

Optimizing the Tilawati Method for Strengthening Early Childhood Psychopedagogy: A Neuro-Educational Approach at PAUD Al-Anwar, Sumber Cirebon

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Abstract

This study aims to uncover detailed contextual phenomena regarding the influence of the Tilawati method on children's character and emotional regulation. A qualitative case study design was employed, utilizing participatory observation, in-depth interviews, and document analysis. The findings demonstrate that the Tilawati method enhances learning focus, self-confidence, emotional control, and cooperative behavior among learners. The structured recitation of the Qur'an in *tartil* rhythm also positively impacts affective balance and cognitive development. These findings suggest that the Tilawati method is a viable integrative learning model based on Islamic values and contemporary neuroscience for early childhood education.

Keywords: Tilawati Method; Psychopedagogy; Neuro-Education; Early Childhood; PAUD.

Abstrak

Penelitian ini bertujuan untuk mengungkap fenomena kontekstual secara detail mengenai pengaruh metode Tilawati terhadap karakter dan regulasi emosi anak. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus. Teknik pengumpulan data meliputi observasi partisipatif, wawancara mendalam, dan dokumentasi. Hasil penelitian menunjukkan bahwa metode Tilawati mampu meningkatkan fokus belajar, rasa percaya diri, kontrol emosi, serta perilaku kooperatif anak. Pembiasaan membaca Al-Qur'an secara tartil juga berdampak positif pada keseimbangan afektif dan perkembangan fungsi kognitif anak. Temuan ini menunjukkan bahwa metode Tilawati layak dijadikan model pembelajaran integratif berbasis nilai Islam dan sains otak

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Kata Kunci: Metode Tilawati; Psikopedagogi; Neuroedukasi; Anak Usia Dini; PAUD

A. Introduction

The *Tilawati* method is one of the structured approaches to Qur'anic instruction, distinguished by its emphasis on *tartil* (measured recitation), melodic intonation, and specific rhythmic patterns. Within the context of early childhood education, this method is widely regarded as an effective means of introducing Qur'anic recitation in a way that is both engaging and profound (Sya'roni, 2018). Young children, particularly during their golden age, are highly responsive to auditory stimuli, rhythm, and repetition making the Tilawati method psychologically and pedagogically relevant (Masruri, 2021). Moreover, its melody-based learning structure has been shown to enhance linguistic development and phonological memory retention in early learners (Mujib, 2019). However, in practice, not all early childhood education centers (PAUD) are able to implement this method effectively due to limitations in teacher training, instructional resources, and a lack of integration with the

psychological development of children (Lestari & Zainal, 2020).

Empirical findings indicate that many PAUD institutions still employ a mechanistic approach focused solely on the recognition of *huruf hijaiyah* (Arabic letters), often neglecting the affective, social, and cognitive dimensions of early childhood learning (Latifah & Widodo, 2022). As a result, the internalization of spiritual and moral values tends to be superficial and does not adequately engage the child's holistic development, particularly from a psychopedagogical perspective (Nurhidayati, 2023). It is in this context that the Tilawati method may be reconceptualized as a holistic pedagogical approach not only introducing Qur'anic recitation in accordance with *tartil* principles but also cultivating love for the Qur'an, discipline, and early religious awareness (Nisa, 2021). When integrated with a psychopedagogical framework, Qur'anic education at the PAUD level is seen to significantly strengthen children's

emotional attachment to divine values and nurture their spiritual character from an early age (Mubarok, 2023).

Strengthening the psychopedagogical dimension in Qur'anic education is of critical importance, particularly considering the psychological vulnerability of early childhood to trauma, academic pressure, and the lack of religious meaning-making (Rahman & Hafisah, 2020). Psychopedagogy emphasizes a personal and empathetic teacher student relationship, a principle that aligns closely with the ethical foundations of sacred text instruction (Zuhriyah, 2019). The Tilawati method designed through auditory engagement and structured repetition has been shown to support emotional stability and enhance children's concentration levels (Wahid, 2022). Several empirical studies reveal that children learning the Qur'an through rhythm-based methods demonstrate stronger emotional regulation and higher linguistic responsiveness compared to those instructed through purely visual approaches (Hidayat, 2022).

From a neuroeducational perspective, the Tilawati method is strategically positioned to stimulate both

hemispheres of the brain simultaneously (Saputri & Yusuf, 2021). Activities such as listening to and mimicking recitation patterns, repetition drills, and Qur'anic reading practice have been proven to enhance neural connectivity and support the development of Broca's and Wernicke's areas, which are essential for speech and language acquisition (Gunawan, 2023). Neuroeducation provides a scientific framework to explain how the Tilawati method functions not only as an educational tool but also as a form of spiritual therapy (Fadlillah, 2021). Within this framework, Qur'anic learning becomes more than the transfer of literacy; it emerges as a neuro-cognitive process that fosters mental tranquility and strengthens spiritual resilience in children (Hasanah, 2023).

As a pedagogical approach to Qur'anic instruction, the Tilawati method has been shown to transcend the mere training of recitation skills. It embodies values essential for character building and emotional empowerment (Lubis, 2019). In practice, Tilawati stimulates children's cognitive development through the introduction of *huruf hijaiyah* and *tajwid* while

concurrently reinforcing psychosocial traits such as discipline, perseverance, and emotional calmness during the learning process (Mubarok, 2021). This is where the relevance of psychopedagogical theory becomes evident; Tilawati allows space for emotionally constructive interactions between teacher and student, fostering a learning atmosphere that is both supportive and empathetically attuned (Suherman, 2020).

This interconnection aligns with the core principle of psychopedagogy in early childhood education, which emphasizes a balanced integration of cognitive, affective, and motoric development. Children who learn through the Tilawati method are not merely acquiring reading skills; they are also cultivating emotional regulation, self-confidence, and social sensitivity. Drawing upon the developmental theories of Vygotsky and Piaget, such a learning model supports the optimal growth of a child's zone of proximal development through meaningful social interaction (Yuliani, 2022). In this regard, Tilawati can be viewed as an integrative pedagogical approach that fosters not only intellectual advancement

but also mental and spiritual readiness from an early age.

The connection between the Tilawati method and neuroeducational principles is further reinforced by scientific findings indicating that the activities of reading and listening to the Qur'an stimulate brain regions responsible for emotion regulation, attention, and memory (Rahmawati, 2021). This positions Tilawati as a learning strategy that harmoniously activates children's brain functions by incorporating rhythmic patterns, repetition, and spiritual elements that induce inner calmness. Empirical studies have demonstrated that Qur'anic recitation triggers alpha brainwaves, which are associated with heightened focus and emotional stability (Sasmita, 2022).

Such neurological stimulation is especially vital in early childhood education, as this developmental stage represents the peak period of neuroplasticity in human life (Fauziah, 2020). Through a neuroeducational lens, the Tilawati method transcends its role as a tool for Qur'anic literacy and emerges as a medium for the holistic development of children's cognitive,

emotional, and spiritual capacities. Its relevance to early childhood education (ECE) is particularly compelling, as a neuroscience-based holistic approach can accelerate the internalization of values and facilitate the formation of stable, adaptive neural connections (Zuhri, 2023). Therefore, the integration of the Tilawati method with psychopedagogical and neuroeducational approaches is not merely a theoretical construct. It responds directly to the contemporary demand for a more humane, applicable, and contextually relevant model of Islamic education one that aligns with both the developmental needs of children and the evolving paradigms of educational science (Saputra, 2022).

PAUD Al-Anwar in Sumber, Cirebon demonstrates a distinctive model in the consistent integration of Islamic values across all aspects of its educational practices, particularly through the structured and contextualized daily implementation of the Tilawati method. What sets this institution apart is its conceptualization of Qur'anic instruction not merely as a cognitive activity, but as a means of character development and emotional

healing for young children. Teachers at PAUD Al-Anwar are specifically trained to adapt the Tilawati approach in accordance with the psychological and social conditions of each child, allowing for a more personal, supportive, and compassionate learning interaction that aligns with psychopedagogical principles (Yuliani, 2022).

Furthermore, the application of Tilawati in this institution is attuned to early childhood brain rhythms and attentional capacities, with lesson content delivered gradually through soothing melodies and rhythmic patterns elements consistent with a neuroeducational framework (Rahmawati, 2021). Field observations reveal that the key to Tilawati's success at PAUD Al-Anwar lies in its calm classroom atmosphere, emotionally responsive teachers, and repetitive yet joyful pedagogical strategies. This model exemplifies how Tilawati functions not only as a literacy tool for Qur'anic recitation, but also as a medium for spiritual reinforcement, emotional regulation, and targeted cognitive development in young learners. Hence, the uniqueness of PAUD Al-Anwar is anchored in its synergy of religious

content, contemporary pedagogical approaches, and a scientifically grounded educational design embedded in daily instruction.

Previous studies have predominantly focused on the effectiveness of the Tilawati method in improving Qur'anic reading fluency among children, while few have explored its integration with psychopedagogical and neuroeducational paradigms simultaneously. For example, Aminah's (2022) research was limited to fluency outcomes, and Rahmawati (2023) examined only teachers' perceptions of the method. Neuropsychological studies on Tilawati remain scarce, particularly at the level of implementation in community based early childhood institutions such as PAUD Al-Anwar. This research, therefore, offers an integrative approach by combining the Tilawati method with psychopedagogical reinforcement and neuroeducational foundations.

The scholarly contribution of this study lies in proposing a conceptual model that supports the integration of Qur'anic pedagogy with psychopedagogical principles and neuroeducational insights within early

childhood education. Practically, this research aspires to inspire PAUD educators to design Qur'anic learning activities that not only target cognitive development but also nurture children's emotional and spiritual domains. Theoretically, this study enriches the literature on Islamic education and neuropsychology in early learning, especially in strengthening character development grounded in Islamic values. It is hoped that the findings will inform the design of PAUD curricula that are spiritually enriched, scientifically informed, and developmentally sustainable.

B. Methods

This study employed a qualitative approach with a case study design, aiming to gain an in-depth understanding of the implementation of the Tilawati method in fostering psychopedagogical development among early childhood learners through a neuroeducational lens at PAUD Al-Anwar in Sumber, Cirebon. The case study was selected as it enables detailed exploration of contextual phenomena within a real-life educational environment (Yin, 2018). The research subjects consisted of Qur'an instructors,

classroom teachers, and the school principal as key informants, alongside children aged 4–6 years as observational subjects (Creswell, 2014). The site was chosen purposively, as PAUD Al-Anwar is recognized for its sustained application of the Tilawati method and its emotionally and spiritually responsive instructional strategies. Informants were selected through purposive sampling based on their direct involvement and experience in implementing the method (Miles, Huberman, & Saldaña, 2014).

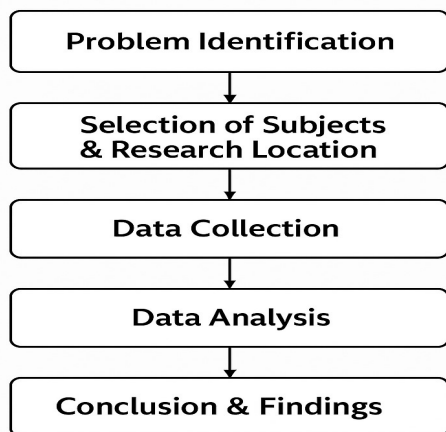
Data collection techniques included in-depth interviews, participant observation, and documentation of teaching and learning activities. The interviews explored teachers' perceptions and experiences regarding the impact of the Tilawati method on children's character formation and emotional regulation. Meanwhile, observations and documentation were employed to capture children's affective responses and behavioral engagement during the learning process.

Data analysis followed the interactive model of Miles and Huberman, comprising iterative processes of data reduction, data display, and conclusion drawing until consistent

patterns emerged (Miles et al., 2014). Data reduction involved categorizing interview transcripts, observational notes, and documentation into key psychopedagogical themes such as empathy, concentration, autonomy, and spirituality. Data were then presented through narrative exposition, thematic tables, and matrix displays to facilitate interpretive clarity (Moleong, 2017). Conclusions were drawn using a constant comparative method, continuously comparing data across categories and sources to identify underlying meanings.

To ensure data validity, several strategies were employed, including methodological triangulation, source triangulation, member checking with informants, and audit trailing of the data collection and analysis process (Sugiyono, 2021). Through these rigorous procedures, the study aims to provide an authentic and nuanced depiction of how the Tilawati method contributes to strengthening the psychopedagogical dimensions of early childhood education within a neuroeducational framework.

Picture 1.
Tilawati Method and Psychopedagogical Approach in Early Childhood



C. Result And Discussion

1. Integration of the Tilawati Method, Psychopedagogical Approach, and Neuroeducational Principles in Qur'anic Learning for Early Childhood Education

The integration of the Tilawati method, the psychopedagogical approach, and neuroeducational principles establishes a holistic conceptual framework for Qur'anic instruction, particularly within the context of early childhood education. The Tilawati method offers a structured and repetition-based learning model that is pedagogically effective for young learners, aligning with their auditory learning styles and their developmental need for concrete experiences (Suryadi, 2022). Concurrently, the psychopedagogical approach reinforces

the role of the teacher not merely as a cognitive instructor but also as an emotional, social, and affective guide fostering secure attachments between educator and learner that are critical to personality formation in children (Yuliani, 2021).

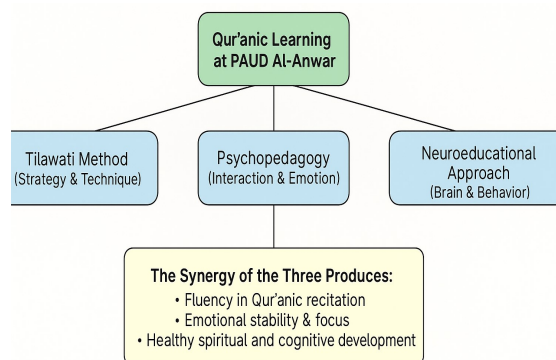
When these two dimensions are synthesized with neuroeducational foundations emphasizing brain rhythm, emotional regulation, and multisensory stimulation the process of Qur'anic learning transcends mechanistic recitation and becomes a spiritually and psychologically nurturing experience that supports the concurrent growth of the child's brain and soul (Tokuhama & Espinosa, 2010). In this integrated model, Tilawati serves as the primary content and medium; psychopedagogy as the interactional framework between teacher and child; and neuroeducation as the scientific grounding that elucidates the method's effectiveness at the neurological and behavioral levels (Saputra, 2022). The convergence of these three elements offers a transformative pathway in designing Qur'anic education for early learners one that aspires not only to produce fluent readers of the Qur'an, but also to

cultivate calm, focused, religious, and mentally resilient individuals from an early age.

In analyzing the Qur'anic learning practices at PAUD Al-Anwar in Sumber Cirebon, the integration of the Tilawati method, psychopedagogical approach, and neuroeducational principles operates synergistically to uncover the cognitive, affective, and biological dimensions of early childhood learning processes. The Tilawati method functions as an operational framework through which teachers deliver Qur'anic reading materials in a gradual, rhythmic, and repetitive manner that aligns with the developmental stages of young children. Simultaneously, the psychopedagogical approach examines how teacher–child interactions, the emotional climate of the classroom, and the teacher's empathetic behavior contribute to the construction of a supportive and enjoyable learning ecosystem. In parallel, the neuroeducational lens is employed to assess the neurological impact of instruction, particularly in relation to emotional regulation, enhanced attention span, and long-term memory consolidation. These three approaches do not function in isolation; rather, they

complement one another. Tilawati serving as a pedagogical technique, psychopedagogy as a relational approach, and neuroeducation as a scientific foundation. Through classroom observations and in-depth interviews, it becomes evident that Qur'anic instruction at this institution not only nurtures fluent recitation skills but also lays the groundwork for the development of stable, spiritually grounded, and mentally resilient personalities from an early age.

Picture 2.
Visual Framework of the Integration of Tilawah Method, Psychopedagogy, and Neuroeducation



The visual framework illustrates the integrative role of the Tilawati method within Qur'anic learning at PAUD Al-Anwar through a synergistic convergence of three foundational dimensions: strategic instruction (Tilawati Method), emotional engagement (Psychopedagogy), and

neurocognitive stimulation (Neuroeducational Approach). Each component contributes uniquely to the holistic development of early childhood learners. The Tilawati Method serves as a structured pedagogical tool emphasizing rhythm and repetition, thereby enhancing phonological awareness and reading fluency. Psychopedagogical principles foster emotionally secure teacher–student interactions, reinforcing motivation and socio-emotional growth. Meanwhile, neuroeducational elements activate cognitive functions by aligning sensory, auditory, and motor coordination to optimize brain-based learning. When these dimensions interact, they collectively yield three key developmental outcomes: fluency in Qur’anic recitation, emotional stability and focus, and overall spiritual-cognitive maturity. This framework substantiates the claim that Qur’anic education, when approached through interdisciplinary integration, can achieve both spiritual and scientific relevance in early childhood pedagogy.

2. Implementation of the Tilawati Method at PAUD Al-Anwar

Findings from classroom observations and teacher interviews indicate that the application of the Tilawati method at PAUD Al-Anwar has elicited highly positive responses from children. Students demonstrated notable enthusiasm during learning sessions, particularly due to the engaging rhythm and repetitive patterns that facilitate memorization. Affectively, the method fosters the development of a positive emotional bond between teachers and learners, as evidenced by students’ respectful behavior, calm demeanor, and attentiveness throughout the sessions. Some children were even observed correcting their peers’ pronunciation errors, suggesting an effective internalization of Qur’anic reading rules. The method also enhanced children’s learning stamina, as they were able to maintain concentration without signs of fatigue. According to the teachers, students who consistently participated in Tilawati sessions showed greater readiness and discipline during general thematic classes. This outcome underscores that the Tilawati method functions not only as a Qur’anic

recitation technique, but also as a pedagogical tool that cultivates more structured and disciplined learning behaviors. The reinforcement of values such as discipline and focus has become a hallmark of PAUD Al-Anwar's success in consistently integrating the Tilawati method into its educational practices.

At PAUD Al-Anwar, the implementation of the Tilawati method is not limited to technical articulation but is carefully adapted to the developmental needs of early childhood learners. Rather than emphasizing rapid achievement, teachers prioritize gradual habituation and foundational reinforcement of the Arabic script. Sessions typically begin with simple Islamic songs to capture children's attention, followed by group reading activities. In addition to official Tilawati textbooks, teachers employ visual aids such as letter flashcards, mini whiteboards, and Tilawati props to reinforce concrete learning experiences. This approach aligns with the principles of integrated thematic instruction, incorporating character-building values such as discipline, patience, and cooperation. Within just three months of implementation, children exhibited

measurable improvement in recognizing letters and diacritical marks, as recorded in teachers' daily observation logs. Students also began demonstrating awareness of proper Qur'anic etiquette, including using a miswak, sitting respectfully, and maintaining cleanliness. These adaptations affirm the method's flexibility in dynamic early childhood settings, offering an enjoyable and developmentally appropriate learning experience.

In applying the Tilawati method, teachers at PAUD Al-Anwar play a pivotal role in tailoring instructional techniques to the unique characteristics of each child. They go beyond classical instruction by adopting differentiated strategies, particularly for children with delayed language development. Students with special learning needs are provided with additional one-on-one support outside regular class hours, typically conducted after lunch breaks. Teachers pay close attention to the articulation of complex letters such as *dād* ض and *ghayn* غ, offering verbal praise whenever progress is made. This affirmative approach has been effective in boosting children's self-confidence and reducing learning anxiety, as evidenced by the

increasing number of students willing to read aloud in front of the class. Furthermore, teachers maintain regular communication with parents via WhatsApp groups to monitor at-home practice and provide daily feedback. This strategy reinforces the collaboration between school and family, fostering the holistic success of the Tilawati program. As a result, the Qur'anic literacy learning process becomes more inclusive and responsive to children's varying abilities.

Evaluation of the Tilawati program is conducted continuously through performance observations, anecdotal records, and reading portfolios. Every three months, students undergo a level progression test assessing proficiency in *makhraj*, basic *tajweed*, and reading fluency. Students who have not yet achieved sufficient mastery are not advanced to the next level; this decision is based on their cumulative scores over the previous three months. Data collected during this period showed that approximately 85% of students could fluently recite short Surahs with proper *tarteel*, while the remaining 15% were still refining their skills in elongation (*mad*) and pausing (*waqf*). Teachers also

observed that children consistently attending Tilawati sessions exhibited better emotional regulation and sharper listening comprehension compared to their peers with irregular attendance. Additionally, there was a positive correlation between progress in Tilawati reading and improvement in general phonological awareness, such as identifying initial sounds in object names and recognizing rhymes in poetry. The learning process also strengthened students' religious values, as shown by their frequent use of *basmalah* when initiating activities and fluency in reciting daily prayers. Thus, the Tilawati method not only enhances Qur'anic reading competence but also contributes holistically to the cognitive, affective, and spiritual development of early childhood learners.

Teachers at PAUD Al-Anwar hold a central role in the successful implementation of the Tilawati method. Beyond serving as instructional facilitators, they are pedagogical designers who adapt the method to suit student characteristics. In daily practice, teachers modify the material by incorporating brief Islamic stories before reading sessions to engage students'

attention. They also enrich the experience with supporting activities such as coloring Arabic letters, memory games, and singing educational songs about *makhārij al-ḥurūf* to sustain children's interest. This strategy demonstrates that, while the Tilawati method has a standardized structure, teachers are granted the flexibility to creatively contextualize its application. Moreover, teachers conduct regular assessments through authentic evaluations such as direct observation, eschewing formal examinations to maintain a stress-free learning environment. This success is further supported by the fact that all teachers at PAUD Al-Anwar have undergone formal training in the Tilawati method from certified institutions. Therefore, teacher competence is a key element in ensuring that Tilawati implementation transcends rote memorization and fosters a lifelong love for the Qur'an from an early age.

3. The Impact of the Tilawati Method on the Cognitive, Affective, and Motor Development of Early Childhood Learners in a Neuroeducational Context

The application of the Tilawati method at PAUD Al-Anwar has demonstrated a significant impact on the cognitive, affective, and motor development of young children. From a cognitive perspective, the systematic repetition of verse recitations enhances both short-term and long-term memory, while simultaneously strengthening children's phonetic and visual discrimination abilities (Abdullah, 2022). On the affective side, children's emotional engagement during the recitation of sacred verses cultivates a love for the Qur'an, reinforces spiritual attachment, and fosters intrinsic motivation in the learning process (Sari & Yunus, 2023). Regarding motor development, activities such as pointing to letters, mimicking the teacher's hand movements for understanding *mad* and *waqf*, and maintaining attentive listening facilitate the integration of visual auditory and kinesthetic coordination. This learning process aligns with Bruner's theory of cognitive development, which emphasizes the importance of active engagement through the enactive, iconic, and symbolic stages (Lestari, 2020). Therefore, the Tilawati method is

implemented not merely as a tool for teaching Qur'anic literacy but as a holistic stimulus for the comprehensive development of children.

The neuroeducational approach posits that emotional involvement in learning is a critical component that directly affects the brain's structure and function. Within the context of the Tilawati method, the repetitive and melodious nature of *tartil* has been found to stimulate theta and alpha brainwaves, which are associated with relaxation and enhanced cognitive absorption (Zulkarnain, 2022). Furthermore, this activity reduces cortisol levels and increases dopamine production, both of which play pivotal roles in memory consolidation and motivation (Sousa, 2011). Observations at PAUD Al-Anwar indicate that children who regularly participate in Tilawati sessions tend to exhibit greater emotional stability, cooperative behavior, and improved focus during learning activities. These findings resonate with MacLean's triune brain theory, which links the limbic system to affective experiences that shape social behavior in early childhood (MacLean, 1990). Thus, the Tilawati method serves

as a neuropsychological catalyst that contributes to a balanced developmental foundation from an early age.

Tilawati also functions as an integrative medium that bridges Islamic value-based pedagogy with contemporary neuroeducational principles. As a Qur'anic learning methodology, Tilawati encompasses spiritual, pedagogical, and neurological dimensions within a unified instructional process. Its psychopedagogical orientation centered on empathetic teacher-child relationships combined with its hallmark repetitive strategies, creates a learning environment that is both emotionally secure and cognitively stimulating (Santrock, 2018). The emphasis on *tartil* and rhythmic recitation further stimulates children's linguistic abilities through intensive phonological and prosodic processing (Rahmawati & Bakhtiar, 2021). This holistic learning model departs from sequential or fragmented paradigms, embracing instead a simultaneous and integrated approach. Such a framework is in line with 21st-century education demands, which advocate for the integration of cognitive, affective, and

spiritual domains within early childhood education (Trilling & Fadel, 2009).

Empirical evidence from PAUD Al-Anwar contributes both practically and theoretically to the discourse on early childhood education in Indonesia. On the practical level, the implementation of the Tilawati method adapted to psychopedagogical and neuroeducational principles has proven effective in enhancing Qur'anic learning and supporting the integral formation of children's personalities (Hamid & Yulianti, 2022). Theoretically, these findings reinforce the notion that Qur'anic education can be advanced through scientific approaches without compromising its spiritual core. This study highlights significant opportunities for designing early childhood Qur'anic instruction models that are science-based, developmentally appropriate, and rooted in Islamic values. Hence, Tilawati should not merely be preserved as a traditional legacy but should be continuously refined through educational psychology and neuroscience research (Zakiah, 2022). Its strategic contribution lies in shaping an integrated and contextually grounded early childhood

curriculum informed by local research and educational relevance.

Picture 3.

The Impact of the Tilawati Method on the Cognitive, Affective, and Motor Development of Early Childhood Learns in a Neuroeducational Context

<p>COGNITIVE, AFFECTIVE, MOTOR DEVELOPMENT</p> <ul style="list-style-type: none"> • Cognitive: Trains memory and strengthens phonetic and visual discrimination through systematico • Affective: Emotional engagement during recitation fosters love for Qur'an, spiritual attachment and intrinsic motivation • Motor: Pointing, hand movement imitation and focused listing integrate visual-auditory and kinesthetic coordination 	<p>NEUROEDUCATIONAL APPROACH</p> <ul style="list-style-type: none"> • Repetitive tartil stimulates theta and alpha brainwaves, aiding cognitive absorption • Reduces cortisol and increases dopamine, strengthen memory and motivation • Regular participation leads to emotional stability, cooperative behavior, and improved focus <p>CONTRIBUTION TO EDUCATION</p> <ul style="list-style-type: none"> • Practical implementation enhances Qur'anic learning and personality development • Can be advanced scientifically while learning its spiritual essence • Tilawati informs research-based early education design
<p>INTEGRATIVE MEDIUM</p> <ul style="list-style-type: none"> • Tilawati encompasses spiritual, pedagogical, and neurological dimensions • Empathic teacher-child relationships repetition create a secure stimulating environment 	

The Tilawati method has demonstrated a profound impact on early childhood development when analyzed through a neuroeducational lens. Cognitively, systematic repetition in reciting Qur'anic verses enhances short and long term memory retention. It also improves phonetic and visual discrimination, foundational for language acquisition. Affective development is stimulated as emotional engagement fosters love for the Qur'an and strengthens spiritual attachment. Intrinsic motivation to learn is heightened through the ritualized and

rhythmic aspects of Tilawati. Motor development is equally supported through activities that integrate visual, auditory, and kinesthetic coordination. Children imitate hand gestures, point at letters, and engage in focused listening, activating multiple sensory pathways. Neuroeducational research shows that rhythmic *tartil* triggers theta and alpha brainwaves, enhancing cognitive receptivity. Additionally, cortisol levels are reduced while dopamine levels increase, supporting memory consolidation and emotional regulation. Regular participation correlates with greater emotional stability and behavioral cooperation in classroom settings. Tilawati thus acts as an integrative medium that connects spiritual, pedagogical, and neurological domains. This multifaceted approach aligns with 21st-century educational goals and contributes significantly to curriculum innovation in Islamic early childhood education.

D. Conclusion

Based on the findings and analysis, it can be concluded that the implementation of the Tilawati method at PAUD Al-Anwar in Sumber Cirebon

is not only effective in enhancing early childhood Qur'anic literacy but also yields significant developmental outcomes across cognitive, affective, and motor domains. The integration of psychopedagogical strategies with neuroeducational principles positions Tilawati as a holistic pedagogical model capable of fostering essential character traits such as discipline, patience, and self confidence, while simultaneously stimulating brain functions related to memory, focus, and emotional regulation. Far from being a mere technical method of recitation, Tilawati serves as a dynamic platform for nurturing spiritual consciousness and supporting neurological development in young learners. The evidence suggests that Tilawati should be recognized as a multidimensional educational tool, providing a bridge between Islamic values and contemporary scientific approaches to early childhood education. Theoretically, this study contributes to the growing discourse on integrating spiritual pedagogy with neuroscience-informed teaching models. Practically, it offers a validated framework for curriculum design in faith-based early education settings. Given its adaptability

and effectiveness, the Tilawati method holds promise for wider implementation in diverse educational contexts. Future research may explore longitudinal impacts of Tilawati on academic readiness, emotional intelligence, and executive functioning. Comparative studies across different cultural and institutional settings could further enrich our understanding of its applicability. Moreover, interdisciplinary research integrating Islamic education, cognitive neuroscience, and early childhood psychology would be instrumental in advancing this field. Thus, the Tilawati method represents a valuable intersection of tradition and innovation in early childhood education.

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