

## EDUCATIONAL INSTITUTION FOR EARLY CHILDHOOD IN INDONESIA

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**Abstract.** Al-Quran is a book of guidelines is necessary to establish an institution. Of course, an institution that has an Al-Quran education curriculum. In this regard, since the 7th century, Al-Quran studies have developed and can be traced back to the time of the Prophet. In Indonesia, educational institutions are pesantren, madrasah diniyah, and Islamic schools. The purpose of this study is to obtain a complete description of the profile of Qur'anic educational institutions that are developing in Indonesia, especially for early childhood in the post-modern era. Then, this study also shows the extent to which Qur'an educational institutions contribute to giving an Islamic character, revealing new facts in guiding children from an early age. The method used in this research is qualitative method. The results of this study are that the Al-Qur'an educational institution has given a complex color and style to Islamic institutions. Islamic boarding schools do not only study *kitab*, but also prioritize memorizing the Quran which is a current trend. Al-Quran educational institutions for early childhood are in the form of TPQ which are held every afternoon. Among them are memorizing the guided Al-Quran, reading hijaiyah letters with the Iqra book by *sorogan*. Apart from TPQ they study Al-Quran in formal schools every morning, in this case an Integrated Islamic school. They memorize the Quran in a guided way, namely listening word for word and then complete one verse each day. Finally, the great hope is that this Al-Quran educational institution is able to face various demands of the times in the future.

**Keywords:** Alquran Institutions, Education, Post Modern, Early childhood

### INTRODUCTION

Islamic educational institutions that facilitate the memorization of the Quran have developed in the Middle East since the 7th century. These schools have historical roots that can be traced back to Arabia and are educational practices carried out by the Prophet Muhammad. The practice developed after the death of the prophet when Arab soldiers and later Arab traders spread Islam westward and southward to Africa, eastward to Asia including Southeast Asia, and northward to Europe. When Islam spread, educational institutions that developed memorization of the Quran also spread. Like the religions they propagate, Qoranic institutions like these mingle with local institutions and form the unique characteristics of the local culture in which they exist (Helen N. Boyle, 2006). Of course these schools were the

initial model of the Islamic education system in many Muslim countries in the pre-colonial period, including Indonesia.

These developments provide an indication that Islamic educational institutions in Indonesia are experiencing complex changes. Complexity does not only occur in the ongoing process and level of modernization, but also in institutional models and learning substance. In this regard, it is also good to look back several centuries, the early model of traditional Islamic education was the Al-Qur'an School. In addition, the name Zamakhzyari Dhofier appears again, who wrote an article in the *Ulumul Qur'an Journal* entitled "Koran Schools and Islamic Education in Indonesia." Although not specific, Howard M. Federspiel alluded to several works by Indonesian scholars who have become teaching materials in learning the Koran in several educational institutions (Dhofier Z, 1982). The earliest form of traditional Islamic education in the Middle East and Africa was originally a kind of classroom with a male teacher and several assistants who taught children to memorize the Qoran by a combination of reading and repeating activities. Through memorizing the Qoran, children learn to write and read in Arabic. This type of school contains students of various ages. Most of the boys from the age of 7-20 years. Gifted students are able to memorize the entire Quran and study some subjects such as interpretation, translation or Arabic poetry, before they may proceed to university level.

Classic Indonesian pesantren, a kind of private religious school that provides dormitories, which provides private education, previously limited to religious teaching and the implementation of worship. Pesantren as an institution of Islam has been transformed and the changes that can be seen from the function of the pesantren as social institution and as an educational institution (Kamal F, 2018). Second, madrasah Diniyah (religious schools), namely schools that provide additional teaching for public school students aged 7-20 years. Third, private madrasah, namely pesantren which are managed in a more modern way, which, along with religious instruction, are also given general subjects. These schools are divided into several levels, namely Madrasah Ibtidaiyah (Elementary School), Madrasah Tsanawiyah (Junior High School), Madrasah 'Aliyah (Higher Secondary School). Fourth, State Elementary School (MIN) for six years. Fifth, MIN by adding a two-year course, which provides simple skills. Sixth, the highest theological education, at the university level, has been given since 1960 at the State Islamic Institute.

## RESEARCH METHODS

Basically this research is first, qualitative research, which is a research method based on the philosophy of postpositivism, used to examine the condition of natural objects (Sugiyono, 2012). In qualitative research, this research feels "does not know what is not known", so that the design developed is always an open possibility for various changes needed and flexible to the conditions in the field of observation. And in this study the sources of data were pesantren administrators, scientists and people who were considered experts or who knew information related to the development of pesantren, the background of the students and also the teachers. Second, literature research, which is research that is only based on written works, including the results of both published and unpublished research.

## RESULT AND DISCUSSION

Educational institutions in Indonesia, referring to plans implemented by the government, especially the ministry of religion, indicate the types of Islamic education and teaching, in this case the Quran. Traditional Quranic recitation usually consists of reading a

portion of the Quran, additional lessons such as learning to pray, faith, and especially memorizing "20 properties". The first program of this recitation can be compared to the early madrasah program. Madrasas are meant to be institutions provided for children who go to public school in the morning and study religion in the afternoon. The context of this routine has not changed completely, it is still being carried out in this post-modern era. Namely activities in the morning at school and in the afternoon reciting the Quran. The difference is in the morning carrying out formal education in public schools studying general subject matter, except for Islamic schools such as Madrasah Ibtidaiyah, both public and private. Others, for example, are integrated Islamic schools. Meanwhile, in the afternoon the children recite the Al-Quran, learn to read, *tahfidz quran* (memorization) and other religious materials such as morals and *aqidah* (faith). This is done in TPQ and Madrasah Diniyah.

In this post-modern period, schools or madrasah *diniyah* (elementary islamic school) are in the form of Al-Quran Educational Parks (TPQ). Al-Quran Educational Park is an Al-Quran educational institution specifically for early childhood and also children aged 7-13 years. This Al-Quran institution is a form of non-formal institution but under the auspices of the ministry of religion for those who have made it official. The implementation is carried out in the afternoon. In addition there are educational institutions in the form of Islamic boarding schools.

Classical Indonesian Islamic boarding schools, a kind of private religious school that provides boarding houses, which provide private education, were previously limited to religious teaching and worship. Second, madrasah Diniyah (religious schools), namely schools that provide additional teaching for public school students aged 7-20 years. The portrait of a post-modern pesantren is like a boarding school, a dormitory within a school. However, there are also boarding schools. Then, there are two kinds of curriculum at the islamic center tahfidzul quran boarding school, namely the formal and informal curriculum (Zaini, M. F, 2020). In the another hand, the Islamic boarding school here has a curriculum whose main goal is that all students are able to memorize the Al-Quran. Memorizing deposit is done by *sorogan* or face to face to the teacher (Streenbrink). This is carried out according to the schedule, namely after the morning prayer. In the evenings they recite books, such as the Jalalain commentary. This is in accordance with relevant studies, namely that learning *tahfiz* in Indonesia can be carried out simultaneously with other education. However, in order to get *mutqin* memorization, this is different from the results of a dissertation study by Rokim that *mutqin* tahfiz of the Quran must focus on and use student centers for highly motivated students, accompanied by reliable *musrif* and supported by professional management and supporting facilities (Rokim, S. 2020). Santri really need a lot of concentration so they need to be quarantined. Such is the condition of the Al-Quran institution in terms of tahfidz Al-Quran.

Furthermore, public and private madrasas, namely pesantren which are managed in a more modern way, are also given general subjects along with religious instruction. These schools are divided into several levels, namely Madrasah Ibtidaiyah (Elementary School), Madrasah Tsanawiyah (Junior Middle School), Madrasah 'Aliyah (Higher Secondary School). Fourth, State Elementary School (MIN) for six years. Fifth, MIN by adding a two-year course, which provides simple skills. The highest theological education, at the university level, has been given since 1960 at the State Islamic Institute.

During the day one can hear the students reading the Quran with a beautiful song, correcting the recitation with the correct *tajwid* or just to hope for the reward of reading the Quran. At night, students can also be found reading the Quran, chanting Divine verses and offering prayers in the middle of the night. Then observing this post-modern condition that

reading the Al-Quran in the pesantren environment is still the same. Recite the Al-Quran usually using a loudspeaker is only in recitation or sermons.

Switch to the teaching system in Islamic boarding schools. Basic recitation at homes, mosques and mosques is given individually. A student approaches a teacher who will read a few lines of the Quran or Arabic books and translate them into Javanese. This individual system in the traditional Islamic education system is called the *sorogan* system which is given in recitation to students who have mastered the recitation of the Quran.

Al-Quran learning is basically part of the curriculum implemented in almost all Islamic educational institutions that were established since the pre-independence period. However, there are also efforts by the scholars to focus on developing Al-Quran learning, even up to the tertiary level. The high appreciation of Muslims for the Al-Quran makes educational institutions that focus on developing Al-Quran studies have their own characteristics and advantages. Thus, the religious practices of Indonesian Muslims are determined by the model of Al-Quran interpretation that is carried out. Because of this, a study of Al-Quran education institutions in the post-modern era for early childhood was carried out. New discoveries about the description of Al-Quran education institutions for early childhood are such as Al-Quran Education Parks (TPA), Madrasah Diniyah, and integrated Islamic-based schools which have the target of graduating students who have memorized some chapters of the Al-Quran.

Memorizing the Al-Quran is done early on the reason they have a strong memory just by hearing. So learn to memorize the Quran on short verses. Together with the teacher it is carried out in a guided manner. Repeating the reading little by little or in other words word for word then complete one verse. For repetition, it is done periodically, it can be once a month or after the letter is finished, it is done.

## CONCLUSION

In post-modern Indonesia, Al-Qur'an education that is developing in Indonesia, especially for early childhood in the post-modern era, is like Al-Qur'an Education Parks (TPQ), Al-Qur'an Islamic Elementary Schools. Al-Qur'an educational institutions have contributed in giving Islamic character. In guiding children from an early age is to provide guidance on memorizing the Quran every evening at the Quran education park, then at Islamic schools it is held every morning. Al-Qur'an educational institutions have given complex colors and patterns to Islamic educational institutions. In the past, Islamic boarding schools did not only study the book, but also prioritized memorizing the Qur'an, which is the current trend. Al-Quran education institution for early childhood in the form of TPQ which is held every afternoon. Among them are guided memorization of the Al-Quran, reading *hijaiyah* letters with the book of Iqra by *Sorogan*. Apart from TPQ, they study Al-Quran in formal schools every morning, in this case an Integrated Islamic school. They memorize the Al-Quran in a guided way, namely listening word for word and then completing one verse every day.

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