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HADITH MEMORY LEARNING USING THE MOVEMENT METHOD FOR EARLY CHILDREN

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Abstract: The purpose of preparing this proceeding article is to provide information on learning to memorize hadiths that are easy for young children by using the movement method. This method can be practiced by teachers in early childhood education institutions. This research was conducted at RA. Ar-Rasyid, Sunggal District, Deli Serdang Regency. This study used a qualitative approach with a descriptive type. Data collection techniques were carried out by observation, interviews, and documentation. The analysis technique used is descriptive analysis. The research results obtained are that children can easily memorize hadiths using the movement method. The conclusion that can be drawn from this study is that the movement method is a suitable method and can be applied in learning to memorize hadiths for early childhood.

Keywords: memorization, hadith, method, movement, early childhood

Introduction

Early age is a very important period in all stages of human development. At that time there was a surge in child development which was not repeated in the following period. So that experts call it the golden age of development. Therefore, the formation of the basis of faith and piety, as well as the formation of character and character is very appropriate if done at an early age (Ministry of Religion RI, 2016).

The process in early childhood education is a series of activities that have a very powerful message of goodness. Good messages that must be delivered in a fun way so that they stick in their memory for the rest of their lives. Raudhatul Athfal is a formal educational institution for early childhood, carrying the mission of preaching to convey the messages of the Prophet Muhammad SAW which are arranged in simple hadiths so that they can practice them as strengthening akhlakul karimah in everyday life (Handayani, et al., 2015).

Allah SWT has prepared Prophet Muhammad SAW with noble character or morals long before he was confirmed as a prophet or before receiving prophetic revelations. Allah SWT tells us to reflect on the example of the Prophet Muhammad SAW (Megawagi, R. et al., 2021). As Allah SWT says: "Indeed, the Messenger of Allah has a good role model for you ..." (QS. Al-Ahzab/33: 21). Also in (QS. Al-Qalam/68: 4) which reads: "And indeed you (Muhammad) are truly virtuous and noble."

Planting/implementing the values of religious life is Raudhatul Athfal's (RA) flagship program which is expected to shape the character of children who love Allah SWT as God the Creator, Rasulullah as Allah's messenger and role model in behavior, and compassion for other

Allah's creatures (Ministry of Religion RI, 2016). However, in reality there are still many RAs who have not implemented the inculcation of religious life values, especially in learning to memorize simple hadiths. This is the background of this research, with the hope that internalizing the characteristics of Rasulullah SAW through the development process of memorizing hadith learning for early childhood at Raudhatul Athfal (RA) can increase children's love for Rasulullah SAW, make Rasulullah SAW a role model so that he can inherit the morals of Rasulullah SAW and shape the character of akhlakul karimah children from an early age. So, it was felt important to conduct this research, in order to improve the quality of Islamic religious education in Raudhatul Athfal.

Based on this background, it is important to conduct research on how to memorize hadiths easily for young children, so that the character values or commendable moral behavior of the Prophet can be instilled in children from an early age.

Literature Review

Some previous research that is relevant to the purpose of this research, namely research conducted by Veronika Leni, Muhammad Ali and Halida in 2016 entitled Learning the Development of Moral Behavior in Children Aged 5-6 in Kindergarten. This study used a qualitative approach, with a descriptive method, aiming to describe learning about the development of moral behavior in children aged 5-6 years in kindergarten. Karitas Dharmapontianak Barat, and the results of data analysis show that learning to develop moral behavior in children aged 5-6 years through learning in the form of directions, guidance and habituation to children can make children have good moral behavior, especially in the aspects of respect, self-discipline and responsibility (Leni, et al., 2016)

This is the same as research conducted by Henny Noviyeni, Muhammad Ali and Halida in 2015 concerning Improving Religious Character Education through an Attitude of Prayer in Children Aged 5-6 Years. This Classroom Action Research uses a descriptive method, aims to determine the increase in religious character education in children aged 5-6 years through an attitude of prayer in Kindergarten. praying is categorized as very good (Noviyeni, et al., 2015).

As well as a qualitative research conducted by Bain in 2010 entitled Inculcating Moral Values in Early Childhood (Case Study at a Kindergarten Education Institution in Semarang), the aim was to find out the inculcation of children's moral values in Kindergarten. Country of Trustees, and gives the result that the inculcation of the values given by teachers to their students is carried out in three ways, namely instilling high discipline, courtesy, and compassion, by using a cultural and exemplary approach (Bain, 2010).

The learning of Islamic education, in this case the internalization of the characteristics of Rasulullah SAW through learning to memorize hadiths, in forming the character of good morals in children is an effort to improve the quality of human resources on earth. Humans have the potential as a gift given by Allah SWT to carry out their duties as caliphs on earth, this is the main or ultimate aim of Islamic education, this is in accordance with the results of research from Dian Iskandar Jaelani in 2015 entitled Islamic Education in Improving Quality of Human Resources: Implementative Concepts and Strategies, which states that Islamic education is able to improve the quality of human resources. (Jaelani 2015)

And Islamic education should be instilled from an early age, this statement is supported by research conducted by Jauhar Hatta in 2013 concerning the Principles of Early Childhood Education in the Qur'an: Study of Tarbawi Tafsir on Surat Lukman. Giving the result that one part of the problem of human life is education, especially early childhood education. From the discussion it is known that in Surat Luqman there is the word of Allah SWT which explains about early childhood education in the story of Luqman al-Hakim and his son. In the story there are

⁸ principles of early childhood education that can be applied, such as the principle of children's needs in life, the principle of learning while playing, the principle of a conducive environment, the principle of integrated learning and the principle of repetition in learning (Hatta, 2013).

The urgency of education for early childhood is supported by Ali Rohmad's research in 2013 concerning Early Childhood Education in an Islamic Perspective in the Government of the Reform Era, and gave the result that an educational institution intended for early childhood requires that there is a party responsible, so that their development in the future for the better, from the point of view of government structure, ¹⁴ Indonesian education system in the reform era government is guaranteed by law, contained in the Law of the Republic of Indonesia No. 20 of 2003 concerning the National Education System (Rohmad, 2013) .

The most important thing in education and the learning process is the professionalism of teaching and educational staff, according to research conducted by Yogasari Prabowo in ⁴ 2015 who conducted qualitative research using descriptive methods, entitled Supervision of Islamic Religious Education in the Study of the Qur'an and Hadith, providing the result that supervision/supervision is an important part in the educational process. Supervision is a step to keep commitment to truth (Prabowo, 2015).

Research conducted by Benny Prasetya in 2015 concerning the Relationship Between Perceptions of Professionalism of Islamic Religious Education Teachers and Learning Motivation of Islamic Religious Education with the Formation of Student Personality, aims to find out how the Islamic personality of SD Integral Hidayatullah Probolinggo students in terms of contributions to ⁴ her students' perceptions of the professionalism of PAI teachers and motivation to learn PAI on the formation of Islamic personality of students. And the result is that there is a relationship between the perception of the professionalism of PAI teachers and the motivation to learn PAI, so that they can overcome obstacles in mastering Islamic Education and the formation of Islamic personalities (Prasetya, 2015).

Memorizing hadiths in their influence on the formation of ¹ the character of akhlakul karimah children, requires the right method for early childhood. This is supported by the results of Classroom Action Research conducted by Yanti, M. Syukri and Halida in 2014 using the descriptive method, regarding Improving the Ability to Distinguish Good and Bad Behavior in Adinda Melawi PAUD, aimed at increasing the ability to distinguish good and bad behavior through the storytelling method in children aged 5-6 years at PAUD Adinda Melawi, and gave the result of an increase in the ability to distinguish good and bad behavior through the storytelling method, with the observational aspect, children are able to mention good deeds, mention the consequences of bad actions and mention the consequences of good deeds (Yanti, et al., 2014).

Likewise with the research conducted by Vivit Risnawati which was motivated by the still not optimal learning of the values of early childhood character education, the research entitled Optimizing Early Childhood Character Education Through Role Playing in Padang Kindergarten in 2012 proved that by playing roles, early childhood character education increases (Risnawati, 2012).

¹ This is also supported by the results of research conducted by Srijatun ⁷ 2012) on Early Childhood Education in an Islamic Perspective. This research gives the result that Early Childhood Education is very important to be implemented as a basis for the formation of the whole human personality, namely the formation of character, noble character, intelligent, cheerful, skilled, and devoted to Allah SWT. With the right learning method, children will be motivated and directed to achieve results according to their stage of development.

³ Likewise with the results of Soegeng Santoso's research (2011) on Early Childhood Education Innovations in Indonesia in the Era of Globalization. Put forward many theories and concepts about early childhood education that continue to experience development. As well as

research conducted by Halida in 2011 concerning the Application of the Networked Model in Integrated Learning in Early Childhood Education, the results show that with this model learning becomes more meaningful (meaning full), holistic (holistic), authentic and active. (Halida, 2011).

Method

This research was conducted at RA. Ar-Rasyid is located in Sukamaju Village, Sunggal District, Deli Serdang Regency, North Sumatra Province. RA.Ar-Rasyid manages the Early Childhood Education unit and receives a School Operational Permit from the Ministry of Religion of Deli Serdang Regency. RA. Ar-Rasyid has implemented the movement method in memorizing short and simple hadiths for early childhood since 2016. And now many children have graduated from RA. Ar-Rashid who has been able to memorize a few simple hadiths.

Research is a type of qualitative research, with a descriptive type. The data collection technique is to make direct observations at the school and see the teacher teach the hadith memorization directly using the movement method. Then by conducting interviews with school heads and the teacher council regarding the learning process of memorizing hadiths using the movement method. The next technique is documentation, so that researchers get an overview of the movement method in memorizing hadiths. After the data is collected, then a descriptive analysis is carried out, by presenting the results of the research and discussion.

Result and Discussion

The Concept of Learning to Memorize Hadith for Early Childhood

Educating children to love the Prophet through appreciation of his hadiths, At-Tabrani narrated from Ali ra that the prophet said: "Educate your children on three things: loving your Prophet, loving his verses and reading the Qur'an. Because, those who keep the Qur'an are under the protection of Allah's throne on the day when there is no protection other than His protection and His Prophets and holy people. The secret is that children know from an early age about the personality of Rasulullah SAW, his family and friends, and can emulate the life struggles of previous people (Tasyrifin, K., et al., 2005).

According to the Big Indonesian Dictionary, hadith are words, deeds, ordinances of the Prophet Muhammad that were narrated or told by the companions of the prophet to explain and determine Islamic law.

In Handayani, et al., (2015), the criteria for hadith that can be taught to early childhood are listed, the objectives of learning hadith for children and the factors that influence memorizing hadith, as well as the methods that can be used in learning to memorize hadith for children, as follows:

1. Hadith criteria that can be taught to early childhood, namely; short and brief hadiths, hadiths that shape the character and behavior of children, hadiths that are used in everyday life, hadiths that instill good morals, hadiths that are easy to understand the meaning and meaning of.
2. The purpose of learning hadith for children: to motivate children to always be good, exemplary because the hadith provides an example from the Prophet Muhammad as *uswatun hasanah*. habituation of behavior so that it can be practiced in life.
3. Factors that influence memorizing hadith. Several factors influence children in memorizing hadith, namely: a) Brain Balance Factor. The brain is a soft white object found in the cavity of the skull which is the nerve center or human thinking tool. Every human being has their own tendency to use the right brain or left brain, both consciously and subconsciously. Brain function: Right brain: Creative, shapes, intuitive, songs and music, colorful, symbols, pictures, imagination, daydreaming. And the left brain: analytics, verbal

language, mathematics, logic, numbers, sequences, judgment, analysis, linear. b) Auditory and Visual Factors, namely teaching children with methods that can be seen and heard. This means that the learning system is carried out by the teacher with speech and movement so that children can see and hear it.

4. Methods in Memorizing Hadith for Early Childhood. In early childhood learning, active, creative and fun learning methods are needed. Education must determine the right method so that the material presented can be absorbed by children so that the results are effective. The right method will determine the success of learning (Handayani, et al., 2015).

In learning hadith for early childhood, the right method is needed so that children can get to know short hadiths that can be practiced in everyday life. One of the learning methods in memorizing hadith is the movement method (Handayani, et al., 2015). The movement method is used in memorizing simple hadiths, making it easy to apply to young children in their daily activities.

According to the Big Indonesian Dictionary, the method is an orderly way used to carry out a job so that it is achieved according to what is desired or a systemic way of working to facilitate the implementation of an activity in order to achieve the specified goals. Meanwhile, according to the Big Indonesian Dictionary, movement is an act or a state of movement.

It turns out that movement has certain functions for children, namely: a) Crossing movements and homolateral movements to train six competencies that children must have, namely visual or reading competence, auditor competence or understanding language or speaking and motoric competence or writing. b) creeping and crawling movements to improve blood flow to the feet and hands (Handayani, et al., 2015).

So the conclusion from the above understanding is that the Movement Method is a method used to carry out a job so that it is achieved according to what is desired through actions that move or through movement.

Listening ability as one of the initial language skills that must be developed requires receptive skills and experience, where the child as a listener actively processes and understands what is heard. The development of listening skills in children is closely related to each other with language skills, especially speaking (Dhieni, 2005). And listening skills and language skills are the basis of memorizing learning activities (in this case memorizing simple hadiths).

In this study, what was observed was the ability of children aged 5-6 years (group B) to internalize the characteristics of Rasulullah SAW by learning to memorize simple hadiths through the movement method at a formal early childhood education institution, namely Raudhatul Athfal.

Discussion

The hadiths in the Raudhatul Athfal Curriculum number 12 hadiths, namely: 1) hadiths spreading greetings, 2) hadiths of fellow Muslim brothers, 3) hadiths of cleanliness, 4) hadiths to guard the tongue, 5) hadiths not to be angry, 6) hadiths establishing prayer, 7) hadith of obedience, 8) hadith of compassion, 9) hadith of charity, 10) hadith of doing good, 11) hadith of learning the Qur'an, and 12) hadith of not being sad.

Meanwhile, the targeted hadiths can be achieved by group B students in RA. Ar-Rashid, namely: the hadith of smiles, the hadith of affection, the hadith of cleanliness, the hadith of don't be angry, the hadith of giving each other gifts, the hadith of praying the pillar of religion, the hadith of Islam the highest religion, the hadith of Allah is beautiful, the hadith of patience and forgiving, the hadith of heaven, the hadith of shame, hadiths of intention, hadiths of advice, hadiths of Muslim brothers, hadiths of good words, hadiths of the virtue of reading the Qur'an, hadiths of fasting, hadiths of the noblest people, hadiths against drinking while standing, hadiths of greetings.

RA. Ar-Rashid made this activity of memorizing hadiths a habit, meaning that the daily activities carried out by children are associated with hadiths. For example, it's time to advise

children to maintain cleanliness, so the teacher uses the hadith of cleanliness. Another example is when children fight, the teacher reconciles them with the hadith of affection. Then when the child is impatient and has difficulty forgiving friends, the teacher can use the hadith of patience and forgiveness. The habituation of moral values carried out in RA. Ar-Rasyid is in line with research conducted by Leni, et al. (2016). Then it is also important for teachers to provide examples of commendable behavior as an exemplary form, as the results of research conducted by Bain (2010) stated that exemplary methods are able to instill moral values in early childhood.

RA. Ar-Rasyid hopes that by providing learning to memorize hadiths for early childhood it will be able to form commendable behavior or noble character in children, this is in line with research conducted by Jaelani (2015), Srijatun (2012), and Yanti, et al (2014) which states that the formation of noble character is a very important matter of urgency instilled in children from an early age.

The professionalism of teachers in educating and guiding early childhood is also very important. In addition to having a patient spirit, early childhood education teachers must also have knowledge of the right way to teach early childhood. Because early childhood is a unique child, each child has different characteristics, for this reason teacher professionalism is required in teaching. This is in line with research conducted by Prabowo (2015) and Prasetya (2015).

Conclusion

The conclusion of this study is that the movement method is one method that is easily applied in the implementation of learning to memorize hadiths for early childhood. This is because the tendency of children to be active and happy to do various movements. By moving, in addition to the child's brain being seen in it, the child's motor skills are also able to communicate and give children an understanding of the meaning and intent of the hadith they memorize. With a good understanding, it is hoped that children can apply good moral and moral values in everyday life in accordance with the hadiths they have learned. Short and simple hadiths recommended for early childhood include the hadith of smiling, the hadith of affection, the hadith of cleanliness, the hadith don't be angry, the hadith of giving each other gifts, the hadith of praying the pillar of religion, the hadith of Islam the highest religion, the hadith of Allah is beautiful, the hadith patient and forgiving, hadiths from heaven, hadiths of embarrassment, hadiths of intention, hadiths of advice, hadiths of Muslim brothers, hadiths of good words, hadiths of the virtue of reading the Qur'an, hadiths of fasting, hadiths of the noblest people, hadiths against drinking while standing, hadiths of spreading regards.

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