

Structured Qur'anic Learning, Religious Habituation, and Teacher Practice: A Case Study of the Taisir Method

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Abstract

Structured Qur'anic instruction in early childhood education can organize basic reading activities alongside recurring religious practices, classroom routines, and teacher discipline. This study examined the implementation of the Taisir Method at TK Ulumul Qur'an, the religious and social habituation observed among selected pupils, and the participating teacher's reported pedagogical and religious practices within changing educational conditions. A qualitative descriptive case-study design was employed. Formal data collection was conducted in April 2026 through systematically recorded classroom observations, semistructured interviews with the principal and one teacher, naturalistic conversations with two purposively selected pupils, and analysis of learning records and school documents. The researcher's prior engagement as a teacher at the school for approximately one academic year provided contextual familiarity with recurring instructional routines. The findings showed that the method organized Qur'anic instruction through the sequential stages of *ra'a* (seeing), *sami'a* (listening), and *qara'a* (reading), supported by small-group learning, collective repetition, individual recitation, gradual targets, and written progress monitoring. The selected pupils repeatedly participated in explicitly religious practices, including prayer and respectful greetings, as well as broader classroom routines involving orderly turn-taking and responsibility for learning materials. The participating teacher reported that the method provided a more systematic framework for lesson preparation, pronunciation modeling, individual evaluation, time management, patience, and religious modeling. The study concludes that, within the institution studied, the Taisir Method connected instructional organization, school-based religious and social habituation, and the participating teacher's pedagogical practice.

Keywords: *Early Childhood Education; Qur'anic Learning; Religious Habituation; Taisir Method; Teacher Modeling*

A. Introduction

Early childhood is a formative period in which cognitive, social, emotional, moral, and spiritual dispositions begin to develop through repeated interaction with family members, teachers, peers, and educational environments (Haslip and Gullo 2018; Munafiah, Novianti, and Ferianto 2023). In Islamic early childhood education, Qur'anic learning is therefore not limited to introducing

Arabic letters or developing basic reading skills. It also provides a setting in which children encounter religious language, worship practices, interpersonal etiquette, discipline, and moral expectations. When these values are embedded in developmentally appropriate routines, Qur'anic learning may support children's emerging religious and moral dispositions rather than functioning solely as an exercise in memorization or recitation. Previous research has similarly indicated that structured Qur'anic learning can contribute to the development of religious and moral values among young children (Aprida and Suyadi 2022; Safitri 2022).

Religious learning during early childhood is strongly influenced by habituation. Children do not generally internalize abstract religious principles through verbal instruction alone; they learn through imitation, repetition, emotional engagement, and participation in everyday practices (Lestari and Aryanti 2024; Safitri 2022). Activities such as greeting teachers respectfully, waiting for one's turn, reciting short prayers, listening to Qur'anic passages, and caring for learning materials can gradually become familiar patterns of conduct when they are consistently modeled and reinforced (Hafidz, Rahayu, and Prihatin 2023; Lestari and Aryanti 2024). From this perspective, the significance of Qur'anic instruction lies not only in reading proficiency but also in the social and pedagogical practices through which religious dispositions are cultivated in the classroom (Gellel 2018; Mata-McMahon, Haslip, and Hossain 2025).

The conditions under which such learning occurs are changing. Digital media have become increasingly present in young children's everyday environments, while patterns of parental supervision and home-based religious instruction vary considerably. Digital devices can provide educational opportunities, but their educational value depends substantially on the context of use, adult mediation, and the extent to which digital activities are integrated with children's broader learning experiences (Nouwen and Zaman 2018; Taylor et al. 2024). Research on young children's use of digital devices has consequently emphasized the importance of adult supervision, age-appropriate limits, and purposeful educational guidance (Ridanti and Suryana 2024; Taylor et al. 2024). At the same time, parents remain central to children's learning in digital environments, although the forms and consistency of parental mediation vary across family contexts (Amrillah et al. 2020; Nouwen and Zaman 2018; Wilkinson, Taylor, and Readman 2018).

These developments create practical challenges for early childhood educators. At TK Ulumul Qur'an, teachers reported that some children entered the classroom with established exposure to digital devices and varied levels of religious learning support at home. Classroom observations also indicated differences in children's concentration, willingness to repeat learning materials, and ability to follow collective routines. At the research site, these conditions led

teachers to organize Qur'anic instruction through clear stages, manageable learning targets, repetition, direct modeling, and individualized feedback.

One instructional approach used at TK Ulumul Qur'an is the Taisir Method, a staged method of Qur'anic reading instruction organized around the processes of *ra'a* (seeing), *sami'a* (listening), and *qara'a* (reading). The method uses sequential learning volumes, teacher modeling, collective repetition, individual recitation, daily learning targets, and written progress records. In classroom practice at TK Ulumul Qur'an, these components provided teachers with a relatively stable instructional sequence while allowing children to progress through smaller and more manageable units of learning. The method therefore warrants examination not only as a technique for developing Qur'anic reading skills but also as an organized classroom practice through which discipline, participation, religious etiquette, and teacher-student interaction are repeatedly enacted.

Previous studies of Qur'anic learning in early childhood have primarily examined reading acquisition, recognition of Arabic letters, memorization, and the development of religious and moral values. Studies of structured Qur'anic instruction suggest that repetition, modeling, and age-appropriate teaching strategies can assist young children in participating in Qur'anic learning activities (Aprida and Suyadi, 2022). Research on the use of *hijaiyah* letter cards has likewise emphasized the importance of visual, gradual, and engaging instruction when introducing Arabic letters to young learners (Syahrizal and Nurhafizah 2023; Ramadhani et al. 2025). Nevertheless, the literature reviewed for the present study provides relatively limited context-specific discussion of how a structured Qur'anic reading method is embedded in everyday early childhood classroom routines and how its implementation is experienced by selected pupils and the teachers responsible for modeling and sustaining those routines.

This study addresses that issue through a qualitative case study of the implementation of the Taisir Method at TK Ulumul Qur'an. Rather than testing the method's effectiveness or establishing a causal relationship between the method and participants' religiosity, the study examines how the method was implemented, what forms of religious habituation were observed among selected children, and how teachers described its implications for their pedagogical discipline and religious practices. The study examines observable and reported religious practices within the school context, including participation in Qur'anic learning, daily prayer routines, religious etiquette, and teacher modeling, while also considering related classroom practices such as discipline, orderly participation, and responsibility. It does not attempt to measure participants' internal faith or long-term religious commitment. Accordingly, this study aims to: (1) examine how the Taisir Method was implemented as a structured form of

Qur'anic instruction at TK Ulumul Qur'an; (2) describe the religious habituation observed among selected pupils; and (3) examine the participating teacher's reported pedagogical and religious practices, together with the principal's institutional perspective, within changing educational conditions associated with children's digital exposure and variations in family-based religious learning.

B. Methods

This study employed a qualitative descriptive case-study design to examine the implementation of the Taisir Method at TK Ulumul Qur'an, located on Pendidikan I Street, Pasar XII, Sei Rotan Village, Percut Sei Tuan Sub-district, Deli Serdang Regency. The study focused on classroom practices, participants' experiences, and the meanings attributed to the method within a specific institutional setting rather than testing its effectiveness or establishing causal relationships. The research site was selected purposively because the school regularly used the Taisir Method as its primary approach to Qur'anic reading instruction. Formal data collection was conducted in April 2026 through systematically recorded classroom observations, interviews, naturalistic conversations, and document analysis. Before this formal data-collection period, the researcher had been engaged with the school for approximately one academic year in the capacity of a teacher. This prolonged institutional engagement supported familiarity with recurring learning routines and instructional practices but was not treated in its entirety as formally recorded observational data. The researcher's dual role nevertheless created a potential risk of interpretive bias.

Participants were selected through purposive sampling based on their direct involvement in the implementation of the Taisir Method. They consisted of the school principal, one teacher responsible for Taisir instruction, and two pupils from Group B. The principal and teacher were selected because they were involved in planning, implementing, and evaluating the learning process, while the two pupils were selected from a total of ten pupils as information-rich positive cases because they had participated consistently and demonstrated relatively visible progress in completing the Taisir learning volumes. They were treated as information-rich positive cases and were not considered representative of all pupils. Their selection was intended to provide detailed accounts of visible participation and progress, rather than to represent pupils with varied or contrasting learning trajectories. Data were collected through participant observation, semistructured interviews with the principal and teacher, naturalistic conversations with the pupils, and document analysis. Observations focused on the *ra'a* (seeing), *sami'a* (listening), and *qara'a* (reading) stages, teacher-pupil interactions, classroom routines, progress evaluation, explicitly religious practices, and related social practices such as orderly participation and

responsibility for learning materials. Documentary sources included the Taisir learning volumes, pupils' progress books, Qur'anic learning reports, school religious-activity schedules, and related instructional records.

Data were analyzed through the interactive procedures of data condensation, data display, and conclusion drawing and verification (Miles, Huberman, and Saldaña 2014). Field notes, interview accounts, naturalistic conversations, and documentary materials were organized according to the research objectives and grouped into three thematic areas: the implementation of the Taisir Method as structured Qur'anic instruction, religious and social habituation observed among selected pupils, and the participating teacher's reported pedagogical and religious practices within changing educational conditions. Trustworthiness was supported through source and method triangulation by comparing information from the principal, teacher, pupils, observations, interviews, conversations, and school documents. To reduce the influence of the researcher's institutional role, field notes distinguished directly observed events, participants' reported accounts, and the researcher's subsequent interpretations. Findings were also compared across observation records, interviews, naturalistic conversations, and school documents. Institutional permission was obtained from the school, and informed consent was obtained from the parents or legal guardians of the participating pupils. The children's participation was voluntary and conducted through developmentally appropriate communication without disrupting their learning activities. Participant names were replaced with pseudonyms, and permission was obtained for the use of classroom photographs in the publication.

C. Results and Discussion

1. Results

1) Implementation of the Taisir Method as Structured Qur'anic Instruction

The Taisir Method was implemented as a central component of the morning learning routine at TK Ulumul Qur'an. Classroom observations indicated that the program was conducted daily from 7:30 a.m. to 9:00 a.m. Rather than organizing the children in a conventional whole-class arrangement facing the board, teachers divided them into small learning groups, or *halaqah*, based on their progress in Volumes 1–4 of the Taisir learning materials. The children sat in a circle or U-shaped formation, which allowed the teacher to maintain visual contact with each pupil and monitor their participation throughout the lesson.

The instructional process followed three sequential stages: *ra'a* (seeing), *sami'a* (listening), and *qara'a* (reading). During the *ra'a* stage, the teacher used a large instructional display to introduce Arabic letters, vowel marks, and reading signs. The children were directed to observe the symbols before using their

individual learning books. During the *sami'a* stage, the teacher modeled pronunciation and recitation by applying the nine instructional cues, locally expressed as *cepat, pendek, ayun, tekan, tahan, tebal, tipis, dengung, and jelas* ("fast, short, modulated, stressed, held, emphatic, light, nasalized, and clear"). These cues were used to demonstrate the pronunciation of Arabic letters, doubled consonants, and nasal sounds in a form that could be followed by young learners.

In the *qara'a* stage, the children first repeated the reading collectively and then practiced individually. When one pupil read aloud, the other children were instructed to listen. This created repeated opportunities for collective review and peer-supported learning. The observations showed that the repetition was embedded in the group activity rather than presented as a separate formal test.

Near the end of the learning session, the instructional arrangement shifted from group learning to individual evaluation. Each child was called to complete a face-to-face recitation with the teacher, locally described as *sorogan*. During this session, the teacher assessed the child's reading and decided whether the pupil could proceed to the next line, page, or learning target. The teacher then recorded the result in the pupil's progress book, including the reading limit, daily evaluation, and teacher's initials. Verbal praise was also commonly provided after the evaluation.

The use of sequential volumes and daily progress records made the instructional process relatively transparent. The progress book allowed teachers to monitor each pupil's learning history and also functioned as a communication tool between the school and parents. The learning materials were divided into small daily targets, and pupils progressed gradually through the sequential volumes based on their individual evaluations.

2) Religious and Social Habituation among Selected Pupils

Observations of the two selected pupils indicated that Qur'anic learning was accompanied by explicitly religious practices and recurring social and classroom routines beyond the immediate act of reading. After completing their individual evaluation, the pupils were observed returning their Taisir books and folding tables to their designated places. They also waited in line when preparing for recitation or washing their hands and greeted the teacher before leaving the classroom. These practices were repeatedly observed during the study period. Returning learning materials and waiting in line were treated as social and classroom routines associated with responsibility and orderly participation, whereas prayer, Qur'anic recitation, and respectful greetings were interpreted within the school as explicitly religious practices and Islamic etiquette.

The collective recitation conducted at the beginning of the session was also associated with the pupils' participation in daily prayers and the memorization of short surahs. During school activities, the selected pupils were observed volunteering to lead prayers before meals. These practices were not treated as

direct evidence of internal faith, but they demonstrated that religious language and conduct had become familiar elements of their school participation.

Naturalistic conversations with the pupils provided additional information about their learning experiences. One pupil, identified using the pseudonym Yara, described her enjoyment of the Qur'anic learning activities and her pride in being able to recite a prayer independently:

"I like learning to recite because the teacher teaches us the short surahs every day. Today, I remembered the prayer before eating by myself, without the teacher telling me." (*Naturalistic conversation, April 15, 2026; translated from Indonesian*)

Another pupil, identified using the pseudonym Hafiz, explained that the teacher's gradual modeling made repeated practice easier to follow:

"The teacher reads it slowly and makes it fun, so it is easy for me to follow. I want to become good at reciting so that Allah will love me, and when I grow up, I want to become a *hafizh* like the people on television." (*Naturalistic conversation, April 18, 2026; translated from Indonesian*)

These statements were consistent with classroom observations showing that the selected pupils participated actively in repeated recitation and responded positively to short and gradual learning targets. The findings do not establish that all pupils experienced the method in the same way. Rather, they illustrate how the two selected pupils, who had shown relatively visible progress, participated in religious routines and described the learning process as enjoyable and manageable.

3) The Participating Teacher's Pedagogical and Religious Practices within Changing Educational Conditions

The participating teacher reported that the implementation of the Taisir Method provided a more structured framework for organizing Qur'anic instruction. Observations showed that the participating teachers prepared the instructional display, arranged the *halaqah*, and reviewed the daily targets before the lesson began. The sequential stages of the method and the use of individual progress records required teachers to plan the content of each session and monitor the development of each pupil more systematically.

The teacher interviewed in the study explained that Qur'anic learning had previously been less structured and that the Taisir Method provided clearer daily targets and evaluation procedures:

"Before we used Taisir, the children's memorization and Qur'anic reading were not well structured. Sometimes we were unsure how far we should teach on a particular day or how we should evaluate their progress. After implementing Taisir, we had to set targets for each meeting, divide the children into small groups, and organize repeated practice regularly. The system is useful for the children, but it also requires us as teachers to be

more punctual, consistent, and attentive to each child's development." (Teacher interview, April 10, 2026; translated from Indonesian)

The teacher's account was consistent with the observed use of daily targets, group arrangements, repetition, and written evaluations. The method reduced reliance on spontaneous teaching because the instructional sequence and expected progress were already specified in the learning materials. Teachers were therefore required to prepare the lesson, monitor individual progress, and maintain continuity between sessions.

The implementation of the *sami'a* stage also required teachers to model Qur'anic pronunciation directly. In the interview, the participating teacher reported that the *sami'a* stage encouraged her to review her own *makharij al-huruf* and *tajwid* before teaching. She also associated her instructional role with maintaining ablution before handling Qur'anic materials, arriving on time, exercising patience when correcting children, and regulating her emotions during instruction. Classroom observations supported the reported practices of lesson preparation, punctuality, and patient correction, whereas maintaining ablution and emotional self-regulation remained primarily self-reported practices.

The school principal similarly reported that the structure of the method helped reduce uncertainty among teachers and supported more consistent classroom management:

"The Taisir Method is suitable for young children because the stages are clear and based on gradual learning. Children become more confident because they are asked to complete only one short target at a time. At the institutional level, the method has made a visible difference. It not only supports the development of the children's routines but also encourages the teachers to become more disciplined, focused, and consistent in guiding Qur'anic learning." (Principal interview, April 1, 2026; translated from Indonesian)

The participating teacher and the principal connected the structured nature of the method with changing learning conditions. They described differences in children's concentration and noted that some pupils had extensive exposure to digital devices outside school. In this context, small-group instruction, visual materials, short learning targets, repetition, and immediate evaluation were perceived as useful for maintaining participation. The findings do not demonstrate that the method directly counteracted digital distraction. However, they show that the participating teacher used its structured instructional features to respond to perceived variations in attention, learning pace, and family-based religious learning.

2. Discussion

The findings indicate that the significance of the Taisir Method at TK Ulumul Qur'an lies not only in the Qur'anic content delivered but also in the way the method organizes learning into predictable, sequential, and repeated classroom practices. The combination of *ra'a*, *sami'a*, and *qara'a*, small-group *halaqah*, collective repetition, individual recitation, gradual targets, and written progress records created a relatively stable instructional framework. Rather than presenting Qur'anic reading as a single technical skill, this framework connected visual recognition, teacher modeling, oral imitation, collective participation, individualized correction, and progress monitoring. The method therefore functioned as an instructional system through which children's participation and teachers' activities were coordinated over time.

This finding is consistent with Indonesian studies showing that structured Qur'anic instruction commonly combines clear learning targets, repetition, collective and individual activities, and teacher-led evaluation. Mustajab et al. (2022), for example, found that the Tilawati-based *Sekolah Sak Ngajine* program incorporated habituation and organized Qur'anic learning in ways intended to accommodate young children's active behavior and limited concentration. Similarly, Nafisah et al. (2023) identified daily memorization targets, peer recitation, listening, habituation, and individual submission to the teacher as interconnected components of Qur'anic learning, although their participants were elementary school pupils rather than kindergarten children. These comparisons suggest that the Taisir Method shares broader pedagogical characteristics with other structured Qur'anic approaches while retaining its specific sequence of *ra'a-sami'a-qara'a* and its use of graded learning volumes.

The combination of collective and individual instruction appears particularly important. Collective reading allowed children to observe and participate without immediately bearing the full pressure of individual performance, while face-to-face recitation enabled the teacher to identify differences in pronunciation and progress. The progress book then connected individual evaluation with subsequent learning targets. Thus, the method's structure should not be understood merely as administrative standardization. In this context, it served as a pedagogical mechanism linking shared participation with differentiated monitoring.

The rhythmic cues used during the *sami'a* stage may also help explain why the observed pupils were able to follow repeated pronunciation activities. Research outside Qur'anic education has shown that teacher-delivered rhythm and movement activities can support the development of preschool children's self-regulation. However, this evidence cannot be transferred directly to the Taisir Method because the present study did not measure self-regulation or compare rhythmic instruction with another teaching condition. The international

evidence provides a plausible pedagogical comparison, not proof that Taisir generated the same developmental effects (Williams et al., 2023).

The findings concerning the selected pupils suggest that Qur'anic instruction was embedded within a wider process of religious and social habituation. Joining collective prayers, volunteering to lead prayers before meals, and greeting the teacher respectfully represented explicitly religious practices and Islamic etiquette within the school context. Returning books and tables and waiting for one's turn represented broader classroom routines associated with responsibility, discipline, and orderly participation. They were recurring forms of conduct enacted within the instructional and social organization of the classroom. The importance of these practices lies in their repetition across ordinary school activities, through which religious language, discipline, etiquette, and participation became familiar components of the pupils' daily experience.

This pattern is consistent with studies of Islamic early childhood education in Indonesia that connect repeated Qur'anic activities with the development of disciplined and religious routines. At the same time, repetition should not automatically be equated with meaningful internalization. Istiyani et al. (2024) found that religious and moral education for young children frequently relies on religious symbols, daily worship, prayers, and other routines, but they also identified the risk that repetitive activities can obscure children's understanding or reduce enthusiasm when the methods are not adapted to their psychological development. The present findings should therefore be interpreted conditionally: structured habituation may support participation when it remains gradual, emotionally supportive, and developmentally appropriate, but the routine itself does not guarantee reflective religious understanding.

The systematic review by Tarmilia et al. (2022) reinforces this qualification. Their analysis of Qur'anic memorization methods emphasized that techniques for young children should correspond to psychological development and identified verbal and physical-response mnemonic strategies as potentially suitable approaches. This suggests that the educational value of repetition depends on how it is delivered. In the Taisir classroom, short targets, rhythmic cues, visual materials, teacher modeling, and collective participation may have reduced the monotony of repetition for the selected pupils. Nevertheless, the present study did not assess children's cognitive load, emotional stress, or retention systematically, so it cannot establish that the method was developmentally appropriate for every pupil.

The pupils' statements provide limited but useful insight into how they experienced the method. Their references to enjoyment, gradual teacher modeling, independent prayer recitation, and aspirations to become a hafizh suggest that repeated activities were accompanied by positive emotional and

religious meanings in these two selected positive cases. This helps explain why the observed routines were not experienced solely as externally imposed discipline. However, naturalistic statements by young children should not be treated as direct measurements of stable motivation, internal belief, or long-term religious identity.

This distinction is supported by the multidimensional understanding of children's spirituality proposed by Mata-McMahon et al. (2025). Their study shows that early childhood educators conceptualize spirituality in terms of internal essence, sources of spiritual formation, and actions expressed in relationships and conduct. Applied to the present study, observable practices such as prayer, respect, discipline, and Qur'anic participation can reasonably be discussed as expressions of school-based religious practice. They cannot, however, establish the depth of the children's inner spirituality or their enduring relationship with religion. The revised interpretation therefore appropriately limits religiosity to observed and reported practices within the school context.

The findings also suggest that the Taisir Method organized the participating teacher's work as well as the selected pupils' learning activities. Daily targets, sequential instructional stages, group allocation, pronunciation modeling, and progress documentation required teachers to prepare materials, monitor individual development, and maintain continuity between learning sessions. The teacher's account that instruction had previously been less structured suggests that the method provided an external framework for greater pedagogical regularity. This supports the interpretation that instructional methods can operate not only as techniques for children but also as systems of professional accountability for teachers.

The study of the Umami Method by Anshary et al. (2025) similarly emphasizes the central role of teachers in modeling pronunciation, *makharij al-huruf*, tajwid, and memorization for young learners. The comparison supports the present finding that the quality of a Qur'anic method depends substantially on teacher competence and consistency rather than on the printed materials alone. Yet both studies are contextual and qualitative, so neither provides sufficient evidence to conclude that one structured method is universally effective or superior to other methods.

The participating teacher's reports concerning preparation, punctuality, patience, emotional regulation, ablution, and Qur'anic pronunciation suggest that the method provided a framework for aligning her conduct with the pedagogical and religious expectations associated with Qur'anic instruction. However, these observations do not demonstrate a comprehensive increase in personal religiosity. The study did not use an independent measure of religiosity, collect systematic preimplementation data, or include a wider range of teachers. The more defensible interpretation is that the participating teacher perceived the

method as encouraging greater consistency between her instructional conduct and the religious and pedagogical expectations embedded in Qur'anic teaching.

This qualification is particularly important because structured teaching can support or undermine children's development depending on the quality of teacher-child interaction. Phillips et al. (2022) found that exposure to disapproving and punitive teacher behavior was associated with weaker development of preschool children's self-regulation, even after broader classroom-quality factors were considered. Consequently, the structure of the Taisir Method should not be viewed as beneficial in itself. Its educational value depends on whether teachers implement correction, repetition, and evaluation through supportive modeling, patience, encouragement, and developmentally appropriate feedback rather than through intimidation or punitive control.

The participating teacher and the principal perceived the method as useful within changing educational conditions that they associated with children's digital exposure, differences in concentration, and uneven support for religious learning at home. The use of visual displays, small targets, repeated modeling, and immediate evaluation may have provided a practical response to variations in classroom participation. However, the study collected no direct data on screen exposure, device-use duration, attention spans, or changes before and after implementing Taisir. It therefore cannot establish that the method reduced digital distraction. Modernity is better understood here as the local context within which teachers organized religious instruction, not as an independent variable whose effects were empirically tested.

The influence of the home environment also limits the extent to which pupils' observed behavior can be attributed to the Taisir Method. International research has demonstrated that family routines and parenting practices are associated with children's self-regulation, classroom readiness, social competence, and cognitive development. Ferretti and Bub (2014) found that family routines contributed to preschool children's self-regulation and cognitive outcomes, while Xie and Li (2022) showed that self-regulation mediated relationships between family routines, parenting, and several dimensions of preschool readiness. These studies do not concern religious habituation directly, but they demonstrate that children's classroom conduct emerges from interconnected school and family environments.

In the present study, the progress book potentially functioned as a bridge between school and family, but parental involvement was not directly investigated. No parents were interviewed, and the researchers did not observe whether Qur'anic practice, prayer, or behavioral routines were reinforced at home. Consequently, the continuity between school-based habituation and family-based religious learning remains an interpretive possibility rather than an empirical finding. Future research should include parents and home-learning

practices to determine whether the observed routines are sustained beyond the school environment.

Overall, this study contributes a context-specific account of the Taisir Method as more than a technical procedure for teaching Qur'anic reading. Its principal contribution is to provide a context-specific account of how one structured instructional method connected three institutional processes: the organization of Qur'anic learning, the repeated enactment of religious and social practices among two selected pupils, and the organization of the participating teacher's pedagogical and religious conduct. The findings further suggest that the educational significance of Qur'anic instruction is produced not only through learning materials but also through teacher modeling, social interaction, repetition, evaluation, and the relationship between classroom routines and broader institutional expectations.

This contribution must nevertheless be interpreted within the study's limitations. The research was conducted in one school, involved two adult participants and two pupils selected partly because of their visible progress, and relied on observations by a researcher who also worked as a teacher at the institution. The study did not include pupils with contrasting learning trajectories, parental perspectives, comparison methods, standardized assessments, or systematic baseline data. It therefore provides an analytically useful description of how the method operated under particular institutional conditions, but it does not demonstrate its general effectiveness. Multi-site, longitudinal, or mixed-method research involving children with varied levels of progress would be needed to examine whether the observed patterns remain stable across participants, institutions, and home-school contexts.

D. Conclusion

This study shows that the Taisir Method was implemented at TK Ulumul Qur'an as a structured form of Qur'anic instruction that combined *ra'a* (seeing), *sami'a* (listening), and *qara'a* (reading) with small-group learning, collective repetition, individual recitation, gradual targets, and written progress monitoring. Within this instructional setting, the two selected pupils repeatedly participated in explicitly religious practices, including prayer recitation and respectful greetings, as well as social and classroom routines involving orderly turn-taking and responsibility for learning materials. The participating teacher reported that the method provided a more systematic framework for lesson preparation, progress evaluation, pronunciation modeling, time management, patience, and religious modeling. These findings suggest that the educational significance of the Taisir Method extends beyond basic Qur'anic reading by connecting instructional organization, school-based religious habituation, and teacher modeling within changing educational conditions.

These conclusions remain specific to the context studied and should not be interpreted as evidence of the method's general effectiveness or as proof of comprehensive changes in children's or teachers' internal religiosity. The study was limited to one institution, two adult participants, and two pupils selected partly because of their visible progress, while the researcher's simultaneous role as a teacher may also have influenced data collection and interpretation. Parental perspectives, home-based religious practices, pupils with different learning trajectories, and comparative or baseline data were not included. Further multi-site and longitudinal research involving more diverse pupils, teachers, and parents is therefore needed to examine how the method operates across institutional and family contexts and whether the observed practices are sustained over time.

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