

The Importance of Learning *Hijaiyah* Letters in Children

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Article History: Received on 2 May 2023, Revised on 25 May 2023

Published on 1 June 2023

Abstract: Further investigation of language climate work in finding out how to read *hijaiyah* as a second language in (PAUD) is the heart of this paper. The depiction is centered mainly on Raudlatul Atfal (RA) students and the like in the 4-6 years age range. *Hijaiyah* learning for teenagers remains focused on children and the RA learning climate is very broad and multi-reasoning. besides the original language (Indonesia) can also be used to learn Arabic.

Keywords: early childhood education, *hijaiyah* letters

INTRODUCTION

Presentation of *hijaiyah* letters is an important key to being able to read the Al-Qur'an and Hadith. This letter, for a Muslim, is an essential requirement in understanding the two basic principles of his life. *Hijaiyah* or often also called the Arabic letters there are 29 letters. This letter is then important for Arabic which is the main language in the Quran and Hadith.

For Indonesian Muslims, the commitment to *hijaiyyah* is the same as any other. In fact, control over it in Indonesia should actually be spread evenly. Supriadi and Rahmat (2002) saw a phenomenal increase in the mastery of reading the Koran since the late 1980s after redesigning the Iqra strategy for Koran educators which gave birth to Al-Qur'an Kindergartens (TKA) and Al-Qur'an School Park (TPA). Assuming previously that the number of junior high school students who were good at reading the Qur'an was only around 10%, with the Iqra method approach the number of students who were good at reading the Qur'an could increase to around 30%. Until the mid-2000s, the number of junior high school students who were good at reading the Koran was still small, around 30%. People who are good at reading the Qur'an are people who have attended TKA and TPA schools. Meanwhile, students who have never entered TKA and TPA until they graduate from junior high school, even as students are always unable to read the Koran.

Apart from numbers, Supriadi & Rahmat (2002) explanations also indicated that learning to read the Qur'an needs to start from kindergarten or from the beginning until TKA. This ability cannot be separated from the ability to understand *hijaiyah* from the start. Another assertion must also be closed, that these letters are a special problem because they are in stark contrast to Indonesian, which started from Latin letters as a

common language. Challenges due to contrast are also experienced when children master accents and lingo according to the local language which is commonly used in daily correspondence with people in their surroundings. Chaer & Agustina (2004) even revealed that the main language of most young Indonesians is their local language.

Taking advantage of the increasing dominance of public and territorial dialects in Indonesia, the production of a conducive climate is a choice in learning Arabic as a second or unknown dialect. Putri (2013) revealed that a child's ability to speak is obtained from the climate in which he is in through imitation and grows normally. Putri also confirmed another hypothesis she found, climate affects language security. There is a marked difference in language ability between people who are in a momentary language climate compared to people who are not, even though they are experts in the sentence structure of that language (Putri, 2013).

Hijaiyah learning decisions for teenagers must be carefully considered by teachers. Children can simultaneously discover directly the Quran and Hadith according to formative angles. Through climate, *hijaiyyah* learning improvement arrangements can be treated regularly, carried out slowly, repeatedly, and reliably, to complete the assessment with adequate time and strength. Thus, learning has the power of progress and advantages for children in understanding the Koran and hadith in their local language and understanding the main pictures in Arabic correspondence.

Therefore, further investigation of the role of climate in finding out how to read *hijaiyah* as a second/unrecognized dialect in youth training (PAUD) is needed. The first part of the explanation contains an overview of the importance of Arabic as an advanced language. The next section contains an overview of the task of learning Arabic as an advanced language. The attached description relates to learning to read *hijaiyah* as part of youth development, especially for students of Raudlatul Athfal (RA) and the like in the age range of 4-6 years. The hidden notion that youth learning is always focused on children and the instructive climate of RA is very broad and multi-reasoned. In addition to the main language (Indonesia), it can also be used to learn Arabic.

METHODS

This study is related to the learning of *hijaiyah* letters among children. This study was traced by library research. The researcher collects references related to the research theme, examines the various references obtained, and then analyzes the references according to the needs of this research study (Bakker, A., & Zubair, 1990).

RESULTS AND DISCUSSIONS

Kindergarten education as one of the characteristics of PAUD is seen from the age range of child development. The training is divided into two groups considering the sufficient age, specifically the formal school for children aged 4-5 years is the kindergarten group, sometimes children aged 5-6 years are remembered for the TK group B., direction, care and arrangement of learning exercises to foster children's capacities and abilities. Its administration relies on establishing the basis for actual development and improvement (coordination of fine and gross machines), insight

(power of thought, innovation, capacity to understand anyone at a deep level and otherworldly knowledge), social affinity with home (mentality and behavior and religion), language and correspondence. In line with that, PAUD runs according to the uniqueness and development of youth development according to the stages of development and progress that adolescents go through.

The motivation behind kindergarten is to provide a sense of experience and an extraordinary open door for the physical and spiritual development and improvement of children with the aim of making them better prepared to enter formal education. In addition, schools also provide arrangements and progress for the development of all potential and imagination of children in accordance with the quality of their development so that they can adapt to their current situation.

As far as advances in language skills, kindergarten age is better than anyone would expect. Children have extraordinary educational qualities, because they are very courageous, want to be involved in the activities of those around them, and must be able to accept responsibility from others. Socially, children are free, developing capacities and wanting to help others. Children's social capacity is supported by children's language progress. Young people have a tremendous limit when it comes to learning words and love testing learning new words. In addition, children do not like to talk.

Service of Public Training outlines language learning for youth including assistance: 1) Listening and Speaking, which consists of: a) Listen with enthusiasm and answer correctly; b) Speak without hesitation; c) Use language to obtain data and for successful correspondence and social relations with other people; c) Appreciate books, stories and rhythm; and d) Growing good awareness. 2) Early examination which includes auditive (hearing) and visual (perception) components so that youth can: a) Form an understanding of how to behave; b) Growing some basic abilities and understanding abilities; c) Growing letter awareness.

Learning hijaiyah letters then, at that time, explicitly planned to build awareness of the letters that are useful in reading the Koran and hadith. In the third cycle, kindergarten-age children can understand and utilize the three components of language, phonemes (letter pointers), semantics (word implications), and syntax (word or sentence rules) together. Young people who are already interested in reading the material begin to review the state of the letters and their original state. Children begin to understand the signs that exist on objects in their current state.

Given these developments, the learning of *hijaiyah* for children matured by *Raudlatul Atfhal* must be based on the standard needs and interests of the children (Nugroho, 2015; Suyadi & Ulfa, 2013):

1. Learning is done based on the child's development

The rate of increase in youth changes both in relatively young age and in the individual needs of the child. attributes, qualities or individual attributes of a child can be brought from birth or an attribute obtained from the influence of the climate around the child. This shows that children have extraordinary qualities that will affect the way children learn. So, a teacher must really understand students, focusing on individual differences is important. Therefore, Susanto (2011) recommends that developing experiences must be salient for children to take advantage of them. The next rule is that the materials used are adapted to youth. The third standard is to stay away from bullying children. In addition, the fourth is that it is natural for children to be dynamic, not latent in acquiring.

2. Oriented to the needs of children (Children Oriented)

Learning exercises should focus on the needs of children through instructive efforts to achieve an ideal alternation of physical and mental events. AUD requires instructive efforts to upgrade all parts of improvement, both physical and mental, especially science, language, machine, and social-proximity.

3. Learning through play activities.

Play is the main learning act in the formative period. When playing, children are at the easiest stage to get information because children participate in their activities. As long as the child really enjoys playing practice, the child will really want to digest the data and learn from the exercises he does. Playing is also a functioning, imaginative, creative, interesting, and fun growth and development experience to arouse children's interest and spur children to think basically and discover new things. The implementation of learning must be carried out fairly, considering that children are subjects in educational experiences. This movement is carried out regularly with the aim that children can continue their lives from now on.

Another important standard is a helpful learning climate. For this reason, coaching from an early age requires ecological prints that empower the development of young people's imagination in reading hijaiyah. An instructive climate must provide a learning climate rich in creative reproduction, such as sights, sounds, surfaces, shapes, objects, and other dynamic things. Consequently, PAUD educators must provide an inventive, different, and innovative climate (Susanto, 2011).

In the right learning climate at the homeroom teacher, Putri, (2013) reveals several things that educators can take advantage of. For learning hijaiyyah letters for young children, among others: 1) Educators are only as inspiration and facilitators, and people who talk a lot about the work involved in conveying are students); 2) Shifting material by increasing legitimate material by focusing on weight standards, ease of use, and interest; 3) Expand the semantic experience through assignments and performances of each related material; 4) Try not to use the main language except under certain conditions; and 5) Utilize shifting strategies and methods that don't struggle with set approaches.

For casual settings, Susanto (2011) offers several systems. Since then, for hijaiyah learning, the basic system has been to set several supporting conditions, namely: 1) A conducive mental climate, to be precise by giving explanations of Arabic work. Like Arabic as the language of Islam, the language of science, the language of global correspondence (official in the United States), and as a language that frames Indonesian, and understand the advantages of having the choice to communicate in Arabic both in friendly relations with the world of work, and showing the language Arabic shows great so that it is interesting, fun, simple and valuable; 2) The climate of speech (in Arabic) for daily cooperation is gradual, this is obtained by applying several procedures, for example developing the use of direct Arabic articulation in daily communication in the school environment; 3) View/Read atmosphere, for example through Islamic boarding schools, straightforward statements in Arabic, *mufaradat* arrangements, and can also be in the form of banners containing useful news or *mahfuzat*; and 4) Listening Climate, this can be done by delivering spoken statements in Arabic, paying attention to tapes of Arabic songs, or using short phrases to mark in one line.

CONCLUSION

Hijaiyyah learning at RA and equivalent requires shared responsibility and integration of every learning climate, starting from school, network and family. This has an impact on creating an Arabic language climate that is very durable and suitable for children. So open doors are a broad and extreme focus in the right social setting and providing comfort to children, without feeling any holes. This was also emphasized by the Department of Education and Culture of the Republic of Indonesia when describing the implementation of Koran-based PAUD. PAUD is expected not to replace the Al-Qur'an school program that has been standardized in today's society, but rather to fortify and complement it with the substance of PAUD. The goal is to improve children's development at their brilliant age and ensure that children learn through games that are adapted to each child's developmental stages and abilities without intimidation.

ACKNOWLEDGEMENT

Thank you to the Rector of Universitas Ma'arif Lampung (UMALA), Indonesia, and friends who have supported us in conducting this research.

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