



Strategic Management of Tahfidz Curriculum for Early Childhood: Comparative Perspectives of Al-Khabisi and Ibn Khaldun

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ABSTRACT

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This study aims to analyze the Qur'an memorization (tahfidz) curriculum for early childhood from the perspectives of Al-Khabisi and Ibn Khaldun and examine its implications for contemporary Islamic educational management. This research employed a qualitative library research design using philosophical and comparative approaches. Data were collected from classical and contemporary literature, including books, journal articles, and educational documents, and analyzed through descriptive qualitative content analysis involving data reduction, presentation, and conclusion drawing. The findings indicate that Al-Khabisi emphasized intensive Qur'an memorization during early childhood as a strategic stage for strengthening memory and shaping Islamic character, while Ibn Khaldun promoted a gradual, psychologically adaptive, and child-centered learning process integrating memorization with understanding. Both scholars agreed that the Qur'an should serve as the primary foundation of early childhood Islamic education and character formation. The study implies that contemporary tahfidz curriculum management should combine structured memorization, discipline, and habituation with developmentally appropriate and humanistic approaches to support children's spiritual, intellectual, emotional, and moral development.

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INTRODUCTION

Early childhood education (PAUD) is an essential phase in shaping children's intelligence, personality, morality, and spirituality because this period represents the golden age of human development. During early childhood, children experience rapid cognitive, emotional, social, and spiritual growth that significantly influences their future character formation (Suryana et al., 2022). Therefore, education at this stage should not merely focus on academic

achievement but also emphasize the cultivation of faith, morals, and religious values from an early age. One educational approach increasingly promoted within Islamic education is the Qur'an memorization (tahfidz) curriculum. This curriculum is considered strategic because memorizing the Qur'an is believed to strengthen children's spiritual awareness, discipline, and Islamic identity. In addition, many Muslim communities perceive tahfidz education as an important effort to preserve Qur'anic values amid moral challenges in modern society. Consequently, the development of an effective and child-friendly tahfidz curriculum has become an important issue in contemporary Islamic educational discourse because it directly influences children's holistic development and future religious character.

Despite its growing popularity, the implementation of the tahfidz curriculum for early childhood also raises several educational and psychological concerns within society. Many Islamic educational institutions prioritize memorization achievement without fully considering children's developmental readiness, emotional conditions, and learning needs. As a result, learning activities often become rigid, repetitive, and highly target-oriented, potentially causing boredom, stress, and decreased motivation among children. This problem emerges because some educational practices still emphasize quantity of memorization rather than meaningful learning experiences and holistic child development. Furthermore, debates continue regarding the appropriateness of intensive Qur'an memorization at an early age, particularly concerning the balance between memorization activities and children's opportunities for play, creativity, and social interaction. The increasing competition among Islamic educational institutions to produce young Qur'an memorizers has also contributed to the implementation of demanding learning systems that may exceed children's psychological capacities. Therefore, it is necessary to develop a tahfidz curriculum model that integrates religious goals with child-centered educational principles and developmentally appropriate learning approaches.

The phenomenon of tahfidz-based early childhood education has expanded significantly across Indonesia, both in formal and non-formal Islamic educational institutions. The establishment of Quran-based Early Childhood Education institutions (PAUDQu), managed by the Ministry of Religious Affairs, demonstrates that Qur'anic education programs for children have become part of national Islamic educational policies (Kartika, 2019). These institutions aim to teach children reading, writing, memorization (tahfidz), and the application of Qur'anic values from an early age. Local data further indicate the rapid growth of tahfidz-oriented institutions in various regions. For example, the number of PAUDQu institutions in Depok City alone has exceeded 110 units, reflecting the increasing public demand for Qur'an-based early childhood education (Yunita, 2021). Furthermore, data from the Ministry of Education's Dapodik system reveal that several tahfidz-oriented PAUD institutions, such as the Yamabi Quran

Memorization Early Childhood Education Center and Al-Muhajirin Quran Memorization Early Childhood Education Center, have been officially registered within the national educational system (Admin Dapodik, 2025). These developments indicate that the tahfidz curriculum has become increasingly institutionalized within contemporary Islamic education.

Previous studies have discussed various aspects of Qur'an memorization programs in Islamic education, particularly concerning memorization methods, character development, and religious habituation among children. Several researchers argue that tahfidz education positively contributes to the development of discipline, concentration, and Islamic character in early childhood learners. Other studies emphasize that children's strong memory capacity during the golden age makes early memorization highly effective for long-term retention of Qur'anic verses (Kartika, 2019). In addition, research related to Islamic educational philosophy has examined the educational thoughts of classical Muslim scholars, including Al-Khabisi and Ibn Khaldun, especially regarding Qur'anic learning and moral education (Sopia & Hulawa, 2025). Al-Khabisi emphasized the importance of intensive Qur'an memorization from an early age because children possess strong memorization abilities and high receptivity toward moral formation (Pemikiran & Islam, 2016). These studies provide important insights into the significance of Qur'anic education for children, particularly in strengthening Islamic identity and religious values within the educational process.

However, previous studies still demonstrate several limitations regarding the integration of classical Islamic educational thought with contemporary tahfidz curriculum management for early childhood education. Most studies discussing Al-Khabisi focus primarily on the importance of early memorization without critically examining its compatibility with modern educational psychology and child-centered pedagogy. Conversely, research on Ibn Khaldun mainly highlights his criticism of rigid memorization methods and his emphasis on gradual learning processes, yet insufficient attention has been given to how his educational philosophy can practically contribute to contemporary tahfidz curriculum design (Pratiwi et al., 2025). Furthermore, prior studies rarely compare Al-Khabisi and Ibn Khaldun systematically to identify complementary perspectives that can support balanced educational models. Existing research also tends to emphasize either memorization achievement or child development separately, rather than integrating both dimensions comprehensively. As a result, there remains a significant research gap concerning how classical Islamic educational thought can be contextualized to address contemporary challenges in implementing developmentally appropriate tahfidz curricula for early childhood education institutions.

This study offers novelty by comparatively analyzing the educational perspectives of Al-Khabisi and Ibn Khaldun in relation to the management of the

tahfidz curriculum for early childhood education. Unlike previous studies that discuss these scholars separately, this research integrates both perspectives to formulate a more balanced and comprehensive curriculum framework. Al-Khabisi's emphasis on early memorization, discipline, and character formation is examined alongside Ibn Khaldun's child-centered, gradual, and psychologically adaptive educational approach. This integration is important because contemporary Islamic educational institutions increasingly require curriculum models capable of balancing religious objectives, memorization achievement, and holistic child development simultaneously. In addition, this study contributes to the field of Islamic educational management by proposing a curriculum model that combines structured memorization practices with meaningful, enjoyable, and developmentally appropriate learning experiences. Therefore, this research is expected to provide both theoretical and practical contributions for improving the quality of tahfidz-based early childhood education while preserving the classical values of Islamic educational thought (Falah, 2014).

Based on these considerations, this study investigates how the Qur'an memorization curriculum for early childhood can be understood through the educational perspectives of Al-Khabisi and Ibn Khaldun and how these perspectives remain relevant for contemporary Islamic educational management. This research argues that an effective tahfidz curriculum should not merely prioritize memorization outcomes but should also consider children's psychological readiness, emotional development, and meaningful learning experiences. Al-Khabisi's perspective highlights the importance of early habituation and Qur'anic character formation, while Ibn Khaldun emphasizes gradual learning, understanding, and child-friendly educational methods. The integration of these perspectives is expected to provide a strong theoretical foundation for designing balanced tahfidz curricula that support children's spiritual, intellectual, emotional, and moral development simultaneously. Furthermore, this study contributes to contemporary Islamic educational discourse by offering an alternative curriculum framework that integrates classical Islamic values with modern pedagogical principles, thereby addressing current educational challenges faced by tahfidz-based early childhood education institutions.

RESEARCH METHODS

This study employed a qualitative research design using a library research approach because the primary data analyzed were derived from classical and contemporary literature related to the Qur'an memorization (tahfidz) curriculum for early childhood education. Library research was selected as the most appropriate method because this study focused on examining concepts, educational philosophies, and scholarly perspectives concerning the thoughts of

Al-Khabisi and Ibn Khaldun regarding Qur'anic education. Through this approach, the researchers were able to explore theoretical foundations, educational values, and curriculum concepts systematically without conducting direct field observations. Furthermore, qualitative library research allows researchers to interpret educational ideas comprehensively and contextually by analyzing relevant written sources. This design was considered suitable because the research aimed to understand and synthesize the educational perspectives of the two figures in relation to contemporary Islamic educational management and early childhood education practices (Manggala & Sauri, 2024).

The location of this research was not limited to a specific geographical area because this study was conducted through literature exploration and document analysis. The research setting was centered on various academic and educational sources discussing the tahfidz curriculum, Islamic educational philosophy, and early childhood education, particularly those related to the thoughts of Al-Khabisi and Ibn Khaldun. The selection of library-based research sources was motivated by the need to obtain comprehensive theoretical references from both classical Islamic scholarship and contemporary educational studies. The researchers utilized books, scientific journal articles, theses, conference proceedings, and official educational documents relevant to Qur'anic education and curriculum development. In addition, classical works such as Ibn Khaldun's **Muqaddimah** and writings associated with Al-Khabisi's educational thought became important primary references in this study. The use of diverse literature sources enabled researchers to compare and contextualize classical Islamic educational concepts within contemporary early childhood educational practices systematically and critically.

The data collection technique in this study was conducted through documentation and literature review methods. Researchers collected data by identifying, selecting, reading, and reviewing various relevant written sources related to the tahfidz curriculum, Islamic educational thought, and early childhood education. The collected data consisted of primary sources, including classical educational works of Al-Khabisi and Ibn Khaldun, as well as secondary sources such as books, accredited journal articles, educational reports, and scientific publications discussing Qur'anic memorization programs and curriculum management. After the data were collected, the researchers categorized the information based on specific themes, including curriculum objectives, teaching methods, child development approaches, memorization techniques, and curriculum implications for contemporary Islamic education (Waruwu et al., 2023). Furthermore, the study employed philosophical and comparative approaches to analyze the educational perspectives of both figures. The philosophical approach was used to interpret their educational concepts

deeply, while the comparative approach was applied to identify similarities, differences, and complementary aspects between the two educational perspectives.

Data analysis in this study employed descriptive qualitative analysis using content analysis techniques to interpret and synthesize the collected information systematically. The analysis process was conducted through several stages, namely data condensation, data display, and data verification (Assarroudi, 2018). In the first stage, data condensation was carried out by selecting, simplifying, and focusing the collected information according to the research objectives and themes related to the tahfidz curriculum for early childhood education. Subsequently, the organized data were presented through descriptive explanations and thematic categorizations to facilitate interpretation and comparison between the educational perspectives of Al-Khabisi and Ibn Khaldun. The data display stage enabled researchers to identify patterns, relationships, and conceptual differences regarding memorization methods, educational objectives, and child development approaches. Finally, data verification was conducted by reviewing and interpreting the findings critically to formulate valid conclusions and theoretical syntheses. Through this analytical process, the researchers were able to produce a comprehensive understanding of the relevance of classical Islamic educational thought to contemporary tahfidz curriculum management in early childhood education institutions.

RESULTS AND DISCUSSION

Basic Concepts of the Al-Quran Memorization Learning Curriculum

The Qur'an is the primary foundation of Islamic education and serves as the main source of values, guidance, and moral principles for Muslims. Therefore, introducing the Qur'an from early childhood is considered essential in shaping children's religious identity and spiritual character. The Qur'an memorization curriculum is not merely designed to encourage children to memorize verses mechanically, but also to cultivate a deep emotional attachment to the Qur'an and its values. In Islamic educational discourse, memorization is regarded as an important instrument for strengthening children's faith, discipline, and moral awareness (Juita et al., 2025). Through continuous interaction with the Qur'an, children are expected to internalize Islamic teachings in their daily behavior and social interactions. Consequently, the tahfidz curriculum should be designed systematically, sustainably, and developmentally appropriate so that memorization activities become meaningful learning experiences rather than burdensome educational demands. In this context, the Qur'an is positioned not only as learning material but also as the center of educational orientation and character formation within Islamic education.

Conceptually, the tahfidz curriculum consists of several important components, including educational objectives, learning materials, teaching methods, and evaluation systems (Anandari & Tsani, 2023). The primary objective of the curriculum is not only to improve memorization abilities but also to develop Qur'anic character and religious habits among children. Therefore, the learning materials selected must correspond to children's developmental stages, both in terms of verse length and level of complexity. In practice, short surahs and simple verses are generally prioritized for early childhood learners because they are easier to memorize and more suitable for children's cognitive capacities. In addition, learning methods play a central role in the success of the tahfidz curriculum. Methods such as talaqqi (direct recitation with the teacher), tiktirar (repetition), and muroja'ah (memorization review) are widely used because they strengthen memory retention and facilitate consistent learning habits. These methods also reflect the traditional Islamic educational approach, where repetition and direct interaction with teachers are considered essential elements in Qur'anic learning.

The implementation of the tahfidz curriculum must also consider children's psychological and developmental characteristics because early childhood learners differ significantly from adolescents and adults in terms of cognitive and emotional maturity. Children at this stage tend to learn more effectively through enjoyable, interactive, and meaningful activities rather than through rigid instructional methods. Therefore, the learning process should be designed in a fun, motivating, and non-coercive manner to ensure that children develop positive attitudes toward the Qur'an (Nurhasanah et al., 2026). Educational activities such as storytelling, singing, games, and visual learning media can help maintain children's interest and enthusiasm during memorization sessions. If the memorization process is conducted through excessive pressure or unrealistic targets, children may experience stress, boredom, and declining motivation. Consequently, flexibility and adaptability become important principles in designing the tahfidz curriculum. The curriculum should provide opportunities for children to learn gradually according to their individual abilities, interests, and emotional readiness while maintaining a supportive and nurturing educational environment.

Another crucial aspect in implementing the tahfidz curriculum is the role of teachers as educators, facilitators, and role models for children. Teachers are not only responsible for teaching memorization techniques but also for creating a conducive learning atmosphere that supports children's emotional and spiritual development. A teacher's ability to motivate children, understand their individual characteristics, and establish positive interactions significantly influences the success of the learning process. Therefore, teacher competency

becomes an integral component of the tahfidz curriculum system because effective memorization learning requires pedagogical, emotional, and spiritual competence simultaneously. Teachers who demonstrate patience, empathy, and consistency are more likely to foster children's enthusiasm and attachment to the Qur'an. Furthermore, the teacher's role in modeling Qur'anic values through daily behavior is equally important because children at an early age tend to imitate the attitudes and behaviors of adults around them. Consequently, professional development for tahfidz teachers should include not only memorization skills but also child psychology and developmentally appropriate teaching strategies.

Evaluation also constitutes a fundamental element within the tahfidz curriculum because it allows educators to assess children's learning progress comprehensively. Evaluation in tahfidz learning should not focus solely on the quantity of memorization achieved by students but also on the quality of recitation, consistency of practice, and development of children's attitudes toward the Qur'an (Andriana, 2025). In this context, evaluation serves as a tool to monitor children's emotional readiness, learning motivation, and participation in memorization activities. Continuous and humanistic evaluation approaches are highly important because they prevent children from perceiving memorization as a stressful obligation. Instead of emphasizing competition or punishment, educators should prioritize encouragement, appreciation, and constructive feedback during the evaluation process. Furthermore, evaluation should involve collaboration between teachers and parents to ensure continuity of learning at home and school. Through comprehensive evaluation systems, educators can identify children's strengths and challenges more effectively while adapting learning strategies according to individual developmental needs.

The effectiveness of the tahfidz curriculum is also strongly influenced by the relationship between family, school, and community. Memorization activities conducted exclusively within formal educational institutions may not produce optimal outcomes without consistent family support (Lukianto et al., 2025). Parents play a central role in strengthening children's memorization habits through regular muroja'ah activities at home and by creating a positive religious environment that encourages children's interaction with the Qur'an. Family involvement also contributes to children's emotional stability and motivation because children tend to imitate the attitudes and habits demonstrated by their parents. Furthermore, collaboration between schools and communities can reinforce the social and spiritual dimensions of Qur'anic education through collective religious activities and supportive learning environments. Therefore, the tahfidz curriculum should be viewed as a collaborative educational process involving multiple educational stakeholders rather than as an isolated

institutional program. Strong synergy between family, school, and society will contribute to the sustainability and effectiveness of children's memorization development over the long term.

In the contemporary educational context, the tahfidz curriculum must also adapt to technological developments and modern educational innovations. Digital learning applications, interactive audiovisual media, and online memorization platforms can support children's interest and motivation in learning the Qur'an. Technology can facilitate repetitive learning processes, provide pronunciation guidance, and offer engaging educational content suitable for children's developmental characteristics. However, the integration of technology within tahfidz learning must be managed carefully to ensure that it does not replace the essential role of direct teacher-student interaction in Islamic education. Personal interaction remains important because memorization learning involves emotional bonding, spiritual guidance, and character formation that cannot be fully replaced by technological tools. Therefore, the use of educational technology should function as a complementary instrument rather than as a substitute for human interaction in learning. By combining innovative educational strategies with traditional Islamic learning principles, the tahfidz curriculum can remain relevant, adaptive, and effective in addressing the challenges of contemporary Islamic education.

The Concept of Early Childhood from Various Perspectives

Early childhood is recognized as one of the most critical stages of human development because it significantly determines an individual's future intellectual, emotional, social, and spiritual capacities. This period generally covers the ages between zero and six years, during which children experience rapid growth and possess high sensitivity toward environmental stimulation (Meriem et al., 2020). Educational experts often refer to this stage as the "golden age" because children's brains develop rapidly, allowing them to absorb information, values, habits, and experiences effectively. Consequently, appropriate educational stimulation during this period is essential to maximize children's developmental potential. Inadequate stimulation, conversely, may hinder children's cognitive and emotional growth, affecting their future educational achievements and social adaptation. Therefore, early childhood education should not merely prioritize academic instruction but also focus on emotional security, moral development, creativity, and social interaction. From this perspective, early childhood education becomes a holistic process aimed at supporting children's comprehensive development in preparation for future life challenges.

From the perspective of developmental psychology, Jean Piaget explained that early childhood learners generally occupy the sensorimotor and preoperational stages of cognitive development. At these stages, children understand the world primarily through direct experience, observation, and symbolic interaction rather than abstract reasoning (Pakpahan et al., 2022). Consequently, educational activities for early childhood should emphasize concrete, visual, and contextual learning experiences that align with children's cognitive capacities. Children tend to learn effectively through play, repetition, imitation, and sensory exploration because these methods correspond to their developmental needs. In the context of Qur'anic memorization, this perspective suggests that memorization activities should be conducted through engaging and enjoyable approaches rather than through rigid instructional systems. Interactive storytelling, songs, movement, and visual learning aids can facilitate children's understanding and memorization processes more effectively. Thus, Piaget's theory highlights the importance of adapting educational methods to children's cognitive development to ensure that learning remains meaningful, developmentally appropriate, and emotionally supportive.

Lev Vygotsky emphasized the sociocultural dimensions of child development by introducing the concept of the Zone of Proximal Development (ZPD), which refers to the distance between a child's independent abilities and the potential abilities achievable through guidance from adults or peers (Yusof, 2021). According to this perspective, children develop optimally when they receive appropriate support, encouragement, and interaction from their social environment. Therefore, parents, teachers, and peers play important roles in facilitating children's learning processes and developmental progress. In the context of early childhood tahfidz education, Vygotsky's theory indicates that memorization learning should involve active guidance, emotional support, and collaborative interaction rather than isolated individual practice. Teachers should provide scaffolding strategies, such as repetition assistance, pronunciation correction, and motivational encouragement, to help children achieve memorization targets gradually. Furthermore, positive social interaction within learning environments contributes significantly to children's emotional security and learning motivation. Consequently, educational institutions should create supportive, communicative, and collaborative learning cultures that encourage children to develop confidence and enthusiasm in Qur'anic learning activities.

From the perspective of Islamic education, early childhood is viewed as a stage in which children are born in a state of fitrah or natural purity. This concept aligns with the educational thought of Al-Ghazali, who compared children to blank slates ready to receive educational influences and moral formation (Fauzi,

2025). Therefore, Islamic education emphasizes the importance of introducing religious values, moral habits, and worship practices from an early age to strengthen children's spiritual identity and character formation. In this context, educational methods should prioritize compassion, role modeling, habituation, and gentle guidance because children are highly sensitive to emotional experiences and environmental influences. Qur'anic memorization is considered an important instrument for instilling Islamic values because frequent interaction with the Qur'an contributes to children's moral awareness and spiritual attachment. However, Islamic educational thought also emphasizes that learning should not involve coercion or excessive pressure because such approaches may negatively affect children's emotional well-being. Therefore, Islamic educational principles advocate balanced learning systems that combine discipline with compassion and memorization with meaningful spiritual experience.

Neuroscience perspectives further reinforce the importance of early childhood education by explaining that this period involves rapid brain development and neural connection formation. During early childhood, the brain develops intensively in response to environmental stimulation, learning experiences, and social interaction (Melzer et al., 2023). Positive educational experiences, emotional security, and stimulating learning environments significantly influence children's cognitive flexibility, emotional regulation, and future learning capacities. Conversely, negative experiences, stress, and excessive educational pressure may disrupt optimal brain development and reduce children's learning motivation. Therefore, neuroscience emphasizes the importance of enjoyable, interactive, and emotionally supportive educational environments for young learners. In relation to tahfidz education, this perspective suggests that memorization activities should be integrated with play-based learning, positive reinforcement, and emotional engagement to maximize children's cognitive and spiritual development simultaneously. By providing balanced stimulation through educational play, social interaction, and meaningful learning experiences, educators can support children's long-term intellectual and emotional growth effectively.

From the perspective of Indonesia's national education policy, Early Childhood Education (PAUD) emphasizes a holistic and integrative educational approach encompassing cognitive, emotional, social, physical, and spiritual development. National educational policies recognize that early childhood education should support not only academic readiness but also character formation, creativity, independence, and children's overall well-being (Ferdian et al., 2025). Therefore, PAUD programs integrate educational activities with health, nutrition, protection, and family involvement initiatives to ensure children's comprehensive development. This holistic perspective aligns with

contemporary educational theories emphasizing the interconnectedness of various developmental dimensions. Consequently, Qur'an memorization programs implemented within PAUD institutions should also adopt child-centered and developmentally appropriate approaches that prioritize children's happiness, emotional comfort, and active participation. Memorization learning should function as part of children's holistic educational experiences rather than as isolated academic targets. By integrating Islamic educational values with national educational principles, tahfidz programs can contribute positively to children's balanced development and educational readiness.

Humanistic educational theories also provide important insights into understanding early childhood development. Abraham Maslow emphasized that children possess hierarchical needs, including physiological security, emotional attachment, self-esteem, and self-actualization, all of which must be fulfilled to support optimal development (Ahdiani & Maulana, 2023). Therefore, educational environments should create feelings of safety, appreciation, affection, and emotional comfort for children. Carl Rogers further emphasized child-centered education, arguing that children learn most effectively when they are respected, listened to, and given opportunities to express themselves freely (Patrick et al., 2025). These humanistic perspectives suggest that educational processes should avoid authoritarian and coercive practices that may suppress children's creativity and emotional well-being. In the context of tahfidz education, this means that memorization activities should encourage intrinsic motivation, positive emotional experiences, and personal engagement with the Qur'an. Consequently, educators should prioritize empathy, communication, and emotional support while respecting each child's unique learning pace and developmental characteristics within the educational process.

CONCLUSION

This study concludes that the Qur'an memorization (tahfidz) curriculum for early childhood, viewed from the perspectives of Al-Khabisi and Ibn Khaldun, demonstrates the importance of integrating memorization, character formation, and psychological development within Islamic education. The most significant finding of this research is that effective tahfidz education should not merely emphasize memorization achievement but must also prioritize children's emotional readiness, learning comfort, and holistic development. Al-Khabisi emphasized the importance of discipline, habituation, and intensive memorization from an early age as a foundation for strengthening children's Islamic identity and moral character. Meanwhile, Ibn Khaldun highlighted the importance of gradual, humanistic, and child-centered learning processes that consider children's psychological conditions and developmental stages. The

integration of these two perspectives provides an important lesson that Qur'anic education for early childhood should balance cognitive, emotional, spiritual, and moral dimensions simultaneously. Therefore, the ideal tahfidz curriculum is one that combines structured memorization practices with compassionate, adaptive, and developmentally appropriate educational approaches to create meaningful and sustainable learning experiences for children.

This study contributes academically by enriching the discourse of Islamic educational management, particularly regarding the development of a holistic tahfidz curriculum model for early childhood education based on classical Islamic educational thought. The strength of this research lies in its comparative and integrative analysis of Al-Khabisi's and Ibn Khaldun's perspectives, which are rarely discussed simultaneously in previous studies. Through this approach, the study offers a conceptual framework that connects classical Islamic educational values with contemporary child-centered educational principles. Nevertheless, this research is limited because it relies primarily on library research and theoretical analysis without direct field observation of tahfidz curriculum implementation in educational institutions. As a result, the findings remain conceptual and have not been empirically tested within specific educational settings. Therefore, future research is recommended to conduct empirical studies involving observations, interviews, or case studies in tahfidz-based early childhood institutions to examine the practical effectiveness of integrating memorization-oriented and psychological-humanistic approaches. Further studies may also explore curriculum management strategies, teacher competencies, parental involvement, and the use of educational technology in supporting contemporary tahfidz learning for early childhood education.

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