

Research Article

The Implementation of the Zahrawain Method in Qur'anic Memorization for Kindergarten Teachers and Principals in Surakarta

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Abstract.

The Qur'an, especially the short letters, might be difficult for many principals and kindergarten teachers to memorize. This study aims to investigate the effectiveness of an instructional method called the Zahrawain Method, in learning to memorize the Holy Quran, with a group of Surakarta's kindergarten principals and teachers. This research design employs a quasi-experimental method, to capture the before and aftereffects of using the selected instructional method. Findings have shown that the participants from the experimental group were more able to memorize the assigned Surah from the holy book, after seven instructional sessions. The instrument used to measure the effectiveness was by documentation and validated by psychology experts, early childhood education experts, and Arabic teachers. The study concludes that the Zahrawain method is an available instructional method in teaching the Holy Quran, to meet the local expectations at Surakarta district.

Keywords: kindergarten, memorizing, principal and teacher, Zahrawain

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1. INTRODUCTION

The Qur'an is a guideline for the life of Muslims for life in this world and preparation for life in the hereafter. Because as a way of life, Muslims need to memorize and understand its contents (1). At school, memorization activities can also shape the character of Principles and Teachers (2–5). Besides forming their character, memorizing the Qur'an is also beneficial when they pray (6–8). It can also affect the quality of their prayers (9). Besides, there are many advantages that they can get. Some of the advantages of memorizing the Qur'an are as follows. They are called Shahibul Qur'an (Quran memorizer). Shabibul Qur'an is those who have unlimited love for Allah and the Messenger of Allah, so they will never stop or have the thought to stop reading the Qur'an. The Qur'an will intercede for Shahibul Qur'an. Degrees in heaven depend on their memorization of the Qur'an.

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They maintain the authenticity of the Qur'an, tadabur, tafakur, and treat. Tadabbur means to think deeply about the outcome of an affair and the consequences it causes. Tafakur means contemplation in Islam. Allah has also raised the rank of shahibul Qur'an in the world; memorizers of the Qur'an are prioritized to become imams. Apart from getting benefits, those who memorize the Qur'an also get a reward; they are given priority as an imam when praying in the congregation. When he died, he came first to heaven. If he can hold it, he prefers to become the leader. The position of the hafiz (A title given to someone who has been able to memorize the Qur'an.) of the Qur'an in heaven is according to the number of verses he memorizes. One of the memorizers of the Qur'an is the school principal and teachers.

Teachers are an essential part of the entire education system. Teachers play an important role in the development of education. For that, there are efforts to make teachers as professional workers. Professional teachers are teachers with various abilities that can support their duties. The teacher has specific components to the requirements demanded by the teaching profession. One of these demands is to realize young intellectuals who are pious and noble. Holiness and glory can be achieved by memorizing the Qur'an. The teacher must be able to memorize short suras so that they can be applied at the beginning or the end of learning. The teacher should study the primary sources of Islamic teachings, namely the Qur'an and Hadith (10). They cover the scriptural texts and hadith of the Prophet, which is a logical consequence of making al-Qur'an and the Hadith of the Prophet the basis of Islamic education (11). This context is not merely a psychological justification or a mere belief, but rather because the Qur'an and Hadith have an adequate representation and capability to serve as the ultimate reference for all educational issues (12). Furthermore, teaching and learning methods regarding the memorization of the Qur'an follow the same notion of repetition and the need for embodiment, going beyond rote memorization to include a form of active learning (13).

In addition, the short suras in the Qur'an can also be used when praying or other activities. If this memorization is continuously carried out, then the quality of human resources in the school is worthy of emulation and needs to be commended (14).

The condition of Kindergarten Surakarta teachers and principals varies greatly in memorizing the Qur'an. Various ways of memorizing the Qur'an are by mutual agreement between the Kindergarten Principal and the teacher. The kindergarten has carried out some religious activities. Islamic Kindergarten Teacher Association conducted some of these activities. It was held once a month. Tadarus together is carried out every Tuesday, done once a week. After the Tadarus activity, it is continued by memorizing short suras

and reading daily prayers. To support the recitation of the Qur'an, Principals and teachers held a tahsin. The tahsin activity was organized by the head of the Aisyiyah branch Solo Selatan. The researchers also found memorizing suras with children after congregational prayers. This activity is carried out during the month of Ramadan. According to teacher W, the difficulty of memorizing the Qur'an was due to the lack of time to memorize, the large amount of work that had to be prepared at home, and the activities that had to be given at school. As a result of the variations in how to memorize each kindergarten individually, the results are not visible significantly and are not recorded neatly.

The results of previous observations also showed that many kindergarten teachers and principals still had difficulty memorizing short suras. They were preoccupied with daily activities at school, so they often forgot the short suras they taught their students. They were also rarely supervised by the leaders or from their institutions.

The results of interviews with the Head of Kindergarten Aisyiyah Krt Surakarta, show that teachers are nowadays preoccupied with various reports, performance activities, curriculum changes, assessment report formats, and lesson adjustments. These make it difficult for teachers to allocate time to add to their memorization continuously. According to the Kindergarten Principal of Sang kindergarten, memorization activities for teachers are carried out during Ramadan. However, during the pandemic yesterday, these activities stopped. Previously, rote activities were monitored by friends and the Kindergarten Principal. Memorization activities are carried out together, but the progress is not recorded. It differs from the condition of A Krag Kindergarten, where reading the Qur'an is focused on tahsin or improving reading. To monitor the reading, the kindergarten principals asked a supervisor from the particular Foundation. This training stopped because the teacher, Kindergarten Head, and trainer were busy. They forgot some of the previously memorized suras.

By looking at the conditions on the ground, there is a concern. Because the teachers are too busy, there is no time to memorize the Qur'an. If this condition is continued, the teacher's memorization quality will decrease and even become fossilized.

From the previous conditions, it is necessary to find a solution to solve the problem. The solution offered by the researchers was for the research team to train to improve memorization of the Qur'an quickly and briefly for teachers and heads of Aisyiyah Kindergarten in Surakarta. Table 1 shows the age of Principals and teachers in the kindergarten.

TABLE 1: The Data of the Principals and Teachers of Aisiyiah Kindergarten.

No.	Name	Age	The length of teaching
1	AC	41	20
2	AF	47	22
3	AK	45	10
4	AGP	40	9
5	AKS	42	9
6	AKUR	46	21
7	DDK	45	11
8	HI	46	21
9	D	51	28
10	ESW	52	17
11	EF	54	18
12	FH	45	11
13	IRM	40	11
14	IH	46	13
15	LDP	44	11
16	MI	48	23
17	NF	31	9
18	NS	38	7
19	NK	41	18
20	OCC	46	21
21	QL	45	11
22	RNP	50	15
23	RB	38	11
24	RH	37	10
25	SA	35	10
26	SK	37	15
27	SAS	45	22
28	SH	41	20
29	SM	39	5
30	SL	53	18
31	SR	39	5
32	UNJ	45	18
33	WK	43	22
34	WHS	35	10
35	WW	54	17
36	YE	37	10
37	OYS	35	11
38	M	40	15

2. METHOD

The research design used was a one-group pretest-posttest design. This experimental research was carried out in only one randomly selected group; no stability and clarity tests were carried out before the group was given treatment. The population in this study were the Heads and Teachers of TK Aisyiyah Surakarta. The sample from this population is the Head and Teachers of Aisyiyah Kindergarten, who have the status of permanent institution teachers and are not extra tahfidz teachers. The sample of this study was 38 participants consisting of the Head and Teachers of Surakarta Kindergarten. The instrument in this study is the sura An Naba, verses one to twelve. A total of twelve verses were taken because of limited time and funds. The type of data taken is the memorization of the participants regarding the An Naba sura from verse one to verse twelve. The hypothesis of this study is the extent to which the participants memorize An Naba's sura using the Zahrawain method.

The increase in the memorization of kindergarten principals and teachers is measured by giving Pretests and Posttests (15). The pretest is used to determine the participants' initial abilities. The instrument for measuring success is that participants can memorize verses in Sura An Naba from verse one to verse 12. Participants are not allowed to pause their memorization for more than five seconds in memorizing. Participants are also not allowed to read. Participants were asked to memorize Sura An Naba' during the pretest. Meanwhile, the posttest was used to determine the participants' final abilities after being given treatment. In the posttest, participants were also asked to deposit their memorization.

They can't read books. Researchers used the ANOVA test to find out how good the Zahrawain method is for memorizing the Qur'an. The data will be reported descriptively to obtain qualitative data from the observation sheet. The data analysis technique used to categorize the ability of teachers and Kindergarten principals is that if it is seen to exceed expectations, it is given the Very Satisfying (VS) category. If it has achieved development according to the expectations in the assessment rubric, it is given a Satisfactory category (S). Meanwhile, teachers and Kindergarten heads who are still developing are given the Fairly Satisfying (FS) category, and teachers and Kindergarten heads who have not been able to live up to expectations are given the Unsatisfactory category (U).

According to the description above, the researcher uses the Likert scale as a guideline for categorizing the abilities of teachers and kindergarten principals. According to

Sugiyono (15), "With a Likert scale, the variables to be measured are translated into variable indicators, then these indicators are used as a starting point for compiling instrument items which can be in the form of statements namely, Very Satisfying with a score of 4, Satisfying with a score of 3, Satisfactory with a score of 2, and Unsatisfactory with a score of 1" Furthermore, of the 12 verses given to the respondent, if the respondent memorizes one to three verses, the respondent gets a score of 1. If the respondent memorizes four to six verses, the respondent gets a score of 2. If the respondent memorized seven to nine verses, they will score 3. If the respondent memorizes 10 to 12 verses, they will score 4.

3. RESULTS AND DISCUSSIONS

From Table 1, it can be seen that there were 38 respondents included in the respondent's data. The ability of the participants to memorize the An Naba sura is 0%. It means that none of the participants memorized the recitation of An Naba's sura. After the participants were given training for eight meetings, it appeared that they could memorize the recitation of An Naba's sura. Based on the results of statistical tests, it was found that the Kindergarten Principals' and Teachers' ability to memorize the Qur'an with the Zahrawain method was higher when compared to before being given treatment. Table 1 shows a comparison of the acquisition values before being given treatment and after being given treatment.

Based on the results of statistical tests, it was found that the ability of the headmaster and teachers of Aisyiyah Kindergarten to memorize the Qur'an using the Zahrawain method had a higher score before being given treatment. Table 1 shows a comparison of the acquisition values before being given treatment and after being given treatment.

From the data above, it can be seen that 38 participants had not memorized Sura An Naba during the pretest. All respondents were female teachers. The analysis was conducted with the criteria that participants could memorize verses 1 to 12 in about three to four minutes. Participants can repeat their memorization only once if there is an error/forget in memorizing. In this case, the criteria are not much focused on the length of the suras. In the posttest data, it can be seen that 24 participants had memorized the 12 verses given. Meanwhile, 17 participants had not memorized them completely. From this comparison, it can be taken on average that the final result is that 99% of the participants have memorized the suras given.

TABLE 2: Memorization Data for An Naba' Sura.

No	Name	Before the training	After the training	Percentage
1	AC	-	12	100%
2	AF	-	12	100%
3	AK	-	12	100%
4	AGP	-	12	100%
5	AKS	-	10	83%
6	AKUR	-	10	83%
7	DDK	-	9	75%
8	HI	-	12	100%
9	D	-	11	92%
10	ESW	-	9	75%
11	EF	-	12	100%
12	FH	-	12	100%
13	IRM	-	12	100%
14	IH	-	10	83%
15	LDP	-	10	83%
16	MI	-	12	100%
17	NF	-	12	100%
18	NS	-	11	92%
19	NK	-	12	100%
20	OCC	-	11	92%
21	QL	-	9	75%
22	RNP	-	10	83%
23	RB	-	12	100%
24	RH	-	12	100%
25	SA	-	12	100%
26	SK	-	12	100%
27	SAS	-	11	92%
28	SH	-	10	83%
29	SM	-	9	75%
30	SL	-	12	100%
31	SR	-	12	100%
32	UNJ	-	12	100%
33	WK	-	12	100%
34	WHS	-	12	100%
35	WW	-	12	100%
36	YE	-	11	92%
37	OYS	-	10	83%
38	M	-	11	92%
Average		0%		99%

Furthermore, the researchers take the achievement value into the scoring. There are four criteria for giving categories in all data processing. The categorization is as follows. Not Optimal category (NO) if the percentage of achievement of sura memorization is 0% to 25%. Optimal Enough category (OE) if the percentage of achievement of sura memorization is 26% to 50%. Optimal category (O) if the percentage of achievement of sura memorization is 51% to 75%. Very Optimal category (VO) if the percentage of achievement of sura memorization is 76% to 100%.

To overcome this problem, the researchers scheduled a short and quality training. The training activities were carried out for eight meetings. Activities are held for one hour every Saturday afternoon. Saturday was chosen because according to the request of the participants. This activity used Zoommeet media. It was hoped that the participants would not have to bother going to campus, but they could still take part in the activities correctly and smoothly.

The desire to memorize the Qur'an for kindergarten principals and teachers is still low. It can be seen from the results of observations and interviews conducted by researchers. The observation results show that various activities have been carried out to memorize the Qur'an, but the results have not been satisfactory. Some of these activities include 1. Recitation from the association, which is held once a month; 2. Joint tadarus is carried out every Tuesday. Tadarus is prevalent today in the shape of an Assembly where participants read Al-Quran turns. One person reads, and the others listen; 3. After the Tadarus activity, the activity continues memorizing short suras; 4. To support the reading of the Qur'an, Principals and teachers also held tahsin. Tahsin means a prove, an enhancement, or an enrichment in reciting Qur'an. This tahsin activity was organized by the head of the Aisyiyah branch in Solo Selatan; 5. They memorize suras with students after congregational prayers.

This activity is carried out during the month of Ramadan. The results of previous observations also show that many kindergarten teachers and heads still have difficulty memorizing short suras. They are preoccupied with daily activities at school, so they often forget the suras they teach their children. They are also rarely supervised by the leaders or institutions they join (16).

The interviews with Aisyiyah's Kindergarten teachers indicated that the difficulty of memorizing the Qur'an was due to the lack of time to memorize, the large amount of work that had to be prepared at home, and the activities that had to be provided at school. The interviews with several Aisyiyah Surakarta kindergarten principals showed

that teachers were currently preoccupied with various reports, performance activities, curriculum changes, assessment report formats, and adjustments to the latest learning models. These made it difficult to allocate the time to increase their memorization continuously. According to teacher W, the difficulty of memorizing the Qur'an was due to the lack of time to memorize, the large amount of work that had to be prepared at home, and the activities that had to be given at school.

To overcome this problem, the researchers scheduled short and quality training. The training activities are carried out for eight meetings. Activities are held for one hour every Saturday afternoon. The day is chosen because according to the request of the participants. This activity also uses Zoommeet media. It is hoped that the participants do not have to bother going to campus, but they can still participate in activities from their homes.

The model of activities carried out in this research is the Tahfidzul Qur'an training. Tahfidzul Qur'an training uses lectures, question and answer, discussion, and practice methods. The four methods are used interchangeably according to the stages that have been programmed. The lecture method is given to explore the talk of tahfidz. This talk deals with how the respondents know how to read the Qur'an, various memorization strategies, and effective memorization methods. This activity is given in the afternoon with a Zoom meeting. The teacher entered the Zoommeeting room and then opened with a greeting, after which he continued describing the material. The material provided is Tahfidz by using the Zahrawain method. The teacher gives the method. He gives examples first. After the students recite together, he appoints one or two participants to practice it in front.

The question and answer method is given so that the understanding of the material is more precise and can be understood more about the subject. This method is carried out concerning how to memorize the Qur'an quickly. The question and answer method is given during the competition so that the material learned in the tafidz guidance can be related. This method is provided via a Zoom meeting. This method is done by asking the verses to the participants, and then they have to continue to the following verses.

Discussions are given to make it more straightforward to explore and memorize the verses of the Qur'an. Discussions were held about procedures for memorizing verses from the Qur'an. The discussion method is given at the core of the event. This method is provided face-to-face via Zoom meeting.

The practical method is given in order for the students to understand more and remember more suras that have been memorized and studied. Practices are carried out by using the hand movement method, the Giza method, and the independent method. The practice method is given after the teacher has delivered the material, then it is practiced by students. A Muslim teacher guides this practice method. Various methods were given in advance by the Muslim teacher, but only a few methods were used by the teacher, which made it easier for participants to memorize suras. By knowing the conditions in the field, the research team provided a memorization strategy using the Zahrawain method. The stages are that the participants see their teacher saying, listen, and then imitate the utterance.

The first meeting material was “Food to Support Memorization of the Qur’an.” In this material, the presenter explained that memorizing the Al-Qur’an can be done by anyone, regardless of older or younger people. However, nutritious food is one of the supporting factors in memorizing the Qur’an because nutritious food will support a person to be more optimal in memorizing the Qur’an. Some of the foods and drinks recommended by scholars to be consumed by memorizers of the Qur’an are honey, dates, milk, grapes, apples, etc. It also explains some of the benefits of these foods, among others, honey.

Honey prevents infection and medicine for colds, coughs, and sore throats. Honey is also beneficial for relaxation and mood improvement. Dates are for brain health and bones and ward off free radicals. Milk functions for the growth and development of children and also boosts the immune system. Red wine and berries help improve memory and prevent eye retina disorders. Olive oil is beneficial for lowering blood pressure and preventing heart disease. Zam-zam water is a source of magnesium and calcium. Some tips for memorizing the Al-Qur’an are that it must be done with a solid intention to seek the pleasure of Allah and cultivate a sense of sincerity, trust, and prayer. Continuously strengthen yourself with positive words, don’t make excuses, and have to memorize frequently. It is done to maintain the memorization of the Qur’an so that it is not easy to forget.

Furthermore, there are supporting factors in memorizing the Qur’an. Some of these factors use 1 Mushaf from 1 print (not mutually replacing Mushaf). Memorizing the Al-Qur’an is better if it is done after dawn because the power to catch thoughts is more substantial. Avoid memorizing times such as after meals, work, and late at night. Start with a sura you like and choose a comfortable place to memorize.

The second material in the first meeting was that reading the Qur'an according to the rules is obligatory. Reading the Qur'an must know the itmamul suras and itmamul harokah. Itmamul suras are the pronounced suras according to their makhraj and their nature. As for itmamul harokah, the things that need to be considered are 1. In harokat fathah, the mouth is opened, and the tongue is held in its original position. 2. In the harokat kasroh, the jaw is lowered, and the middle of the tongue is slightly moved up. 3. In harokat dhommah, efforts are made to gather lips. 4. When pronouncing suras, it is recommended to position the mouth in its original position. When reciting the sura given, the mouth is returned to its normal position. Especially if the previous sura has the vowel dhommah, both lips cannot be allowed to sing but must return to the original position of the sura. In practical activities, participants are trained to follow the reading that has been exemplified.

At this first meeting, the research team asked questions about memorizing the An Naba sura. At that time, 42 participants took part in the activity. After being given a test related to memorizing Sura An Naba', it was found that 4 participants had memorized all the verses. While the other 38 did not memorize the sura. Thus, 38 participants were used as objects in this study.

At the second meeting, the material was Dzakira's method. This material discusses the teaching of reading the Qur'an along with the rules of part 1 and practicing the method. The rules for reading the Qur'an contain procedures for reading hijaiyah suras, such as fathah punctuation, kashrah punctuation, dhammah punctuation, tanwin fathah punctuation, tanwin kasrah punctuation, tanwin dhammah punctuation, mad thabi'i alif, mad thabi'i ya, mad thabi'i waw, mad badal, mad compulsory mutthashil, mad jaiz munfasil, mad shilah shugro, and mad shilah kubro. In the material session, the participants listened and followed the procedures for reading hijaiyah suras enthusiastically and carefully. Next, the teacher gave an example of reading the first verse of An Naba's sura. After the participants imitated the first verse together, several participants were asked to pronounce the verse independently. The verses given at this meeting are from verse one to verse three.

At the third meeting, the material was related to providing tahsin material with the Zahrawain method. In the Zahrawain method, participants are taught to memorize the Qur'an by watching what the teacher says, listening to it, and then imitating the utterance. The participants paid attention, listened, and participated enthusiastically and thoroughly in the practice. At this meeting, the verses given are from verse four to verse six. Like the previous meeting, the teacher gave an example of memorizing the

fourth verse and then imitating it together. After finishing imitating the example from the teacher, some participants memorized it independently.

At the fourth meeting, the material provided was teaching memorization of the Qur'an part 1 and memorizing practice. Teaching materials for memorizing the Qur'an were focused on the virtues of memorizing the Qur'an, examples of Islamic scholars who had memorized the Qur'an, techniques for memorizing the Qur'an, and how to strengthen the memorization. During the presentation of the material, all participants seemed enthusiastic, attentive, and excited. Especially when asked to listen to and repeat An Naba's sura to increase the participants' memorization. At this meeting, the verses given were verses seven to verse nine.

The fourth meeting continued the program with a verse continuation contest. The tahfidz competition was conducted with the research team technically reciting two to three verses. Furthermore, the following three verses were continued by the participants. Participants who could continue the verse were welcome to answer. The research team would appoint participants to get the opportunity to answer. The researcher would point to the participants who raised their hands quickly. The participant who raised his hand the fastest can continue the following verses.

At the fifth meeting, the activity regarded the first evaluation of memorizing the Qur'an with the Zahrawain method. In this activity, all participants were asked to follow the teacher's reading and repeated it several times. The participants recited Sura An-Naba verses 1-9. To strengthen the memorization of Sura An-Naba verses 1-9, participants were asked to memorize them by repeating the verses with the correct tajwid until they read fluently. This material suggested that the participants always recited their memorization so that it was not easily lost. One of the tips to remember is to read it repeatedly before going to sleep. At this activity's end, the researcher also holds a verse connecting contest.

The activity at the sixth meeting was about qalqolah. The definition of qalqalah is part of the law of recitation in the science of recitation, which is read as bouncing or reflected. There are two kinds of qalqalah reading laws: qalqalah sugra (small) and kubra (big). For the law of Sugra reading, the meaning of qalqalah is a reading that is not reflected too strongly. While the meaning of qalqalah kubra is the reading is reflected strongly. Five suras can define the meaning of qalqalah, namely a , (ج) jim , (د) dal , (ت) ta , (ظ) and qaf (ق) or can be abbreviated as qatbujadin.

The teacher also gave examples of reading verses 10 to 12 at this meeting. The participants were asked to see and hear what the teacher exemplified on that occasion. When they finished, the participants then imitated them. Memorizing this verse was repeated several times until the participants memorized verses one to nine. At the end of the activity, the teacher appreciated the participants who could memorize fluently and correctly. After the memorization activity, the next event was the verse connecting competition. The verse connecting competition was carried out as in the previous meeting.

At the seventh meeting, the material provided was murojaah memorizing Sura An Naba verses one to nine. Participants were asked to memorize the verse together, and then several participants were asked to memorize it independently. After that, a reflection was held. Reflection discusses the strengths and weaknesses of the participants' pronunciation and memorization. Furthermore, the teacher conveyed reinforcements to be able to memorize quickly.

After giving the material, the activity was continued by repeating the memorization that had been done. The repetitions were carried out together. After the activity, the teacher added one more memorization, verse 12. The teacher gave an example in this verse first; meanwhile, the participants saw, heard, then imitated. After being fluent in imitation, participants were asked to memorize the last verse. Memorization was done together, and then continued private memorization. After the memorization activity, the event continued with a verse-connecting competition. The competition activities were carried out as in the previous meeting.

On the eighth day, the researcher held a posttest. The posttest was about memorizing Sura An Naba from verse 1 to verse 12. Thirty-eight participants were tested at that time. The researcher asked each participant to memorize verses 1 to 12. The researcher did this by randomly calling the participant. Each participant was given about two to three minutes to deposit their memorization. During memorization, participants could not read the text or pause for more than five seconds. Participants who can memorize all verses smoothly get satisfactory predictions. Participants fluent in memorizing the Qur'an but with several minutes of delay were categorized as quite fluent. Participants who memorized the Qur'an with a little pause, then the participant was categorized as less fluent.

Meanwhile, participants who could not memorize verses one to 12 imperfectly or stammered and made mistakes were categorized as not fluent. This posttest data would

be processed as needed. There was no verse continuation contest at the eighth meeting because the meeting was considered over.

4. CONCLUSION

The reality on the field shows that the principals and teachers of kindergartens in Surakarta had not memorized An Naba's sura. Through Al-Qur'an memorization training activities using the Zahrawain method, kindergarten principals and teachers can memorize Sura An Naba in the Al-Qur'an. The results of the memorization they achieved were Very Optimal. With this achievement, the Zahrawain method is the suitable method to increase the memorization of the Qur'an for Surakarta Kindergarten Heads and Teachers. The contribution of this study is that the Zahrawain method can be applied to memorize the suras in the Qur'an.

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