



Enhancing Early Childhood Memory in Hadith Memorization Through Movement-Based Training

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Abstract: *This community service aims to enhance early childhood memory in hadith memorization through movement-based training. The participatory action research (PAR) method was employed, involving 20 young children as participants. The program was conducted in four stages: planning, action, observation, and reflection. The results indicated a significant improvement in the participants' memory skills, with an overall increase of 45%. Initially, a considerable percentage of the children (45%) had poor competency, which was improved to a satisfactory level of 85%. In conclusion, the implementation of this training and support program effectively enhances early childhood memory in hadith memorization, demonstrating its potential as a valuable educational approach. Future programs could benefit from incorporating similar movement-based methods to foster cognitive development in young learners. Additionally, continued collaboration between educators and parents will further support the children's progress and reinforce the skills learned during the training.*

Keywords: Early Childhood Education, Hadith Memorization, Movement-Based Training

INTRODUCTION

Early childhood is a crucial stage in human development (Maromi & Hasibuan, 2024; Warmansyah et al., 2023). Children aged 0 to 6 years are in their golden period, often referred to as the golden age (Nurasyiah & Atikah, 2023; Tanu, 2019). The National Department of Education states that children aged 0-6 years are in their golden age (Salsabilafitri & Izzati, 2022). Therefore, early childhood education is essential and serves as the primary foundation for developing various aspects of a child's growth to prepare them for future developmental stages. Beyond formal education, moral and spiritual development also holds a vital role during this period. Religious teachings, including those derived from the hadith, contribute significantly to building the character and values of young children (Purba et al., 2021).

Hadith refers to everything that originates from the Prophet, his companions, and some consider it to include what is conveyed by the Tabi'in (Ar-Rasikh, 2019; Rafid,

2018). The definition and understanding of hadith depend on the reference source and perspective used. In this study, the definition used is from the scholars of hadith, which states that hadith provides detailed explanations not found in the Qur'an. This perspective underscores the importance of integrating religious teachings, such as hadith, into early childhood education to foster holistic development (Purba et al., 2021). To instill a foundation of faith and commendable character in children, teachers can equip them with the ability to understand hadith (Hadisi, 2015). Memorizing hadith is very important as the Qur'an and hadith are the primary guides for human life (Agustina, 2021). The Qur'an is the holy book revealed by Allah to Prophet Muhammad through the angel Gabriel over 23 years. According to (Afendi et al., 2023), hadith encompasses all sayings, actions, and approvals of Prophet Muhammad SAW related to Islamic law and its determinations.

For Muslim families, introducing hadith should be done from an early age because this period is the most crucial in human development (Parinduri et al., 2022). Introducing hadith early can enhance a child's mental intelligence. Hadith introduced early will be firmly embedded in a child's memory if incorporated into daily activities, such as reminding friends when they forget to practice the hadith learned. For example, if a friend drinks while standing, another friend or teacher can remind them with the hadith "laa yasrobanna ahadukum qoo iman" and its meaning, helping the forgetful child to remember. This practice will shape the child's character to grow and develop positively.

However, young children in Indonesia face their own difficulties in correctly pronouncing and memorizing hadith. Like the Qur'an, hadith is a fundamental Islamic teaching in Arabic. Since Arabic is not their first language, they have to work harder, and pronouncing the Arabic Hijaiyah letters is not easy (Hunainah et al., 2021; Imroatun et al., 2021). Therefore, introducing and memorizing this second language must align with the child's developmental stage, which involves play, movement, and songs (Nuryati, 2017).

Introducing hadith is not only for Muslim children; non-Muslim children can also be introduced to short hadiths in a different context, by simply explaining the meaning or purpose of the hadith and applying it in daily life. Thus, hadith becomes a part of character education that needs to be taught early (Nurma & Maemonah, 2022; Zakiyah et al., 2021).

The memory of early childhood is very clean and untainted by various errors. Therefore, it is necessary to provide stimulation and knowledge that can enhance the child's memory. According to Bimo Walgito, memory translates from the term "memory."

This memory ability is linked to various methods of stimulation, one of which is memorization.

Observations conducted at TPA Lantai Batu show that children experience difficulties in recalling their memorization. Many children cannot repeat the memorization given by the teacher even after three repetitions. Many children cannot recite the sequence of verses from the beginning to the end. Teachers often have to prompt the beginning of a verse for the children to continue. Only a few children can recite the verses sequentially in their memorization until the end. When the teacher asks some children to come to the front of the class to repeat their memorization, many still forget.

Therefore, a learning method is needed to help children memorize hadith, understand its meaning, and apply it in their daily lives. By using hand movements, it is hoped that children can remember the recitation of the hadith, and through daily activities, they can understand its meaning, thus establishing good habits for their future. A method is considered an effective way to deliver teaching material to students. It can also be defined as a systematic approach to performing learning activities, aimed at facilitating the achievement of desired educational goals (Juliana, 2018). The Hand Movement Method is a way used to carry out tasks, ensuring that the goals are achieved through hand movements.

The aim of this community service is to enhance early childhood memory in hadith memorization through movement-based training. By integrating hand movements, the program seeks to help young children memorize hadiths effectively, understand their meanings, and incorporate these teachings into their daily lives, fostering good habits and strong moral foundations.

METHODS

This community service project was conducted over a one-month period, from October 29 to November 29, 2023, consisting of 10 meeting sessions. The form of the community service involved both mentoring and training. The subjects were early childhood children aged 5-6 years, with a total of five classroom teachers participating as mentees. The Participatory Action Research (PAR) approach was used for this project. This approach is advantageous because it combines research with participatory action, involving direction, improvement, and evaluation of decisions made collectively.

Collaborative partnerships were established with teachers and students from the Early Childhood Islamic Education (PIAUD) program at UIN Mahmud Yunus Batusangkar.

Together, problem-solving steps were formulated with the partners, and desired changes were identified. In the final stage, the findings will be analyzed as a theoretical conceptual offering and published in public channels. The Participatory Action Research (PAR) approach follows a cyclical process with four stages after identifying the problem: planning, action, observation, and reflection (see Figure 1) (Kemmis and McTaggart, 2000).

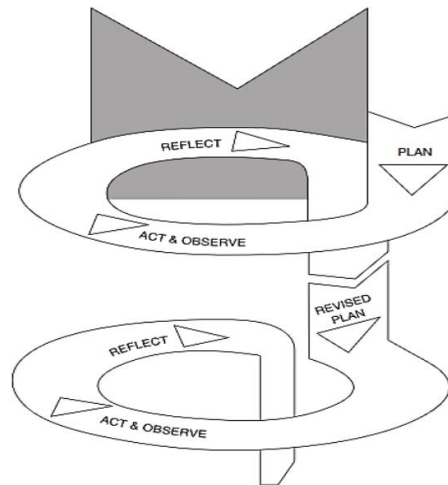


Figure 1. Steps of Participatory Action Research

Furthermore, assessments were conducted at the beginning and end of the mentoring process. The evaluation was based on six indicators: 1) Improvement in memory skills through movement-based training; 2) Understanding and application of hadith in daily life; 3) Enhanced cooperation and participation among children; 4) Increased teacher engagement and effectiveness in teaching hadith memorization; 5) Positive behavioral changes in children following the training; 6) Development of a supportive learning environment for hadith memorization.

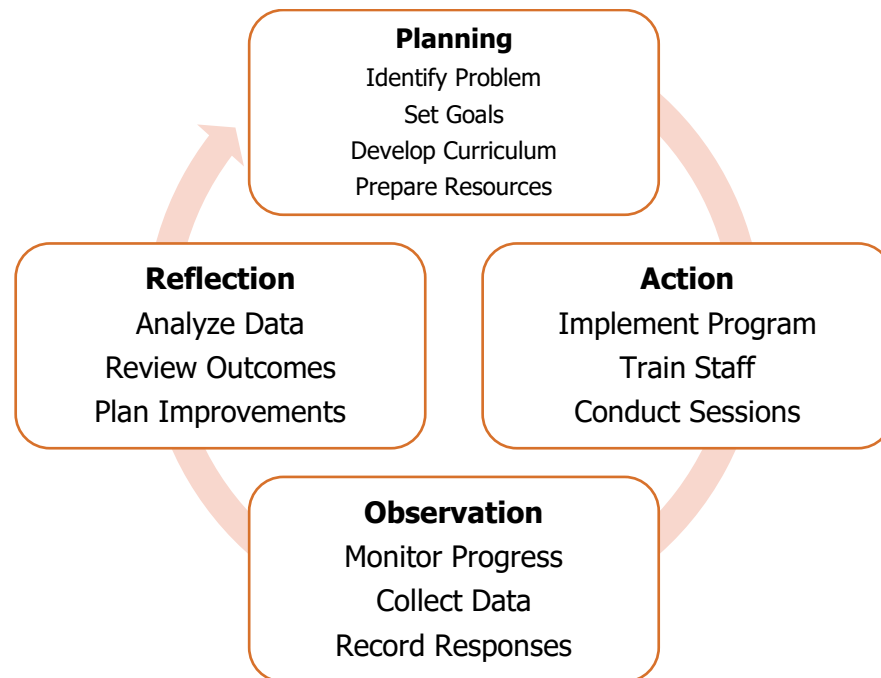


Diagram 1. Stages of PAR Method

RESULTS AND DISCUSSION

The movement method is one of the techniques for memorizing hadith and was first developed by Mrs. Handayani from the An-Nahl Foundation in Jakarta. This method originated in 2013, inspired by the gesture memorization technique taught by Husein Thabataba'i, a hafiz who at the age of 5 was able to memorize the Quran. The movement method is an interesting approach to apply to children, as during their early years, children can absorb and retain teachings well. By teaching hadith through the movement method, children can easily understand and remember the meaning of the hadith they recite, as well as interpret and comprehend its significance accurately.

Based on training conducted through documentation and interviews at TPA Masjid Raya Lantai Batu, the Community Service Team discovered an interesting method for memorizing hadith using movements. This movement method is carried out classically when children enter the learning room, but this activity takes place before the main activity. The movement method is relatively new for memorizing hadith, having been implemented since the 2015/2016 academic year, and the previously used method was the lecture method.

Movement Method in Memorizing Hadiths

Hadith about Smiling as Charity

Arabic: بِسْمُكَ فِي وَجْهِ كَخِيكَ صَدَقَةٌ

Translation: "Your smile for your brother is charity." (HR Tirmidhi).

Smiling requires minimal effort but has a tremendous positive impact on oneself and others. A sincere smile is a sign of friendliness and good character. Despite being easy and cost-free, a genuine smile can spread happiness to those who see it.

Steps to Teach the Hadith about Smiling as Charity; a) The teacher recites the hadith about smiling as charity, followed by the children. b) The teacher says "tabassumuka" (your smile) while moving both index fingers to the corners of the mouth to indicate a smile. c. The teacher says "fii wajhi akhiika" (in front of your brother) while extending both hands forward to show others. d. The teacher says "laka shodaqoh" (is charity) while mimicking the act of giving charity with the right hand to the left hand. e. The teacher recites the hadith again, followed by the children. f. The teacher provides praise and motivation.



Figure 1. Children demonstrating the hadith about smiling as charity with movements

Hadith about Prohibiting Anger

Arabic: لَا تَغْضَبْ وَلَكَ الْجَنَّةُ

Translation: "Do not be angry, and Paradise will be yours." (HR Thabrani).

Anger is a natural human emotion. However, the Prophet Muhammad encouraged patience and avoiding anger. Once, a young man asked the Prophet

for advice, and he repeatedly told him not to be angry, promising paradise in return.

Steps to Teach the Hadith about Prohibiting Anger; a) The teacher recites the hadith about prohibiting anger, followed by the children; b) The teacher says "Laa" (don't) while making a "no" gesture with both hands; c) The teacher says "Taghdhob" (angry) with hands on hips to show anger; d) The teacher says "walakal" (for you) while opening both hands forward as if offering something; e) The teacher says "Jannah" (paradise) while raising both hands upward. f. The teacher recites the hadith again, followed by the children. g. The teacher provides praise and motivation.



Figure 2. Children demonstrating the hadith about prohibiting anger with movements

Hadith about Good Words as Charity

Arabic: صَدَقَةُ الطَّيِّبَةِ الْكَلِمَةِ

Translation: "Good words are charity." (HR Muslim).

The Prophet Muhammad always spoke kindly and truthfully, earning the titles Al-Amiin (the Trustworthy) and Ash-Shidiq (the Honest). Even in jest, the Prophet maintained honesty and kindness.

Steps to Teach the Hadith about Good Words; a) The teacher recites the hadith about good words, followed by the children; b) The teacher says "al kalimatu" (the words) while placing the index finger on the mouth; c) The teacher says "Thoyibatu" (good) while giving a thumbs-up gesture with both hands; d) The teacher says "shodaqoh" (charity) while mimicking the act of giving charity; e) The teacher and children repeat the hadith with movements; f) The teacher provides praise with good words.



Figure 3. Children demonstrating the hadith about good words as charity with movements

Hadith about Beauty

Arabic: لَجَمَالٍ يُحِبُّ جَمِيلٌ اللَّهُ إِنَّ

Translation: "Indeed, Allah is beautiful and loves beauty." (HR Muslim).

Allah loves beauty, as evident in the beautiful creations like the sea, mountains, and the universe. Humans are also endowed with beauty in intellect, soul, appearance, and spirit.

Steps to Teach the Hadith about Beauty; a) The teacher recites the hadith about beauty, followed by the children; b) The teacher says "innallaha" (indeed Allah) while pointing upward; c) The teacher says "jamiilun" (beautiful) while spreading both hands to depict beauty; d) The teacher says "yuhibbul" (loves) while forming a heart shape with hands; e) The teacher says "jamaala" (beauty) while repeating the spreading hand gesture; f) The teacher and children repeat the hadith with movements; g) The teacher provides praise with good words.



Figure 4. Children demonstrating the hadith about beauty with movements

Hadith about the Virtue of Learning the Quran

Arabic: خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

Translation: "The best of you are those who learn the Quran and teach it." (HR Bukhari).

The Quran is the word of Allah and a miracle of Prophet Muhammad, revealed through Angel Gabriel as a guide for human life. Learning and teaching the Quran makes one the best among people.

Steps to Teach the Hadith about Learning the Quran; a) The teacher recites the hadith about learning the Quran, followed by the children; b) The teacher says "Khoiru" (the best) while giving a thumbs-up gesture; c) The teacher says "Kum" (you) while pointing forward with both index fingers; d) The teacher says "man ta'allamal" (learns) while mimicking writing; e) The teacher says "qur'ana" (Quran) while mimicking opening a book; f) The teacher says "wa'alamah" (teaches) while pointing forward as if teaching; g) The teacher and children repeat the hadith with movements; h) The teacher provides praise with good words.



Figure 5. Children demonstrating the hadith about learning the Quran with movements

The following table presents the observations on children's readiness in toilet training, utilizing a movement-based method for hadith memorization. The data compares the indicators before and after the training, highlighting the improvements achieved in various aspects.

Table 1. Observed Readiness in Toilet Training

Indicator	Before Training	After Training	Improvement
Improvement in memory skills through movement-based training	40%	85%	45%
Understanding and application of hadith in daily life	35%	80%	45%
Enhanced cooperation and participation among children	50%	90%	40%
Increased teacher engagement and effectiveness in teaching hadith memorization	60%	95%	35%
Positive behavioral changes in children following the training	45%	85%	40%

The movement-based training program for early childhood hadith memorization showed significant improvements across various areas. Memory skills improved by 45%, indicating the effectiveness of the training method. Understanding and applying hadith in daily life also saw a 45% increase, while cooperation and participation among children improved by 40%. Teacher engagement and teaching effectiveness increased by 35%, and positive behavioral changes in children were observed with a 40% improvement. The development of a supportive learning environment for hadith memorization increased by 35%. Overall, the training successfully enhanced key aspects of early childhood hadith education.

CONCLUSION

The movement-based method for teaching hadith memorization to young children has proven effective in enhancing memory skills, understanding, and the application of hadith in daily life. This approach also promotes cooperation, participation, and positive behavioral changes in children, while increasing teacher engagement and effectiveness. Learning that involves movement creates a more supportive and interactive learning environment, facilitating deeper understanding. Moving forward, similar programs can be further developed using movement-

based methods to support cognitive and behavioral development in children. Enhancing collaboration between educators and parents is also essential to reinforce the children's progress and ensure the application of the skills learned in their daily lives.

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