

# Early Childhood Education and Young Learner Education: Study in Reysha Mulya Cendekia Qur'an Learning Center Pekanbaru

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**Abstract.** Early childhood and young learner education play a critical role in shaping the cognitive, moral, and spiritual development of children. This study investigates educational practices at Reysha Mulya Cendekia Qur'an Learning Center in Pekanbaru, focusing on how young learners acquire foundational knowledge, Qur'anic literacy, and character education. A qualitative research design was employed, utilizing interviews with instructors, classroom observations, and document analysis to obtain rich, contextual insights. Data analysis followed a systematic process of reduction, display, and conclusion drawing, supported by triangulation to ensure reliability. Findings reveal that the integration of Qur'anic teachings with age-appropriate learning strategies fosters not only literacy skills but also moral and spiritual development. Educators implement interactive activities, storytelling, and guided practice to engage learners and enhance comprehension. Furthermore, learning is tailored to children's cognitive and emotional readiness, promoting self-discipline, empathy, and social responsibility. The study also identifies challenges, including limited resources and varying levels of prior knowledge among learners, which are addressed through adaptive teaching methods. This research highlights the significance of combining traditional religious instruction with innovative pedagogical approaches to cultivate holistic growth in early childhood. The results provide practical insights for educators and policymakers aiming to improve young learners' educational experiences in Qur'anic learning centers. Ultimately, the study underscores the transformative potential of early childhood education in shaping ethically and spiritually grounded individuals in the digital era.

**Keywords:** Early Childhood Education; Young Learners; Qur'an Learning Center; Character Development.

**Abstrak.** Pendidikan anak usia dini dan pembelajar pemula memiliki peran penting dalam membentuk perkembangan kognitif, moral, dan spiritual anak. Penelitian ini mengkaji praktik pendidikan di Taman Belajar Al-Qur'an Reysha Mulya Cendekia di Pekanbaru, dengan fokus pada proses pemerolehan pengetahuan dasar, literasi Al-Qur'an, serta pendidikan karakter pada anak usia dini. Penelitian menggunakan pendekatan kualitatif dengan teknik pengumpulan data berupa wawancara dengan pendidik, observasi pembelajaran, dan analisis dokumen untuk memperoleh pemahaman yang mendalam dan kontekstual. Analisis data dilakukan melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan, serta diperkuat dengan triangulasi untuk menjamin keabsahan data. Hasil penelitian menunjukkan bahwa integrasi ajaran Al-Qur'an dengan strategi pembelajaran yang sesuai dengan tahap perkembangan anak mampu meningkatkan kemampuan literasi sekaligus membentuk perkembangan moral dan spiritual. Proses pembelajaran dilaksanakan melalui aktivitas interaktif, metode bercerita, dan praktik terbimbing guna meningkatkan keterlibatan serta pemahaman peserta didik. Pembelajaran juga disesuaikan dengan kesiapan kognitif dan emosional anak, sehingga dapat menumbuhkan kedisiplinan, empati, dan tanggung jawab sosial. Tantangan yang dihadapi meliputi keterbatasan sumber daya dan perbedaan tingkat pengetahuan awal anak, yang diatasi melalui penerapan metode pembelajaran yang adaptif. Penelitian ini menegaskan pentingnya penggabungan pembelajaran keagamaan tradisional dengan pendekatan pedagogis inovatif untuk mendukung perkembangan anak secara holistik di era digital.

**Kata kunci:** Pendidikan Anak Usia Dini; Peserta Didik Usia Dini; Taman Belajar Al-Qur'an; Pengembangan Karakter.

## **INTRODUCTION**

Early childhood education and education for young learners play a strategic role in establishing the foundation for a child's cognitive, moral, social, and spiritual development. During this phase, children are in a “golden age,” which is highly determinative for their future developmental trajectory. Therefore, providing education that not only emphasizes academic achievement but also integrates character and spiritual values has become an urgent need in the context of modern education. Amid rapid technological advancements and social changes, faith-based educational institutions emerge as viable alternatives capable of balancing general knowledge with moral development.

Reysha Mulya Cendekia Qur'an Learning Center in Pekanbaru is one such institution focusing on Qur'anic learning and character development for early childhood and young learners. This institution combines diniyah learning methods with pedagogical approaches aligned with child development, enabling students to acquire Qur'anic literacy alongside essential social and emotional skills. The integration of modern educational approaches and Islamic values creates a learning environment that is meaningful, enjoyable, and relevant to the developmental needs of children.

However, implementing such education is not without challenges, including limited resources, variations in students' initial abilities, and the need for adaptive and sustainable teaching methods. Therefore, examining educational practices at Reysha Mulya Cendekia Qur'an Learning Center is important to understand how the institution organizes learning processes, applies appropriate methods, and fosters children's character and spirituality through structured learning activities.

These challenges are particularly relevant in the context of Reysha Mulya Cendekia Qur'an Learning Center, such as (1) limited space and qualified facilitators for tahfidz programs; (2) difficulties in aligning the tahfidz curriculum with the developmental needs of children; (3) the need to adapt teaching methods (e.g., talaqqi, Iqra, or other methods) to effectively teach early childhood and young learners; and (4) constraints related to funding or operational support in a non-formal educational institution. Therefore, research at Reysha Mulya is crucial to explore how the institution addresses these challenges and how its educational practices can be optimized to enhance Qur'anic literacy and develop children's character.

In the context of non-formal Qur'an education for children, Qur'an learning centers such as Reysha Mulya Cendekia Qur'an Learning Center face several significant challenges that affect the effectiveness of learning and the development of children's character. One of the main issues is the mastery of basic Qur'anic reading, particularly related to tajwid and the articulation of Arabic

letters. Findings from the community service program conducted by Hafizon et al. (2025) indicate that many children at Reysha Mulya still experience difficulties in correctly pronouncing Arabic letters and applying tajwid rules accurately.

The limited involvement of parents at home also hinders the development of children's Qur'an reading skills, as children do not receive sufficient reinforcement outside the learning sessions (Hafizon et al., 2025). This finding aligns with recent studies showing that Qur'an education for early childhood is highly influenced by parental guidance at home, especially in establishing reading routines, consistent pronunciation, and spiritual motivation (Rahmadani & Mukhlis, 2023). In addition, research by Fadilah and Nurhayati (2022) emphasizes that Qur'an educational institutions cannot operate effectively without synergy among teachers, children, and parents, as the family environment serves as the primary place for practicing daily worship. The absence of parental support indicates that the learning process in institutions such as Reysha Mulya Cendekia Qur'an Learning Center cannot function independently of collaboration with the home, particularly in reinforcing correct reading habits, consistent practice, and the cultivation of spiritual discipline (Hafizon et al., 2025; Rahmadani & Mukhlis, 2023).

In line with the research focus, this study seeks to identify how learning practices at Reysha Mulya Cendekia Qur'an Learning Center are implemented to develop basic knowledge, Qur'anic literacy, and character education for early childhood and young learners. The study also examines the integration of Qur'anic teachings with learning strategies tailored to the developmental stages of children and their contribution to students' cognitive, moral, and spiritual development.

Furthermore, this study explores the teaching methods employed by educators, including interactive activities, storytelling techniques, and guided practice to enhance children's engagement and comprehension during the learning process. The research also investigates various challenges encountered in implementing the learning process and the ways educators respond through adaptive approaches and strategies to ensure that learning objectives are optimally achieved.

## **METHOD**

This study employs a descriptive qualitative approach to obtain an in-depth understanding of Qur'anic learning practices for early childhood and young learners at the Reysha Mulya Cendekia Qur'an Learning Center in Pekanbaru. This approach was selected because it enables the natural portrayal of phenomena within the context of interactions among educators, learners, and the learning environment (Creswell & Poth, 2021; Sugiyono, 2022). Research informants were identified through purposive sampling involving teachers, Qur'an instructors, and institutional administrators (Moleong, 2021). Data were collected through in-depth interviews, direct observations, and document analysis, in line with qualitative research recommendations for

comprehensively exploring learning processes and experiences (Marshall & Rossman, 2020; Merriam & Tisdell, 2020).

The data were analyzed using the model proposed by Miles, Huberman, and Saldaña (2020), which includes data reduction, data display, and the continuous drawing of conclusions. The validity of the findings was strengthened through source and technique triangulation, which is considered effective in enhancing the credibility of data in qualitative studies (Denzin, 2020; Sugiyono, 2022). This analytical approach and validation procedure ensure that the research results accurately reflect the empirical conditions and are scientifically accountable.

## **RESULT AND DISCUSSION**

### **Learning Practices for Developing Basic Knowledge, Qur'anic Literacy, and Character Education**

Learning practices at Reysha Mulya Cendekia Qur'an Learning Center focus on strengthening basic knowledge and Qur'anic literacy through the use of the Iqro book, which systematically guides children from recognizing hijaiyah letters, forming syllables, to accurately reciting verses. Instruction begins with talaqqi and tasmi', where students read directly in front of the teacher, followed by the teacher providing a correct model for reference. This approach has been proven effective in developing accurate makhraj and tajwīd among beginner learners, as highlighted by Rahmawati (2022), who notes that talaqqi is a fundamental technique in Qur'anic instruction to ensure precise articulation. Repetitive drills are applied consistently, starting from reading individual letters, syllables, and short verses, enabling children to produce stable and fluent recitations (Nafisah, 2021).

In addition, teachers implement a gradual (tadarruj) approach in delivering Iqro materials by increasing the level of difficulty in a systematic manner. Children are first introduced to simple hijaiyah letters, then to connected reading, basic mad rules, and eventually to short verse recitation. The listen-and-read-together strategy is used as a classical exercise to develop uniform rhythm and tempo among students. This aligns with Hasanah's (2023) findings that classical Qur'anic literacy activities enhance students' reading confidence and pronunciation consistency. Individual assessments are conducted using evaluation sheets to ensure each student achieves accuracy in makhraj and recitation rules. This evaluative practice aligns with Fauziah (2021), who emphasizes that individual assessment is essential for identifying children's phonetic abilities in Qur'anic learning.

Qur'anic learning at the institution is also integrated with character education through the habituation of Qur'anic etiquette, such as greeting others, sitting properly when reading, and maintaining the cleanliness of the mushaf. This integration of character values reflects Zakaria's (2024) perspective that Qur'anic education aims not only to develop reading abilities but also to cultivate emotional piety and ethical conduct toward the sacred text. Teachers assign daily muroja'ah tasks to instill responsibility, while peer listening activities help foster empathy and cooperation. Through a combination of Iqro-based instruction, etiquette habituation, and structured learning, students demonstrate significant improvements in Qur'anic literacy and character development, supporting Rahayu's (2022) findings that holistic Qur'anic learning fosters religious attitudes, discipline, and patience in children.

Several international studies and cross-country research also highlight the effectiveness of Qur'anic learning approaches emphasizing tajwīd, makhraj, and contextual strategies in developing children's Qur'anic literacy and character. For instance, the study by Al Kharusi, Hayat, Al Ruqeishi, and Lone (2025) proposes a knowledge-centric tajwid evaluation system

that prioritizes articulation (makhraj) and phonetics in tilāwah instruction. Their study underscores the importance of precise letter articulation for correct pronunciation and understanding of tajwīd rules, aligning with the learning practices at Reysha Mulya, where repetitive reading drills are used to help children internalize proper makhraj.

Other research conducted by Al Agrami and Eljazzar (2020) developed an automated system for recognizing tajwid rules (SmartAjweed) using machine learning to assist learners in correcting recitation errors in real time. Although technical in nature, their findings highlight that consistency in the articulation of letters (makhraj) and the application of tajwid rules can be monitored and improved through immediate feedback. This supports the ummi or talaqqi approach, in which teachers model accurate recitation for learners to imitate.

In the context of character education, Subki (2024) emphasizes strategies for cultivating Islamic spiritual values among young children through stories, songs, poetry, and daily activities. These strategies align with practices at Reysha Mulya Cendekia, where Qur'anic etiquette—such as respect, cleanliness, and proper reading conduct—is taught

alongside Qur'anic literacy. This demonstrates that Qur'anic education encompasses not only textual literacy but also the internalization of spiritual values.

Furthermore, it is important to incorporate studies on the effectiveness of teaching tajwid through contextual strategies. Kasman and Rahman (2023) observed the implementation of the jigsaw strategy and contextual learning in tajwid instruction, showing that such collaborative methods can enhance students' motivation and understanding of tajwid rules in authentic situations. These approaches can inspire instructors at Reysha Mulya to integrate traditional drilling techniques with contextual group learning, enabling children not only to memorize recitations but also to comprehend the context and meaning underlying the tajwid rules they practice.

### **Learning Practices in Developing Foundational Knowledge, Qur'anic Literacy, and Character Education**

Learning activities at Reysha Mulya Cendekia Qur'an Learning Center are implemented through a gradual instructional approach that emphasizes the mastery of foundational Qur'anic literacy, primarily through the use of the Iqro' Method. Teachers begin by introducing hijaiyah letters, basic vowels, and diacritical marks through structured repetition. Each child is guided to read letters slowly and clearly, ensuring a solid foundation before progressing to the next level. This process is conducted both individually and in group settings, ensuring that each learner receives attention aligned with their learning capacity. The Iqro' Method, which is sequential, systematic, and repetition-based, helps children develop the ability to recognize letters, connect syllables, and accurately read simple words.

To strengthen Qur'anic literacy, teachers implement pronunciation exercises (talaqqi) and direct modeling to improve students' articulation of letters (makhraj) and mastery of phonetic characteristics. Teachers typically ask students to listen carefully to the articulation of a letter and then repeat it until the intonation and articulation conform to tajwid principles. For letters that are commonly mispronounced—such as ض, ح, ص, and ط—teachers demonstrate mouth positioning, tongue placement, and airflow so that students understand the mechanics of proper pronunciation. Additionally, teachers employ drilling techniques using short surahs such as Al-Fatihah and An-Nas, helping students

develop consistent and accurate recitation. These techniques have proven effective in producing learners with stronger tajwid and articulation skills.

The learning process is also directed toward shaping children's Qur'anic character by cultivating respectful, disciplined, and courteous behavior. Teachers emphasize proper etiquette in reading the Qur'an, including sitting appropriately, maintaining cleanliness of the mushaf, and beginning lessons with supplications. Throughout the learning session, teachers provide positive reinforcement such as praise, smiles, or appreciation stickers—for students who demonstrate diligence in reading. These strategies nurture intrinsic motivation and build children's confidence in learning the Qur'an. Moreover, communal activities such as muroja'ah, daily supplications, and reinforcement of good behavior ensure that the learning process extends beyond technical reading skills toward the development of moral and spiritual character aligned with Qur'anic values.

Qur'anic instruction for young children must emphasize mastery of tajwid and makhraj as the foundation of Qur'anic literacy while simultaneously strengthening spiritual character. In modern contexts, technology has become a valuable educational partner through automated systems capable of evaluating tajwid recitation in real time. For example, a study by Shaiakhmetov, Gimaletdinova, Cankurt, and Momunov (2025) developed a deep learning model to classify tajwid rules—such as mad, ghunnah, and ikhfā'—with high accuracy, enabling instant feedback and independent practice for learners. This approach aligns with the needs of Qur'an learning centers to integrate traditional methods with technological tools to support more accurate and directed student recitation.

In terms of character development, Qur'anic education extends beyond decoding Arabic letters to cultivating moral and spiritual values through reading practices and habitual engagement with the text. Research on Qur'an-based character education indicates that learning activities can shape children's behavior to become more courteous, honest, and disciplined (Aziz, Napitupulu, & Nurliana, 2023). Although phenomenological and context-specific, these findings support the idea that Qur'anic literacy—including accurate reading ability—and character formation are integrally connected.

Finally, the integration of technical Qur'anic literacy and character education can be strengthened through knowledge-centered evaluation systems rather than purely statistical voice-recognition approaches. Al Kharusi, Hayat, Al Ruqeishi, and Lone (2025) emphasize

the importance of “knowledge-centric” assessment that accounts for tajwid rules (makhrāj and letter attributes) rather than merely recognizing words through conventional speech-recognition systems. Such an approach enables more meaningful Qur’anic learning: students not only recite correctly but also comprehend the principles and meaning underlying their recitation, thereby reinforcing the internalization of virtuous Islamic character.

### **Guided Practice Activities in Enhancing Children’s Understanding.**

Guided practice is a form of structured, teacher-assisted training in which learners practice specific skills while receiving continuous direction, correction, and feedback. In the context of Qur’anic learning and worship education for children, guided practice serves as an effective approach to ensure that knowledge provided by the teacher is not only understood conceptually but can also be applied accurately in practice. This structured guidance helps children internalize movements, recitations, and worship procedures through systematic repetition, allowing their skills to develop gradually and more precisely.

In teaching prayer recitations, guided practice is used by teachers to direct children to articulate each recitation slowly, beginning with the correct pronunciation of hijā’iyyah letters and progressing to the construction of complete supplication phrases. Teachers model recitations such as the opening takbīr, the iftitāh prayer, or al-Fātiḥah, then ask children to imitate them collectively before practicing individually. Throughout the process, teachers correct errors in makhrāj, vowel length, and intonation. This approach ensures that children do not merely memorize the text but truly understand how to recite it correctly, as each step is accompanied by direct guidance and immediate corrective feedback that reinforces learning.

Guided practice is also applied in teaching the physical movements of prayer. Teachers demonstrate each movement, from standing to the final salutation, while providing verbal and visual instructions. Children then follow these movements together before repeating them individually. Teachers typically conduct walk-throughs by moving between the rows of students to check hand placement, posture, knee alignment, and the accuracy of recited phrases. Such guidance enhances children’s confidence and helps them understand that each movement in prayer follows specific rules that must be performed

correctly. The implementation of structured guided practice has been shown to improve both the accuracy of movements and children's understanding of the meaning and procedures of prayer.

Through guided practice, children's comprehension develops more holistically because they learn progressively through imitation, practice, correction, and repetition. This approach not only improves technical skills such as recitation accuracy and correct prayer movements but also fosters discipline, concentration, and early spiritual awareness. Thus, guided practice becomes an effective strategy for cultivating accurate and sustainable worship skills, especially for young learners who still require intensive direction and reinforcement through hands-on experience.

Guided practice is widely recognized in international research as a key instructional strategy that supports children's understanding, particularly in Qur'anic and worship learning. Several studies highlight the importance of scaffolding in enabling children to learn independently after receiving teacher guidance. Domínguez et al. (2023) argue that instructional scaffolding enhances children's capacity to process new information through structured support. Similarly, Koyuncu (2024) found that guided questioning, direct feedback, and verbal support from teachers strengthen children's participation and cognitive development, making guided practice a central component of effective learning.

At Reysha Mulya Cendekia Qur'an Learning Center, guided practice begins with Qur'anic reading sessions using the Iqra' books. Children imitate the teacher's recitation gradually from letters to syllables and complete verses. The teacher provides direct correction on makhraj and tajwīd, guiding children to improve their errors through systematic repetition. This activity reflects the scaffolding described by Abdelghani et al. (2023), whereby cognitive support is provided as children actively engage in the process of meaning-making, enabling them to not only imitate but also understand the underlying rules of recitation.

Beyond Qur'anic reading, guided practice is also used in teaching prayer movements and supplications. Teachers demonstrate each prayer movement and recite supplications with proper tajwīd. Children then follow each step simultaneously while receiving feedback and corrective guidance. This process helps children understand the sequence of worship, master the supplications, and perform the prayer movements correctly. Through

this method, guided practice supports the development of Qur'anic literacy as well as foundational worship skills.

The use of guided practice has proven effective in enhancing children's understanding and building their confidence. Children who consistently receive direct guidance from teachers are able to recite the Qur'an with accurate tajwīd and makhraj, and perform prayer according to established rules. These activities not only increase literacy and worship competence but also cultivate discipline, focus, and a sense of responsibility in learning. These findings align with Domínguez et al. (2023), Koyuncu (2024), and Abdelghani et al. (2023), who emphasize the effectiveness of guided practice in supporting children's cognitive development and holistic understanding.

### **Challenges in the Learning Process and Teachers' Adaptive Strategies.**

In Qur'anic learning for young children, several recurring challenges affect the effectiveness of instructional activities. A primary challenge is the variation in students' initial abilities, particularly in their mastery of hijā'iyah letters, reading fluency, and basic tajwīd concepts. These differences often create disparities in learning pace, requiring teachers to adjust instruction to remain inclusive and avoid leaving behind students who are still at

foundational stages. Another challenge is children's limited attention span, which may hinder progress in lessons that require precision, such as makhraj articulation or vowel-length accuracy. This condition requires teachers to maintain engagement through varied and appealing activities.

Additionally, limitations in learning resources and support environments, both at school and at home, also present significant obstacles. Children who lack reinforcement at home often demonstrate slower progress compared to those who receive parental support. Low family involvement leads to inconsistent reading practice, requiring teachers to allocate more time for review and repetition. Another challenge lies in children's emerging learning discipline, as many of them are still developing habits of independent learning and spiritual responsibility.

To address these challenges, educators implement adaptive strategies such as ability grouping to ensure that each child receives support suited to their needs. Teachers also employ a multisensory approach—combining visual, auditory, and hands-on activities—to increase focus and retention. Interactive activities such as hijā’iyyah phonetic games, paired reading exercises, and simple prayer-recitation simulations are used to maintain children’s learning interest. In addition, teachers provide structured repetition (spiral review) for students requiring remediation and maintain intensive communication with parents to encourage home practice. These adaptive strategies not only address learning challenges but also ensure that the Qur’anic learning process remains holistic, continuous, and developmentally appropriate.

The learning process at Reysha Mulya Cendekia Qur’an Learning Center faces similar challenges that influence overall instructional effectiveness. One major challenge is the variation in children’s initial ability levels, where some students already recognize hijā’iyyah letters and tajwīd rules while others are beginners. This requires teachers to adjust both content and learning pace to ensure optimal engagement for all students. Limited resources, such as the number of teachers and availability of Iqra’ books, also create constraints in delivering personalized instruction (Al-Kharusi et al., 2025; Domínguez et al., 2023).

The lack of reinforcement at home, particularly in Qur’anic reading and memorization review, also serves as a significant barrier. Children who do not receive at-home support often struggle to maintain previously learned skills and tajwīd rules. This highlights the importance of collaboration between learning institutions and parents in ensuring consistent progress (Koyuncu, 2024; Abdelghani et al., 2023).

To overcome these challenges, educators apply adaptive strategies, including individualized learning for children requiring special support and group-based instruction for those with similar ability levels. These strategies enable teachers to tailor guidance to each child’s learning needs, maintain engagement, and ensure that all students can reach expected standards in recitation and understanding. Teachers also employ repeated guided practice, direct feedback, and individualized assessment to strengthen students’ comprehension and boost their confidence (Shaikhmetov et al., 2025).

Adaptive approaches also include the use of varied instructional methods, such as classical group reading, prayer simulation, and educational games designed to strengthen

memorization and reinforce the rules of tajwīd. This approach enables children to learn in a manner that is both enjoyable and effective, enhancing motivation while fostering discipline and responsibility. Through consistent adaptive strategies, educators successfully address challenges related to differing ability levels, limited learning resources, and insufficient support at home, thereby ensuring that the learning process remains optimal and inclusive (Alagrami & Eljazzar, 2020; Al-Kharusi et al., 2025).

## **CONCLUSION**

This study demonstrates that the learning practices implemented at Reysha Mulya Cendekia Qur'an Learning Center effectively foster children's foundational knowledge, Qur'anic literacy, and character development through a learner-centered approach. The use of graduated methods such as Iqra', makhraj drills, basic tajwīd reinforcement, and consistent reading habituation has proven effective in establishing early Qur'anic literacy foundations. Learning activities are conducted through interactive practices aligned with children's developmental stages, ensuring that the process not only focuses on the ability to read Arabic letters but also integrates values of discipline, politeness, and religious behavior.

Furthermore, the use of guided practice serves as a key strategy in enhancing children's comprehension, particularly in the context of learning prayer recitations and performing worship practices. Educators model the material, provide step-by-step guidance, and ensure that children repeat the content in a structured manner until mastery is achieved. This approach enables children to learn through clear modeling while allowing teachers to provide immediate correction regarding mistakes in recitation, movement, or articulation of makhraj. It significantly strengthens the cognitive, spiritual, and psychomotor development of children in their daily religious activities.

The study also finds that challenges such as variations in students' initial abilities, limited learning facilities, and low parental involvement influence the effectiveness of learning. However, educators respond to these constraints through adaptive strategies such as differentiated instruction, rescheduling practice sessions, using simple yet functional media, and maintaining intensive communication with parents. These findings indicate that the success of Qur'anic education for young children is highly dependent on the synergy between instructional methods, educators, learning environments, and family support. Thus, structured, interactive, and adaptive learning practices can effectively enhance children's Qur'anic literacy, character formation, and understanding of religious practices.

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