Volume 6 Issue 6 (2022) Pages 5913-5922
Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini
ISSN: 2549-8959 (Online) 2356-1327 (Print)

Learning and Memory of Early Childhood Tahfiz Quran: A Systematic Review

Tarmilia[1]✉, Feby Fadjaritha[1], Intan Wahyu Istiqomah[1], Eny Purwandari[1], Fonny Dameaty Hutagalung[2]
Psikologi, Universitas Muhammadiyah Surakarta, Indonesia(1)
Educational Psychology and Counselling, Universiti Malaya, Malaysia(1)
DOI: 10.31004/obsesi.v6i6.1707

Abstract
Some of Tahfiz houses which were built to teach memorising Quran have difficulty in choosing a method that is suitable for the psychological development of early childhood. This study aims to examine the method of memorising the Quran in terms of psychological theory. This study uses a qualitative systematic review method following PRISMA with stages: (1) Identification; (2) Screening; (3) Eligibility; and (4) Included. The three stages of reviewing journal articles are: searching for journal articles, mapping themes, and analysing based on inclusion criteria. The result is that there are two suitable methods for early childhood, namely *Bayani* based on the verbal mnemonic technique and *Kaisa* based on the mnemonic physical response. This finding is expected to be developed by further research and be useful for tahfiz houses teachers to choose the method of memorising the Quran for early childhood according to psychological development.

Keywords: *early childhood; memorise quran; mnemonic techniques; psychological.*

Copyright (c) 2022 Tarmilia, et al.

✉ Corresponding author : Tarmilia
Email Address : s300200001@student.ums.ac.id (Semarang, Indonesia)
Received 1 August 2021, Accepted 4 May 2022, Published 23 September 2022

Introduction
The facts show that there is an extraordinary interest among muslims in Indonesia to memorise the Quran. According to KH Husnul Hakim there were 30 thousand people who have memorised the Quran in Indonesia in 2017 (Jawapos.com, 2017) and more than 1,200 *tahfiz* houses throughout Indonesia (https://www.republika.co.id, 2020). Muslims memorise the Quran to carry out Allah's commands and follow the example of the Prophet Muhammad (P.B.U.H). Memorising the Qur'an has a positive impact on the education and socio-cultural life of children (Nawaz & Jahangir, 2015). There are also *tahfiz* houses those are devoted to children from the age of 3 years. *Tahfiz* houses are houses or buildings where the teachers teach students to memorise Quran. They were built by the state or the communities. They serve students of all range of ages. The existence of the *tahfiz* house is an interesting study from a psychological perspective. Especially from the perspective of the developmental psychology of children. By using some methods that considering the developmental psychology of children, the practise of teaching memorising the Quran can be successful and enjoyable for the children.

Arabic is a foreign language for Indonesian children. Teaching memorising the Quran to early childhood can use the principle of teaching a foreign language, for example English. Teachers should not stress children because they only use memorisation and drill methods.

DOI: 10.31004/obsesi.v6i6.1707

Teachers can use an interesting way with a friendly approach. The Total Physical Response method is very appropriate to be used because it involves physical movement (Dikilitas & Mumford, 2020) so that children are happy to hear, imitate, pronounce, repeat, and demonstrate, finally they understand and memorise by themselves. Meaningful play strategies foster children's enthusiasm to be actively involved in the language learning process (Yang et al., 2021). Teachers should respect the student learning process, provide a comfortable and interesting atmosphere (Cortina-Pérez & Andúgar, 2017). The teacher uses Quick Cards through the Total Physical Response (TPR) method to introduce vocabulary and stimulating English (Khusniyati et al., 2020). Teachers use expressions and gestures (Er, 2014). One of the methods that help children to remember prayers is *sima'i* (listening) (Muslim et al., 2019).

However, in memorising the Quran, children are not required to understand the meaning of each vocabulary or be able to read Arabic letters. They simply recognise the phonetic or sound and then imitate it. The teacher prepares children for phonological awareness before learning to read (Agnes et al., 2018). A phoneme is the smallest unit of sound in a language that has meaning. In one word there are several phonemes. The ability to distinguish each phoneme is called phoneme awareness (Agnes et al., 2018). The children who memorise the Quran are trained to vocalise the verses. They become having an Arabic phoneme awareness. Memorising the Quran improves children's phonemic fluency (Sirin et al., 2021).

Human experiences cognitive development since he was born. Cognitive development in the form of perception, memory, language, and thought is a combination of genetic inheritance and interaction with the environment. Human cognitive development according to Piaget (in Solso et al., 2014) undergoes several phases. The first phase is the sensorimotor period (birth to 2 years) which is marked by not having language only gibberish, knowing only what is seen now. The second phase is the preoperational period (2 to 7 years) which is characterised by egocentricity, not being able to think logically and conversely. The third phase, namely the concrete-operational period (7 to 11 years), at this stage the child has been able to classify and relate, understand numbers, and think concretely. The fourth phase is the formal-operational period (adolescence and adulthood), at this stage, a person has been able to think rationally, abstractly, have ideals and think formally. Early childhood is included in the preoperational phase. Therefore, in memorising the Quran, they don't have to understand the meaning of the Arabic vocabulary but just get to know phonemes or sounds. So they don't need semantic memory. Semantic memory is memory about words, concepts, rules, and abstract ideas in language use (Solso et al., 2014). In memorising the Quran, the child's brain goes through the process of entering sensory information into short-term memory, and then by using certain memorisation methods it is stamped into long-term memory that can be recalled at any time. Mnemonic techniques can be used to recall a memory from long-term memory (LTM) (Solso et al., 2014).

However, the *tahfiz* houses faced several obstacles because the methods used were not appropriate for early childhood psychological development. The emphasis is on adding verses to be memorised, but children often forget and get bored in memorising (Hidayah, 2016). This study aims to study the method of memorising the Quran in terms of psychological theory in early childhood. The significance of this study is the discovery of the method of memorising the Quran in early childhood based on psychological theory; therefore, it can assist the development of the methods in future studies.

Methodology

This research applies a qualitative systematic review method as the aim of the research is to study the method of memorising the Quran in terms of psychological theory in early childhood. The phases of systematic review using the flow of PRISMA (Preferred Reporting Items for Systematic reviews and Meta-Analyses) as seen in Figure 1: (1) Identification; (2) Screening; (3) Eligibility; and (4) Included (Moher et al., 2009). The inclusion criteria of this

DOI: 10.31004/obsesi.v6i6.1707

systematic review are (1) Full-text journal articles; (2) suitability with keywords; (3) open-access journal articles; (4) journal articles published in 2010-2021; (5) the method to memorise the Quran; and (6) the subjects in journal articles are early-childhood.

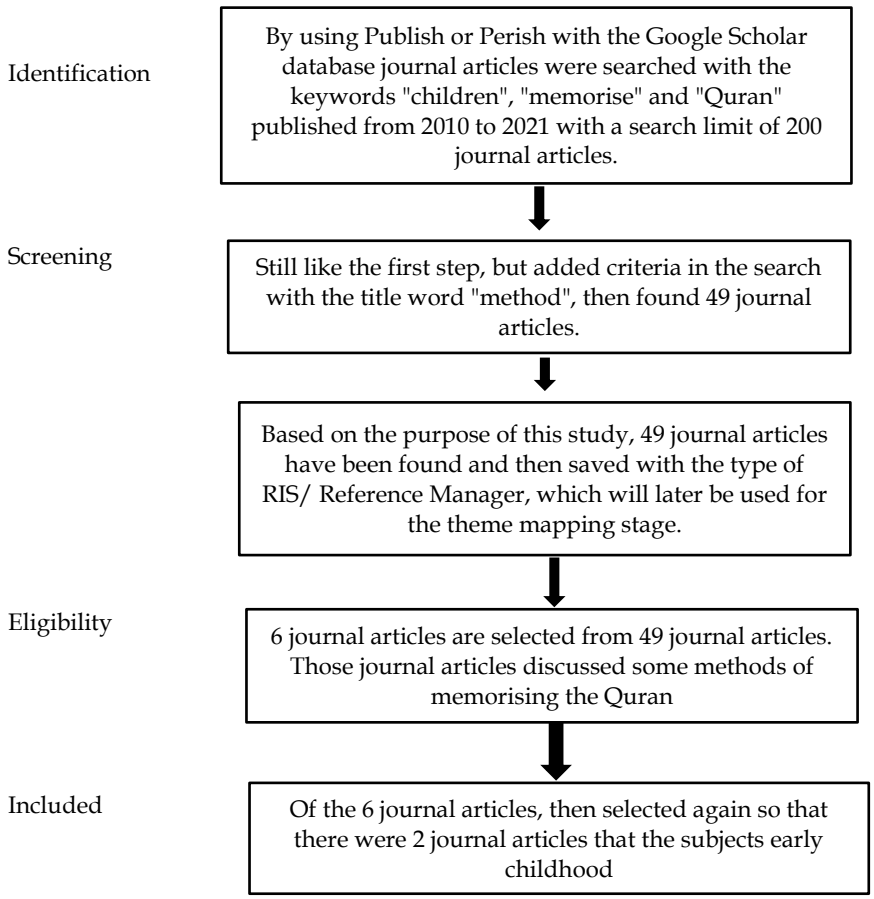

Figure 1. The flow of systematic review by using PRISMA
doi: 10.1371/journal.pmed.1000097

The journal articles reviewed in this study went through three stages: (1) article search; (2) theme mapping; and (3) analysis. The journal articles were searched by using the Publish or Perish software with the Google Scholar database which does not request register an account, journal articles were searched with the keywords "children", "memorise" and "Quran" published from 2010 to 2021 with a search limit of 200 journal articles. The theme mapping stage of the journal articles that have been searched is then entered into the VOSviewer software for analysis which will later produce groups of themes and display the interrelationships of the emerging themes. The data analysis stage is the journal articles review stage that produces data to answer the research question. In addition, at this stage the analysis is focused on cluster analysis, mapping the themes of the Al-Qur'an memorisation method. Based on 49 journal articles analysed, the concept of the method of memorising the Quran is produced which is associated with psychological theory for early childhood. The data has been collected from April to May 2021. Book chapter, editorial sections were not included, only journal articles and conference proceedings to be reviewed.

Result and Discussion

The 49 selected journal articles were reviewed on the VOSviewer application to obtain a collection of related theme clusters figure 2. The result is that there are 5 clusters with 29 items appearing (Table 1). Each cluster is represented by 5 different colour codes, according to

DOI: 10.31004/obsesi.v6i6.1707

the themes that emerge from these journal articles. The red is the first cluster. The green is the second cluster. The blue is the third cluster. The yellow is the fourth cluster. And purple is the fifth cluster. Each cluster contains items that can be a guide for researchers to determine the initial steps of their research regarding memorisation methods for early childhood.

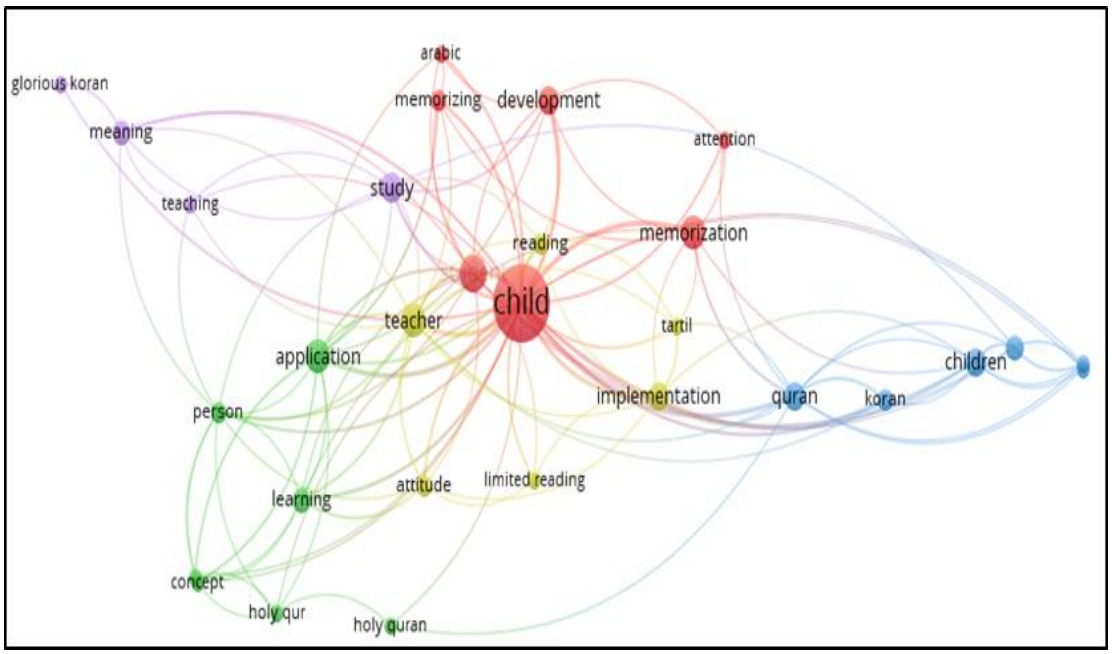

Figure 2. Theme Linkage

In the first cluster, there are 7 items with a total of 65 occurrences in journal articles. In this cluster, the dominant item that appears is the subject of the journal articles: children or students. In the second cluster, there are 6 items with a total of 21 occurrences in journal articles. In this cluster, the dominant item that appears is the application or concept of learning to memorise the Quran. In the third cluster, there are 3 items with the same meaning, namely the Quran. As the subjects of the theme of memorising the Quran are children.

In the fourth cluster, there are 6 items with a total of 22 occurrences in journal articles. The dominant items that appear are teachers and implementation. This cluster raises the carrying capacity of the subject in memorising the Quran and how to implement the method and teaching. In the last cluster, there are 4 items with a total of 14 occurrences in journal articles. The dominant items that appear are study and meaning.

Table 1. Cluster and Item

Cluster	Item	Total Appearance
Cluster 1	Arabic (2), Attention (2), Child (37), Development (5), Memorisation (7), Memorising (3), Student (9)	65
Cluster 2	Application (7), Concept (2), Holy Quran (4), Islam (2), Learning (4), Person (2)	21
Cluster 3	*Abahata Al Jabari* method (2), Al Quran (4), Children (5), Koran (3), Low Function Autism (2), Quran (5)	21
Cluster 4	Attitude (3), Implementation (5), Limited Reading (2), Reading (3), *Tartil* (2), Teacher (7)	22
Cluster 5	Glorious Quran (2), Meaning (4), Study (6), Teaching (2)	14

DOI: 10.31004/obsesi.v6i6.1707

The VOS viewer application displays items or keywords that often occur in these journal articles. So that some of the most dominant items occur in the journal articles results. From 49 journal articles that were screened, the top 3 most dominant items that appeared were Children, Memorising, and Applications. Children need the right method in memorising the Quran according to their cognitive and psychological development. Teachers must be able to choose methods that are appropriate for the cognitive and psychological development of early childhood. Teachers apply these methods to help young children memorise the Quran happily and easily. These three dominant items can be used as a concern in developing research on early childhood memorising the Quran. The search results found 6 journal articles discussing the application or use of methods in memorising the Quran as seen in Table 2. The searching used English terms but the 6 journals occurred were written by Indonesian authors.

Muraja'ah comes from Arabic which means to return. There are two types of *muraja'ah*, namely individually and in a pair or group. *Muraja'ah* in pairs means the memorisers of the Quran do *muraja'ah* with friends by taking turns depositing their memorisation of the Quran. Then he writes the verses. After following the memorisation programme each student performs *muraja'ah* on the teacher, both new and old memorisation (Basir et al., 2020).

The *Wahdah* method is memorising one verse at a time. Students read each verse repeatedly (ten times until twenty times or more) so that the process of forming a recitation pattern in students' brains. Then students deposit their memorisation directly to the teacher. Students who memorised the Quran using the *Wahdah* method showed that they memorised the Quran more than other methods at Junior High School 1 Sukamakmur (Khafidah et al., 2020).

Table 2. The Methods to Memorise Quran

No	Authors & Year	Tahfiz Students	Method	Result
1	(Basir et al., 2020)	Students of Tahfiz house of Umar Bin Khattab Banjarmasin	*Muraja'ah* (*Sorogan*)	Students' memorisation is better and correct in terms of *makhraj* and *tajwid*.
2	(Khafidah et al., 2020)	Students of State Junior High School 1 Unggul Sukamakmur	*Wahdah*	Students' memorisation of Quran is better by using *Wahdah* method than by using other methods.
3	(Ma'rufah & Windiarti, 2020)	32 kids 4-6 years old	*Kaisa*	Pretest Score: 68.44 Posttest result: 96.44 T-Test Result: 0.000<0.05 This method has a significant effect on improving children's memorisation
4	(Muslim et al., 2019)	Students of Early Childhood School Pelita Hati	*Sima'i*	Improved memorisation of children's daily prayers
5	(Sarman, 2019)	Islamic School Ma'arif NU 1, Sukawera, Banyumas Students grade 1, 4 dan 6	*Kitabah*	Can memorise juz 30 and 2 selected surahs, namely: the *Yaasin* and *Al Waqiah*. And can write down memorised verses.
6	(Hasna, 2019)	250 early Children	*Bayani*	untold

The next method is the *Kaisa* method. It is a method of memorising with gestures and cues. The movements describe the meaning of the memorised verses of Quran. It is fun and children do not get bored easily. The *Kaisa* method significantly helps children memorise short *surahs* from the Quran (Ma'rufah & Windiarti, 2020). The repetition contained in the *Kaisa* Method helps the information received to be stored firmly in long-term memory. The teacher

DOI: 10.31004/obsesi.v6i6.1707

asked the students to pay attention to her movement and reading. The students pay attention visually and auditory. The methods to memorise quran can seen in table 2.

There was an increase in memorising the daily prayers of early childhood school Pelita Hati students after using the *Sima'i* method in the memorisation process. Nevertheless, this article does not determine the effectiveness of *sim'ai* methods to increase early childhood memorising the Quran. *Sima'i* means to hear. The teacher pronounces the memorisation by giving pauses or cutting the memorisation so that the children can listen better. After listening, the children went to the teacher to deposit their memorisation. Next, students listen to the teacher repeating memorisation to strengthen the existing memorisation (Muslim et al., 2019).

The method of memorising the *Kitabah* combines writing verses from the Quran and memorising what has been written. How to use the *Kitabah* method is as follows; (1) Copying the verse to be memorised from the Quran according to the target for memorisation, (2) reading the text until it is fluent and then memorising the verse 5 times while correcting the accuracy of the memorisation in the writing, (3) The verse to be memorised is read many times and then memorised a little to five lines then the verses are written in the book to strengthen their memorisation, (4) The verse to be memorised is written first on the blackboard, then the teacher reads the verse slowly while cutting it if it is long. After reading, students follow the teacher's reading while looking at the writing. After memorising, the written is deleted. The teacher then instructs the students to rewrite the verses in their respective books (Sarman, 2019).

In *Bayani* method, the students learn from the teacher who is an expert in memorising and reading the Quran. The *Bayani* method is carried out in 4 stages. The first stage of the opening is carried out in 5 minutes. The teacher gives greetings, cheers and prepares the children to be ready to start memorising. The second stage is apperception for 15 minutes. The content is to repeat the previous memorisation, to strengthen the verse that the child has memorised. The third stage is the core of the day's memorisation material which is divided into 4 parts. (1) *Tilawah* and *Tahsin* (concept building), the teacher reads the day's verse and gives the correct and rules of pronunciation and reading. Early childhood imitating the teacher's pronunciation part by part. (2) *Tahfiz* (Understanding the concept), the children take turns depositing their memorisation to the teacher. While the other children who were waiting for their turn listened to each other's memorisation. (3) *Tafsiir* (Explaining the contents), in this section the teacher explains the contents of the verse, the story behind it, and the reason for the revelation of the verse. (4) *Ibrah* (values/morals), the teacher explains the lessons or moral values that can be learnt into lessons, so that later the children can apply the lessons from the memorised verses. The third stage is evaluation. The teacher takes the child's daily achievement score. There is also an evaluation every 3 months, where the children display the results of their memorisation so far. The fourth stage is closing, the teacher conditions the children to provide motivation and prayer. The advantage of this method is that, in addition to memorising verses and surah in the Quran following the correct reading law according to the teacher's example, children also know the contents of the verse or surah along with the lessons that can be taken (Hasna, 2019).

Of the six methods reviewed from the journal articles, there are two methods of memorising the Quran that have been applied to the early childhood level. Those are the *Bayani* and the *Kaisa* method. The *Kaisa* method is preferred by children even though it takes more time to memorise movements as well as verses (Salamah, 2018). Children's ability to memorise the Quran increases by using *Kaisa* rather than just repeating it (Maryam, 2019). Although each has its characteristics and advantages, there are some similarities in the implementation of the method. The similarity in the process of instilling verses into long-term memory (LTM) in the child's brain. The process begins with giving examples verbally by the teacher to the children. Followed by repetition by children, both individually and together with friends. Short-term memory (STM) will be converted to long-term memory (LTM) if trained repeatedly (Solso et al., 2014).

DOI: 10.31004/obsesi.v6i6.1707

To aid memory-enhancing coding and aid in memory retrieval, cognitive experts suggest using mnemonics. Mnemonic is a verbal and visual technique for remembering new information and recalling memories (Solso et al., 2014). There are five mnemonic techniques discussed by Solso et al., 2014, namely: Recall of Names, Verbal Techniques, Key Word Method, Peg Word System, and Method of Loci. Method of Loci associates certain objects with certain places. The Peg Word System is a system in which is a person learns a series of words that serve as "pegs" in which items to be memorised are "hanged", just as clothes are hung on hangers. Key Word Method which is useful in learning foreign language vocabulary. Verbal Techniques for example by making acronyms, or words that are formed based on the first letter in a phrase or group of words. Another way is by semantic groupings such as food, vegetable, or fruit groups. Another example of a verbal technique is telling a story to memorise vocabulary. The teacher tells the story and the meaning of the verses that the child has memorised, including verbal mnemonic techniques. Recall of Names is very important to remember the names of faces. Another mnemonic technique is Physical Responses Methods. According to Thompson, 1987 the physical response method invites children to move their limbs to describe the meaning of words (Amiryousefi & Ketabi, 2011).

The *kaisa* method was created by Laili in 2012-2014 to help her children memorize the Quran. Kaisa is her daughter's name. The *Kaisa* method uses movements according to the translation of the verse so that children can memorise easily (Mirzahusni, 2016). The *Kaisa* method uses the mnemonic Physical Responses Method. The process of remembering and recalling the Quran employing the *Kaisa* method can be described in figure 3. In the early childhood's brain, the process of memorising the Quran by using the Kaisa method passes four stages. First, the stimulus of movement and the teacher's pronunciation is received by the child's visual sense and auditory sense. Second, those recitations are sent into short-term memory. The third, by repeating and using certain memorisation methods, it is sent into long-term memory and forming patterns recognition of the movement and the sound. The fourth is the recitation that can be recalled by doing a game. The game is in form of movement and speech. So the early childhood will enjoy it. They do not feel a burden in doing the recitation as it is done by gaming.

Children enjoy lots of movement. Although they do not really understand the connection between the movements he makes and what he says. But according to his age, children like to move a lot. They also enjoy watching the teacher's movements. This movement makes the child interested in focusing attention. Thus the child becomes focused on hearing and remembering the verse. When the child forgets the recitation of the verse, the teacher can give clues with gestures. The child's memory will be provoked by seeing the movement.

Bayani means that the truth of a knowledge depends on the authority of the text, what the text itself says. It is a part of Islamic epistemology that deals with the realm of the text (Ridlo, 2020). Memorising Quran by using *Bayani* method means that the students learn directly from the teacher who is an expert in memorising and reading the Quran. The *Bayani* method uses mnemonic verbal included rhythm and song techniques This technique teaches the students to be able to remember something the students did and associate it with notes and songs. The process of remembering and memorising the Quran in the *Bayani* method can be illustrated by figure 4.

Early childhood receives the stimulus through the sense of hearing by listening to the teacher. After being repeated several times, it is hoped that the *rosh* or rhythm of the reading will be patterned in the child's memory. The students pay full attention to the teacher's pronunciation and then repeat after him. To keep the verses memorised permanently, the students deposit them to the teacher and friends in a group. The teacher also tells the students about the story's background of the verses and the moral teaching. To recall the memorisation, the students do *mudarosah* and *muraja'ah*. *Mudarosah* means students listen to other's memorisation while waiting for their turn. *Muraja'ah* means students depositing the recitation to the teacher.

DOI: 10.31004/obsesi.v6i6.1707

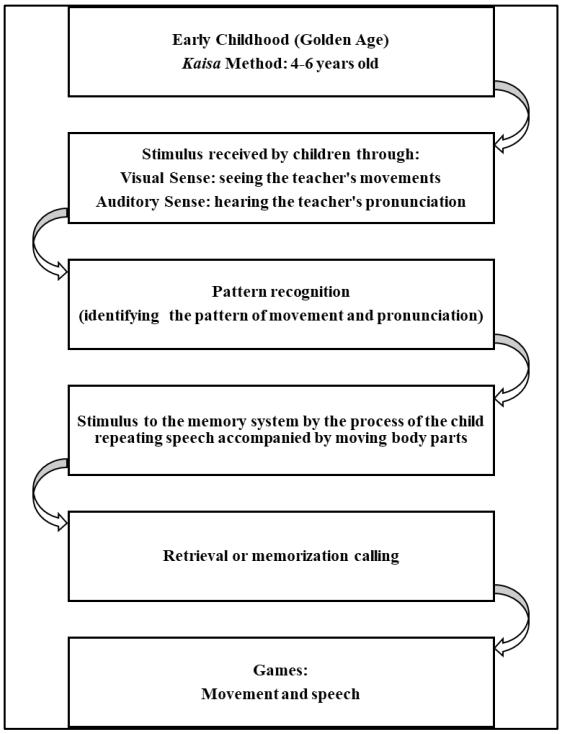

Figure 3. The Process of Memorising the Quran Using the *Kaisa* Method Based on the Mnemonic Physical Responses Method. Figure 3 is created by the authors.

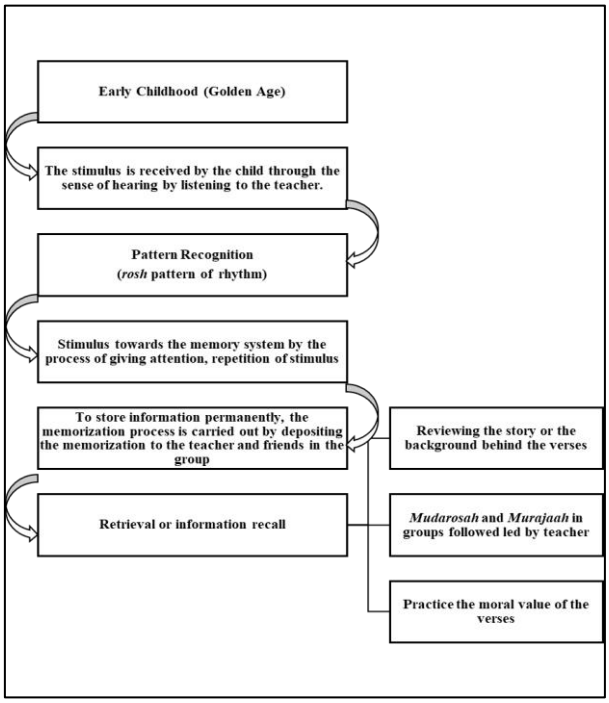

Figure 4. The Process of Memorising the Quran Using the *Bayani* Method Mnemonic Verbal Technique. Figure 4 is created by the authors.

The difference between the *Kaisa* and *Bayani* methods related to memory theory is the involvement of physical responses and feelings. Kaisa uses sight and hearing sensory, movement responses, and feelings of joy, to enter information into short-term memory in the brain. While *Bayani* only uses sensory auditory and visual in receiving information which is continued to short-term memory. Thus, using the Kaisa method is more likely to help rote memory from short-term memory to long-term memory. Because it creates a deeper impression. The use of sensory, emotional engagement, and physical experiences make memories stronger. In applying the Bayani method, the teacher explains the early childhood about stories and lessons from memorised verses. They like to be told by the teacher about a story although can not fully understand it. Because they can not think of something abstract. They also cannot think and act formally. Early childhood can memorise verses but can not understand their meaning. However memorising Quran in early childhood may elevate brain development and get better results rather than older people who memorise the Quran (Dzulkarnain et al., 2020).

Conclusion

There are six methods of memorising the Quran from six journal articles. However, only two of the research subjects were early childhood, namely the *Bayani* and the *Kaisa* method. Both methods use mnemonic techniques to help children memorise and recall their memorisation. The process of memorising the Quran uses the *Kaisa* method based on the mnemonic physical responses method. The process of memorising the Quran uses the *Bayani* method based on verbal mnemonic techniques. The implication of this systematic review for teachers of *tahfiz* houses is to be able to choose the method of memorising the Quran for early childhood.

DOI: 10.31004/obsesi.v6i6.1707

Acknowledgments

Thank you to the head of the Magister of Psychology, Faculty of Psychology, Universitas Muhammadiyah Surakarta for the opportunity given to do this research.

References

Agnes, C., Alice, L., & Rachel, K. (2018). Influence of Letter Sound Correspondence on Performance of English Reading in Early Childhood. *African Journal of Education, Science and Technology*, *4*(4), 219–226. http://www.ajest.info/index.php/ajest/article/view/327

Amiryousefi, M., & Ketabi, S. (2011). Mnemonic Instruction : A Way to Boost Vocabulary Learning and Recall. *Journal of Language Teaching and Research*, *2*(1), 178–182. https://doi.org/10.4304/jltr.2.1.178-182

Basir, A., Istati, M., Muhdi, & Masitah, S. (2020). The Repetition (Muraja ' ah) Alternative Method to Motivate Santriwati Memorizing the Qur'an in Ma'had Tahfidzul Quran Umar Bin Khattab-Banjarmasin. *Jour of Adv Research in Dynamical & Control Systems*, *12*(8), 376–388. https://doi.org/10.5373/JARDCS/V12I8/20202485

Cortina-Pérez, B., & Andúgar, A. (2017). An Exploratory Study on English Teachers' Opinions in Multicultural Preschools. *Procedia - Social and Behavioral Sciences*, *237*, 334–340. https://doi.org/10.1016/j.sbspro.2017.02.011

Dikilitas, K., & Mumford, S. E. (2020). Preschool English Teachers Gaining Bilingual Competencies in a Monolingual Context. *System*, *91*, 1–11. https://doi.org/10.1016/j.system.2020.102264

Dzulkarnain, A. A. A., Azizi, A. K., Hons, B., & Sulaiman, N. H. (2020). Auditory Sensory Gating in Huffaz Using an Auditory Brainstem Response with a Psychological Task : a Preliminary Investigation. *Journal of Taibah University Medical Sciences*, *15*(6), 495–501. https://doi.org/10.1016/j.jtumed.2020.08.007

Er, S. (2014). Which is the Most Appropriate Strategy for Very Young Language Learners? *International J. Soc. Sci. & Education*, *4*(4), 829–837.

Hasna, T. R. (2019). Implementation of Bayani Method in Memorizing Al Qur'an at School of Hafidz Qur'an of Al-Islam Lamongan. *Studia Religia Journal*, *3*(2), 277–284. http://journal.um-surabaya.ac.id/index.php/Studia/article/view/3964

Hidayah, N. (2016). Tahfidz Al-Quran Learning Strategy in Educational Institutions. *TA'ALLUM*, *04*(01), 63–81. https://doi.org/10.21274/taalum.2016.4.1.63-81

Jawapos.com (2017. *Dari 240 Juta Warga Indonesia, Hanya 30 Ribu yang Hafal Alquran*. https://www.jawapos.com/jpg-today/26/01/2017/dari-240-juta-warga-indonesia-hanya-30-ribu-yang-hafal-alquran

Khafidah, W., Wildanizar, W., ZA, T., Nurhayati, N., & Raden, Z. (2020). the Application of Wahdah Method in Memorizing the Qur'an for Students of SMPN 1 Unggul Sukamakmur. *International Journal of Islamic Educational Psychology (IJIEP)*, *1*(1), 37–49. https://doi.org/10.18196/ijiep.1104

Khusniyati, A. F., Masrukhi, M., & ... (2020). The Influence of Total Physical Response Method using Flash Card toward English Vocabulary Mastery for Early Childhood. *Journal of Primary Education*, *9*(2), 106–111. https://journal.unnes.ac.id/sju/index.php/jpe/article/view/36176

Ma'rufah, D., & Windiarti, R. (2020). The Effect of Kaisa Method on The Increase of Short Surah Memori- zation for 4-6 Year-Old-Children. *Early Childhood Education Papers*, *9*(2), 144–148. https://journal.unnes.ac.id/sju/index.php/belia/article/view/35219

Maryam, K. S. H. (2019). Studi Perbandingan Kemampuan Menghafal al-Qur'an dengan Metode Kaisa dan Metode Wafa dalam Menghafal al-Qur'an pada Anak Usia Dasar di Rumah Tadabbur Qur'an (RTQ) Kendari. *Tadarus Jurnal Pendidikan Islam*, *8*(1). http://journal.um-surabaya.ac.id/index.php/Tadarus/article/view/2736

DOI: 10.31004/obsesi.v6i6.1707

Mirzahusni. (2016). *Lima Bersaudara Ini Hafal Quran Dengan Metode Unik.* http://www.bersamaislam.com/2016/04/lima-bersaudara-ini-hafal-quran-dengan.html?m=1

Moher, D., Liberati, A., Tetzlaff, J., Altman, D. G., Altman, D., Antes, G., Atkins, D., Barbour, V., Barrowman, N., Berlin, J. A., Clark, J., Clarke, M., Cook, D., D'Amico, R., Deeks, J. J., Devereaux, P. J., Dickersin, K., Egger, M., Ernst, E., Tugwell, P. (2009). Preferred reporting items for systematic reviews and meta-analyses: The PRISMA statement. *PLoS Medicine*, *6*(7), 1–6. https://doi.org/10.1371/journal.pmed.1000097

Muslim, I. F., Ranam, S., & Priyono. (2019). Implementation of The Sima'i Method in Improving Memory of Daily Prayers. *Al-Hayat: Journal of Islamic Education (AJIE)*, *3*(1), 53–60. DOI: https://doi.org/10.35723/ajie.v3i1.52

Nawaz, N., & Jahangir, S. F. (2015). Effects of memorizing Quran by Heart (Hifz) on Later Academic Achievement. In *Journal of Islamic Studies and Culture* *3*(1), 58–64. https://doi.org/10.15640/jisc.v3n1a8

Ridlo, R. (2020). The Penerapan Epistemologi Bayani dan Burhani sebagai Metode Pembelajaran. *Manhajuna: Jurnal Pendidikan Agama Islam*, *1*(1), 19–37. https://ejournal.staisyamsulului.ac.id/index.php/manhajuna/article/view/82

Salamah, U. (2018). Teaching Using the Kaisa Method in Memorising the Quran to Children. *Ta'limuna*, *7*(2), 124–128. http://dx.doi.org/10.32478/talimuna.v7i2.186

Sarman. (2019). Application of The Kitabah Method in Learning Memorizing The Qur'an at MI Ma'arif NU 1 Sokawera Cilongok District Banyumas Regency. *Proceeding of 3rd International Conference on Empowering Moslem Society in the 4.0 Industry Era*, *3*, 270–285. https://doi.org/10.24090/icms.2019.2531

Sasongko, A. (2020). *Sebaran Rumah Tahfiz di Indonesia Meluas.* https://www.republika.co.id/berita/q7ahy3313/sebaran-rumah-tahfiz-di-indonesia-meluas

Sirin, S., Metin, B., & Tarhan, N. (2021). The Effect of Memorizing the Quran on Cognitive Functions. *The Journal of Neurobehavioral Sciences*, *8*(1), 22–27. https://doi.org/10.4103/jnbs.jnbs_42_20

Solso, R.L., MacLin, O.H., & MacLin, M.K. (2014). *Cognitive Psychology*. Pearson

Yang, N., Shi, J., Lu, J., & Huang, Y. (2021). Language Development in Early Childhood: Quality of Teacher-Child Interaction and Children's Receptive Vocabulary Competency. *Frontiers in Psychology*, *12*, 1–12. https://doi.org/10.3389/fpsyg.2021.649680