and the Head of TPQ, as well as methodological triangulation by verifying the consistency between classroom observations and institutional documentary evidence.

D. RESULT AND DISCUSSION

1. The Governance Structure of the Five-Pillar Qiraati Management System under Centralized Quality Assurance

Based on data collected through in-depth interviews and institutional observations at TPQ Sunan Kalijogo, Poncokusumo, the successful implementation of the accelerated Qur'anic learning program for early childhood learners was found to be underpinned by a well-defined institutional governance structure that combines centralized quality control with adaptive educational management. Rather than operating as isolated educational initiatives, Qur'anic

learning activities within the institution are organized through an integrated management framework known as the Five-Pillar Qiraati Management System (Sulastris & Syamsiar, 2024). This framework comprises five interconnected educational units: the Morning TPQ Program, the Afternoon TPQ Program, the Pre-Post-TPQ Tahfidz Program (PRA PTPT), the Core Post-TPQ Tahfidz Program (PTPT), and the Community Learning Center (Pusat Kegiatan Belajar Masyarakat [PKBM]). Together, these units function as a coordinated educational ecosystem that ensures continuity in students' Qur'anic learning trajectories. The institution's daily operations are guided by the principles of Total Quality Management (TQM), implemented through a centralized leadership structure with clearly defined roles and responsibilities. The Head of TPQ serves as the highest institutional authority, overseeing strategic policy formulation, curriculum governance, and instructional quality assurance. Beyond administrative responsibilities, the Head of TPQ is actively involved in designing curricular regulations, conducting periodic instructional supervision to monitor teachers' pedagogical performance, undertaking routine classroom observations to ensure a conducive learning environment, and serving as the internal evaluator responsible for assessing students' readiness to progress from the foundational Qiraati levels to subsequent stages. This centralized governance model enables consistent implementation of instructional standards while maintaining systematic quality control across all educational units within the institution.

To ensure the effective implementation of daily instructional activities, the Head of TPQ delegates operational responsibilities to Program Coordinators (Penanggung Jawab [PJ]), who are appointed based on their methodological expertise and professional competencies. These coordinators function as instructional quality controllers, monitoring teachers' adherence to the Qiraati methodology while supervising students' daily learning progress within their respective programs. The TPQ Coordinator is responsible for managing the foundational Qiraati curriculum (Levels 1–5), ensuring the consistency of classroom instruction through standardized teaching aids for each level, and maintaining curricular alignment between the compulsory morning and afternoon TPQ sessions attended by three-year-old learners. Meanwhile, the PRA PTPT Coordinator oversees the transitional program, with primary responsibilities including monitoring the accuracy of stopwatch-based assessments used to measure students' reading fluency, ensuring that instructional practices remain developmentally appropriate and psychologically supportive, and verifying the accuracy of students' progress records toward the completion of 60 full Qur'anic recitations (khatm).

The institution's governance system is further strengthened by the collaborative coordination and managerial flexibility demonstrated among program coordinators. During unforeseen circumstances, such as temporary classroom reorganization or teachers' unexpected absences, the coordinators and the Head of TPQ collaboratively assume instructional responsibilities without requiring lengthy administrative procedures. This flexible management practice ensures the continuity of students' daily *nderes* (guided Qur'anic reading practice), reflecting the institution's commitment to maintaining consistent learning routines that are considered essential for sustaining early literacy development during the highly sensitive developmental period of early childhood.

The integrated management structure extends beyond the transitional program to include the Core Post-TPQ Tahfidz Program (PTPT) and the Community Learning Center (Pusat Kegiatan Belajar Masyarakat [PKBM]). The PTPT Coordinator is responsible for supervising Qur'anic memorization assessment through comprehensive juz examinations designed to achieve the highest possible level of recitation accuracy. Meanwhile, the PKBM Coordinator ensures that the institution's educational programs remain aligned with the national curriculum, facilitates the incorporation of kindergarten-level learning components, and supports students' access to nationally recognized equivalency education certificates (Packages

A, B, and C). This integrated governance model illustrates how accelerated Qur'anic literacy for early childhood learners can be effectively supported through a combination of methodological consistency, collaborative leadership, and coordinated institutional management.

2. Teachers' Strategies for Managing Preschool Learners' Challenging Behaviors: Balancing Flexibility and Instructional Consistency.

One of the most significant challenges in implementing the accelerated Qur'anic literacy program within the PRA PTPT transitional class lies in balancing the standardized instructional requirements of the Qiraati Method with the developmental characteristics of early childhood learners, who typically exhibit dynamic emotional responses, egocentric behavior, and relatively short attention spans. Findings from participant observations and in-depth interviews indicate that teachers (mutorik) at TPQ Sunan Kalijogo perform roles that extend far beyond the mechanical delivery of instructional content or the procedural administration of stopwatch-based reading assessments. Instead, they are expected to demonstrate a high level of psychological sensitivity, enabling them to adapt instructional practices to the individual developmental characteristics of each learner while maintaining fidelity to the pedagogical principles of the Qiraati Method (Ariantari, Kartika, & Heriansyah, 2025).

This adaptive instructional approach reflects an understanding that children in the golden age naturally respond more positively to learning experiences that are visually stimulating, interactive, engaging, and emotionally supportive. Consequently, to minimize signs of learning fatigue such as drowsiness, reluctance to read aloud, or declining interest in reading the Qur'an, teachers intentionally create an energetic and nurturing classroom atmosphere. Instruction is delivered with enthusiasm, expressive communication, positive emotional engagement, and warmth, while remaining fully aligned with the methodological standards prescribed by the centralized Qiraati curriculum. Rather than viewing methodological rigor and child-centered pedagogy as competing priorities, teachers integrate both dimensions to sustain children's motivation and emotional well-being throughout the learning process.

Analysis of classroom observations further revealed three interrelated instructional strategies, grounded in principles of developmental psychology, that were implemented consistently by teachers at TPQ Sunan Kalijogo to support preschool learners' engagement and emotional regulation during accelerated Qur'anic literacy instruction:

a. Distraction Redirection Strategy

Preschool children under the age of four typically exhibit fluctuating emotional states characterized by rapid mood changes alongside a relatively high capacity for emotional redirection. Classroom observations revealed that when a learner began to cry, display signs of irritability, or experience mild tantrums during binadzor (reading directly from the Qur'anic text), teachers did not respond with coercive disciplinary practices such as scolding, forcing the child to continue reading, or imposing punitive measures that might compromise the child's emotional well-being. Instead, the stopwatch-based assessment was temporarily suspended while teachers implemented distraction redirection techniques to facilitate emotional regulation.

Teachers redirected children's attention toward developmentally appropriate and engaging stimuli, including interactive classroom decorations, educational objects within the learning environment, verbal encouragement, and cheerful melodies associated with the Qiraati instructional method. Once the child had regained emotional stability and demonstrated readiness to resume learning, the teacher gradually redirected the learner's attention to the

Qur'anic text and continued the reading session without creating additional psychological pressure. For children who exhibited persistent emotional dysregulation or prolonged refusal to participate in reading activities, teachers initiated two-way communication with parents or caregivers. This collaborative approach enabled teachers and families to align emotional support strategies across home and school settings, thereby providing children with consistent developmental guidance and minimizing potential confusion arising from inconsistent caregiving practices.

b. Single-Teacher Continuity System

A central component of the educational policy implemented at TPQ Sunan Kalijogo is the Single-Teacher Continuity System, whereby the same teacher accompanies a cohort of learners from the beginning of the foundational Qiraati curriculum (Level 1) through completion of the basic instructional stages and their subsequent transition into the PRA PTPT program. Institutional leaders emphasized that maintaining continuity in teacher–student relationships is considered essential for supporting children's emotional adjustment and learning engagement during early childhood.

This policy is informed by principles of attachment theory, which suggest that stable and consistent relationships with significant adults contribute positively to children's emotional security and learning readiness. According to participants' accounts, frequent changes in teaching personnel may disrupt children's emotional stability, increase adjustment-related anxiety, and reduce learning motivation. Sustained daily interaction with the same teacher enables educators to develop an in-depth understanding of each learner's developmental profile, including individual personality traits, phonological articulation challenges, learning strengths, and daily behavioral patterns. Such accumulated knowledge allows teachers to provide individualized instructional support and to implement pedagogical interventions that are both timely and responsive to each child's developmental needs.

c. Inclusive Approaches for Quiet, Shy, and Highly Active Learners

The PRA PTPT transitional classroom accommodates children with diverse personality characteristics and behavioral profiles. For learners who were quiet, shy, introverted, or reluctant to participate in collective oral reading activities, teachers deliberately avoided practices that might cause embarrassment or social pressure. Instead, they adopted an individualized affective approach through whisper reading, in which teachers sat beside the child and engaged in low-volume shared reading. This strategy was intended to foster emotional security, strengthen teacher–student trust, and gradually enhance children's confidence before encouraging participation in group reading activities.

Conversely, teachers adopted different instructional strategies for children displaying high levels of physical activity and limited sustained attention. Rather than requiring these learners to remain physically inactive throughout the lesson, teachers incorporated their natural tendency toward movement into classroom activities by assigning meaningful responsibilities, such as assisting with the display of instructional materials during group learning sessions. These structured opportunities for active participation enabled children to channel their energy constructively while fostering a sense of inclusion and responsibility within the classroom. Classroom observations indicated that following these activities, learners generally demonstrated greater cooperation, improved concentration, and increased readiness to participate in their scheduled binadzor reading assessments. Collectively, these findings suggest that teachers' patience, responsiveness, and emotionally supportive interactions functioned as key pedagogical mechanisms that transformed the standardized demands of the Qiraati curriculum into developmentally appropriate learning experiences for early childhood learners.

d. Collaboration between Management and Joint "*Tirakat*" Route

The findings further indicate that effective institutional collaboration and managerial flexibility played a crucial role in maintaining a supportive emotional environment for preschool learners. During unexpected situations, such as teachers' unplanned absences, the Head of TPQ and the Program Coordinators collaboratively redistributed instructional responsibilities to ensure the continuity of learning activities. Their responses typically included several coordinated actions: (1) directly supervising classroom activities to monitor students' learning conditions; (2) maintaining a calm and conducive classroom environment through continuous classroom monitoring; (3) conducting students' level progression assessments when required; and (4) assuming teaching responsibilities to ensure that learners' daily *nderes* (guided Qur'anic reading practice) continued without interruption. These collaborative practices reflected the institution's commitment to preserving instructional continuity while minimizing potential disruptions to young children's learning routines.

In addition to these organizational strategies, participants consistently described the integration of collective spiritual practices (*tirakat*) as an important component of the institution's educational culture. According to the participants, these practices were intended to strengthen teachers' and parents' spiritual commitment while fostering a supportive learning environment for children. Three principal practices were identified. First, teachers conducted brief meetings before the beginning of each instructional session, during which they collectively prayed for students' fluency in Qur'anic recitation and their readiness to learn. Second, teachers and institutional leaders reported regularly performing *Tahajjud* (voluntary late-night prayer) as a form of spiritual preparation for their educational responsibilities. Third, both teachers and parents consistently engaged in personal Qur'anic recitation at home as part of their shared commitment to supporting children's religious learning.

Participants perceived the combination of responsive institutional management and collective spiritual practice as contributing to children's learning readiness, emotional stability, and perseverance throughout the accelerated Qur'anic literacy program. Within the context of this institution, these spiritual practices were understood as complementary to pedagogical and managerial strategies, particularly in supporting children who experienced challenges such as phonological articulation difficulties or emotional dysregulation during the learning process.

3. Audio–Visual Imitation Strategy for Learners with Phonological Articulation Difficulties

One of the most frequently observed developmental challenges in the PRA PTPT transitional class concerns the immaturity of the speech articulatory system among children under four years of age. This developmental condition is commonly manifested through phonological articulation difficulties, including imprecise pronunciation of specific Arabic phonemes. Such articulation challenges arise from the incomplete maturation of the speech organs, particularly limitations in tongue vibration and jaw coordination, which may result in substitutions between Arabic letters with similar places or manners of articulation. For example, children may pronounce the letter *Rā'* (ر) as *Lām* (ل), *Shīn* (ش) as *Sīn* (س), or *Thā'* (ث) as *Tā'* (ت).

To address these developmental articulation difficulties without creating psychological pressure or diminishing children's confidence, teachers at TPQ Sunan Kalijogo implemented an instructional approach referred to as the Intensive Audio–Visual Imitation Strategy. During instruction, teachers deliberately produced Qur'anic sounds using clear, projected voices accompanied by precise *tajwīd* articulation while simultaneously exaggerating visible articulatory movements involving the lips, jaw, and oral cavity. Locally, this instructional

technique is referred to as M3 (mangap, meringis, and mecucu), representing exaggerated mouth opening, lip stretching, and lip rounding during pronunciation (Ma'ali, 2020).

The modeling process was conducted gradually through slow-paced demonstration. Teachers positioned themselves at the children's eye level, encouraged learners to observe the teacher's mouth closely, and explicitly demonstrated tongue placement, lip configuration, and jaw movement required to produce each target phoneme accurately. Given young children's strong capacity for observational learning and imitation, they were encouraged to reproduce both the auditory input and the visible articulatory movements repeatedly. Participants reported that, through consistent daily practice combined with children's natural biological maturation, gradual improvements in phonological articulation and the accuracy of Qur'anic pronunciation were commonly observed over time.

4. Quantitative Analysis of the Nderes Monitoring Records: Progressive Learning Levels and Cumulative Repetition Patterns

To examine how the PRA PTPT transitional curriculum facilitates the gradual development of implicit Qur'anic memory while minimizing excessive cognitive burden, a longitudinal documentary analysis was conducted using students' daily nderes (guided Qur'anic reading practice) monitoring records. The documentary evidence indicates that binadzor (reading directly from the Qur'anic text) instruction is organized through a structured five-level progression (Levels 1–5), designed to gradually increase learners' reading fluency and familiarity with the Qur'an.

Across these instructional levels, learning expectations including the amount of reading material, the frequency of daily repetition cycles, the cumulative number of complete Qur'anic recitations (*khatm*), and the duration required to complete each level progressively increase in accordance with children's developmental readiness and instructional advancement. This gradual sequencing reflects a scaffolded instructional design intended to strengthen long-term retention through repeated exposure while maintaining learning demands that remain developmentally appropriate for preschool-aged learners. The quantitative characteristics of each instructional level are presented in Table 1:

Table 1. Characteristics of Each Instructional Level

Level	Reading Assignment per Session	Daily Repetition Schedule and Cumulative <i>Khatm</i>	Target Reading Time	Estimated Duration (Days)	Developmental Objectives
Level 1	$\frac{1}{2}$ Juz	Three repetition cycles per day (morning and afternoon); cumulative target of 6 complete Qur'anic recitations (<i>khatm</i>)	9 min/page	180	Initial adaptation phase focusing on foundational articulation accuracy, familiarization with Qur'anic reading routines, and establishment of consistent daily <i>nderes</i> habits.
Level 2	1 Juz	Three repetition cycles per day (morning and afternoon); cumulative target of 6 <i>khatm</i>	4.5 min/page	90	Consolidation of accurate <i>makhārij al-ḥurūf</i> (points of articulation) and improvement of sustained visual attention during Qur'anic reading.
Level 3	1.5 Juz	Three repetition cycles per day (morning and afternoon); cumulative target of 6 <i>khatm</i>	3 min/page	40	Strengthening reading endurance while expanding children's auditory long-term memory through repeated exposure.
Level 4	2 Juz	Three repetition cycles per day (morning, midday, and	2.25 min/page	65	Intensive acceleration phase introducing an additional midday session to improve

		afternoon); cumulative target of 9 <i>khatm</i>			reading fluency and temporal consistency in Qiraati recitation.
Level 5	3 <i>Juz</i>	Eleven repetition cycles distributed across morning, midday, and afternoon sessions; cumulative target of 33 <i>khatm</i>	1.75 min/page	110	Advanced consolidation phase designed to strengthen implicit Qur'anic memory through intensive cumulative repetition prior to entry into the formal Tahfidz program.

The quantitative data presented in table 1 demonstrate a systematically structured progression of instructional intensity, characterized by gradual increases in learning demands that correspond to children's developmental readiness. Rather than imposing abrupt increases in cognitive load, the curriculum employs a carefully sequenced progression in which reading volume, repetition frequency, and expected fluency develop incrementally alongside children's cognitive maturation, speech development, and emotional regulation.

At Level 1, learners engage with one-half juz per instructional session. Because children's articulatory abilities are still undergoing early developmental maturation, the expected reading pace is intentionally set at a relatively moderate target of nine minutes per page. This introductory phase extends over approximately 180 days, providing sufficient time for children to establish foundational reading routines, develop confidence, and adapt to the accelerated Qur'anic literacy program without experiencing excessive instructional pressure.

During Level 2, the instructional load increases to one complete juz per session while maintaining the overall daily instructional schedule. At this stage, the target reading pace is increased to 4.5 minutes per page, reflecting learners' growing proficiency in Qur'anic articulation and reading fluency. This consolidation phase spans approximately Days 181–270 and emphasizes the stabilization of makhārij al-ḥurūf alongside the development of sustained visual attention during Qur'anic reading.

At Level 3, learners progress to 1.5 juz per session with an expected reading pace of three minutes per page. Implemented approximately between Days 271 and 350, this phase is intended to strengthen reading endurance while reinforcing cumulative auditory and visual familiarity with the Qur'anic text through systematic repetition.

The most substantial increase in instructional intensity occurs during Levels 4 and 5, which function as preparatory stages prior to learners' transition into the core Tahfidz program. At Level 4 (approximately Days 351–415), learners complete two juz per session with a target reading pace of 2.25 minutes per page. Subsequently, Level 5 (approximately Days 416–525, according to the cumulative duration reported in the monitoring records) represents the highest level of instructional intensity, requiring learners to complete three juz per session with a target reading pace of approximately 1.75 minutes per page.

The longitudinal quantitative findings indicate that accelerated Qur'anic literacy within the PRA PTPT program is not achieved through direct memorization or intensive short-term learning. Instead, the instructional design relies on systematic, cumulative, and developmentally sequenced repetition that gradually strengthens children's familiarity with the Qur'anic text. Repeated binadzor reading over an extended instructional period appears to facilitate increasing automaticity in articulation, reading fluency, and Qur'anic recall while preserving adherence to established tajwīd principles. These findings suggest that children's emerging memorization is an outcome of sustained exposure and repeated guided practice rather than explicit memorization as the primary instructional objective.

5. The Penta-Helix Model of the Sunan Kalijogo Qur'anic Education Ecosystem

From a theoretical perspective, the successful implementation of the PRA PTPT transitional program at TPQ Sunan Kalijogo offers a meaningful conceptual contribution to the

field of early childhood Islamic education. The findings suggest that high levels of accelerated Qur'anic literacy cannot be adequately explained by a single determinant, such as the effectiveness of an instructional method or children's innate cognitive abilities alone. Rather, the observed learning outcomes appear to emerge from the dynamic interaction of multiple educational actors operating within an integrated institutional ecosystem. This finding is consistent with the Penta-Helix Ecosystem Model, which emphasizes the interdependence of key stakeholders in achieving sustainable educational outcomes (Fitrianti & Sirozi, 2024).

Within the context of TPQ Sunan Kalijogo, five interconnected components constitute this educational ecosystem. First, the Head of TPQ provides strategic leadership by establishing institutional policies and overseeing quality assurance processes. Second, the Program Coordinators function as operational leaders responsible for coordinating the implementation of the transitional curriculum across instructional levels. Third, teachers (*mutorik*) serve not only as implementers of the standardized Qiraati methodology but also as emotionally responsive facilitators who provide individualized developmental support throughout the learning process. Fourth, parents act as collaborative educational partners by reinforcing learning routines, maintaining emotional consistency, and supporting the continuity of children's Qur'anic practice within the home environment. Finally, preschool learners themselves are positioned as active participants whose engagement, motivation, and developmental readiness shape the effectiveness of the learning process.

The findings indicate that the simultaneous interaction of these five components creates a supportive educational ecosystem that balances structured instructional standards with developmentally appropriate learning practices. Rather than relying exclusively on methodological rigor, the program integrates institutional leadership, curriculum management, pedagogical responsiveness, family engagement, and children's active participation into a coherent system of educational support. This integrated ecosystem appears to foster an environment characterized by emotional security, instructional consistency, and continuous developmental progression while maintaining clear academic expectations and adherence to the pedagogical principles of the Qiraati Method.

E. CONCLUSION

This case study demonstrates that accelerated Qur'anic literacy can be successfully implemented among children in early childhood (under four years of age) while maintaining developmentally appropriate learning experiences and minimizing the potential for academic anxiety. Findings from the 1.5-year transitional Pre-Post-TPQ Tahfidz Program (PRA PTPT) at TPQ Sunan Kalijogo, Poncokusumo, Malang, indicate that a highly structured centralized curriculum can be effectively harmonized with the developmental characteristics of young children through adaptive pedagogical practices and responsive institutional management. This achievement was supported by the implementation of the Five-Pillar Qiraati Management System, operating under centralized quality assurance led by the Head of TPQ and coordinated through the collaborative leadership of the Program Coordinators.

At the instructional level, teachers implemented a range of developmentally responsive pedagogical strategies while maintaining fidelity to the standardized Qiraati methodology. These strategies included distraction redirection to support children's emotional regulation, the Single-Teacher Continuity System to strengthen stable teacher–child relationships, and inclusive instructional approaches tailored to the diverse behavioral characteristics of preschool learners, including children who were shy, reluctant to participate, or highly active. In addition, developmental articulation difficulties were addressed through the Intensive Audio–Visual Imitation Strategy, which combined explicit auditory modeling with exaggerated visual articulation (M3: *mangap*, *meringis*, and *mecucu*) to facilitate accurate Qur'anic pronunciation.

The longitudinal analysis of the nderes monitoring records further illustrates that the gradual development of Qur'anic fluency and emerging implicit memorization was supported through a carefully sequenced five-level instructional progression implemented over approximately 485 days, incorporating a cumulative target of 60 complete Qur'anic recitations (khatm). Rather than emphasizing direct memorization, the curriculum relied on systematic repetition, progressive increases in instructional demands, and sustained guided reading to strengthen learners' familiarity with the Qur'anic text while maintaining adherence to established tajwīd principles. Participants also highlighted the role of collective spiritual practices (tirakat), including pre-instructional prayer, regular Tahajjud (voluntary late-night prayer), and consistent Qur'anic recitation at home by both teachers and parents, as complementary elements of the institution's educational culture that supported children's learning readiness and emotional well-being.

From a practical perspective, these findings suggest that intensive Qur'anic literacy programs for preschool children can be designed in ways that are both academically rigorous and developmentally appropriate when supported by integrated institutional leadership, responsive pedagogy, active family engagement, and consistent instructional management. Although the findings are derived from a single-case study and should therefore be interpreted within their contextual boundaries, the PRA PTPT model provides a valuable reference for Qur'anic educational institutions seeking to develop child-centered acceleration programs that integrate pedagogical quality, organizational coherence, and spiritual values within a comprehensive educational ecosystem.

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