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## Trends of “Tahfidz House” Program in Early Childhood Education

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**ABSTRACT:** The enthusiasm in the Tahfidz House (TH) education program especially for children shows an increasing trend in Padang, a modeling city in developing Islāmic character for children. The purpose of this study was to investigate the Tahfidz House program trends development in early childhood in Padang. This study uses qualitative methods with data collection tools, namely interviews, direct observation, and document analysis. The results showed that: First, the Tahfidz House program attracted public interest because it offered dimensions of character formation such as increasing Intelligence Quotient, Emotional Quotient, and Spiritual Quotient. Second, there is a theological reason in the landscape of local people to think that the Qur'an offers a blessing concept in our lives. Third, Tahfidz House existences as non-formal education has two dominant affiliations, namely pure education and based on market interests or capitalization.

**Keywords:** Early Childhood Education, Tahfidz House Program, Market Interest

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## 1 INTRODUCTION

Education in Indonesia use dual systems, modern or conventional and traditional such as pesantren (Islamic boarding school). Pesantren appear to have metamorphosed toward the modern system. This adjustment is in order to continue to adapt the changing (Bashori, 2017). Changes in the contemporary world create a new cultural environment that transforms geopolitical boundaries, lifestyles and new perspectives in the world. This include the outlook on religion and education. This change presupposes the process of transformation and modernization in various lines. After facing the modern era some traditional Islamic School stop to operate. Those traditional institutions are suspended due to the expansion of more secular and modern public school (Kirana, 2017).

The philosophy of education in the Middle East, Indonesia, Brunei and Malaysia is observed to be not too different. The Philosophy of Islamic Education itself is a continuous process of teaching knowledge until the knowledge is felt and absorbed into the mind, behavior and actions towards oneself, humans and the environment, in accordance with the role of humans to become worshippers of God, their leaders and scholars. If previously the flow of tahfiz was quite exclusive and could only be accessed by those in the field of religion specifically, but now memorizing the Koran is more open and inclusive for every student who is interested and this is also offered in every institution with adequate facilities provided for implementation Tahfiz program, both in pre-school, elementary school, secondary school and at the tertiary level in the form of certification, diploma and degree. The Ulf Albab Tahfiz Model (TMUA) curriculum is an example of a combination of the National Curriculum and the Tahfiz Integrated Curriculum (KBT) with the Koran, Encyclopedic and Ijtihadic approaches. Conduction of this curriculum is one of the government's vision to produce 125,000 hafiz in 2050. The flow of tahfiz is not limited to students in the religious field but is more open and inclusive for all. This trend has resulted in high support for the TMUA curriculum from the community (Ambo & Mokhsein, 2019).

The main problem of Islamic educational institutions is relatively related to the management system that affects quality (Tidjani, 2017). Three main factors cause a low Indonesian education quality The focus of the education outcome, central management, and low participation (Indrioko, 2015). This "death" basically has a strong relationship with the reality of the Islamic community itself which tends to be backward in various ways both in the economic, political, and the field of knowledge or education. There are a number of reasons for the fact of the backwardness of Islamic societies (Utama, 2016). One of them is because of the massive Western expansion. Even this expansion is not silent from various reactive responses from among the Islamic community, mainly can be seen from the political, economic and educational reform movement. The movement back to the kaffah Islam by conducting learning and "popularizing" Alquran be one way to restore the image of Islam. If historically, religious education is embedded in pesantren, in the present context the development of schools or religious education is no longer limited to pesantren schools. In the contemporary era, religious education has expanded to various forms of non-formal institutions, one of which is the House of Tahfidz program. And even interestingly, almost every school in Indonesia has its own Tahfidz program (Tadjuddin, M. S., Sani, M. A. M., & Yeyeng, 2016).

Tahfidz House program in early childhood has been becoming a trend in cation, especially in Islamic countries for the past several decades. Parents seem to be ignorant if they do not place their children in early education schools with home programs. Tahfidz House has become a new alternative this century and recorded more than 10.000 unit (The Ministry of Religion, 2018 and PPPA Darul Qur'an ,2017). In Indonesia there are more than 4,500 units recorded with more than 35,000 students. In this decade, the number of Tahfidz House has significantly improved. These tahfidz institutions, on the one hand, show a shift in the quality of the education of the Qur'an in Indonesia, from learning to read the Qur'an (through home study, kindergarten / TPA, TPQ, Early Madrasas, or qira'at pesantren) towards learning the Qur'an based on Tahfidz al-Qur'an. On the other hand, these institutions have been contributing to minimize the number of illiteracy of the Qur'an in Indonesia, there are more 56% of the population of Indonesian Muslims (Basyit, 2019).

This development in its continuation left a paradoxical thing, between the formation of Islamic character, humanism, and the desire to capitalize the education system. The capitalization emphasizes the context of producing knowledge systems by prioritizing market interests and the interests of the agencies that manage the realm of education. The program encourages the formation of the industrialization trend of religious education in early childhood. Departing from this postulation, this study breaks down a number of things which are formulated into three questions. First, why or what is behind the emergence of the trend of the Tahfidz House program is growing more rapidly. Second, what makes the Tahfidz House become popular among the people. Third, whether the program that develops is purely a matter of character building or precisely a demand for market needs. Some of these questions will be answered through several study approaches by considering the sociology and education view.

## 2 THEORITICAL STUDY

### 2.1 *Early Childhood Islamic Education*

Education is a form of transfer of knowledge, values, culture and religious are directed to an attempt to humanize humans. Asserts that education basically has a goal as a liberation process (Al-fadhil, 2016). While Gutek states that the education process is the process of giving the ability to give meaning to individuals and the environments. While Djayakarta argue that education is a process of humanizing people appointment to the stage of *insankamil* (good human) so that it can complete human and cultivate cultural values.

The process of humanizing humans in education is considered as a series of processes in empowering the potency and human quality and beings. Education is also to elevate human life into a higher level of society as Clark reveals that education can be used to help people improve their living conditions to a higher level through their own efforts (Karsidi, 2017). The Early childhood education focuses on laying the foundation for physical growth and development called as motor coordination; intelligence in the form of thinking power, creativity, emotional intelligence, spiritual intelligence; socio emotional (attitudes and behavior and religion); as well as language and communication, according to the uniqueness and stage-stage of development through which early childhood.

Mahjoob, Nejati, Hosseini, dan Bakhshani (2016) examined the effect of listening to the Koran without its musical tone (Tartil) on the mental health of personnel at Zahedan University of Medical Sciences, southeast of Iran. The results showed a significant difference between the test and control groups in their average mental health scores after listening to the Quran ( $P = 0.037$ ). There were no significant gender differences in the test group before and after the intervention was found ( $P = 0.806$ ). These results indicate that listening to the Quran can be recommended by psychologists to improve mental health and achieve greater calm. This is a reference for the founder of Tahfidz House to offer the public the benefits of learning the Koran for young children, children can grow with good mental health.

As well as Ebrahimi, (2011) research that considers the art of the Quran in curing human psychological and spiritual disorders. Because the subject of the Quran and medicine are humans and the purpose of both is the health and well-being of the human body and soul, it is recommended that humans learn how to heal their psychological pain through the Quran. Research investigates the quality and effect of a healthy soul in view of the verses of the Koran. The results found that because human behavioral reactions are signs of a healthy or psychotic soul, those who seek peace in this world and salvation in the afterlife are advised to prevent and cure psychological problems and create a balance in their personalities by using the commands given by the Quran because of the purpose The Quran is maintaining a balance between various instincts.

Lubis and Ismet (2019) research describes the method of memorizing the Koran that is applied by the Tahfidz Center Darul Hufadz in the city of Padang. Supporting factors for memorizing the Koran program are conducive learning spaces, the use of media in memorization activities, and

parental support that helps the process of memorizing children at home. While the inhibiting factors are children who play or feel sleepy in memorizing activities, children who are late or absent from school, and parents are busy, so they do not have time to repeat children's memorization at home. Efforts made in achieving the success of memorization of the Koran program are procurement of muraja'ah books which are evaluated by parents every day, guidance and control of children's memorization while at home, school meetings with parents, parents' obligations to deliver children on time to school and limit the use of TV and gadget in children.

Early childhood education is a coaching effort aimed at children from birth until the age of six carried out through the provision of educational stimuli to help physical and spiritual growth and development so that children have readiness to enter further education (Nurani & Dwi, 2017). The educational conception mentioned above experience paradox when dealing with the world of globalization and education liberalization. The era of globalization threatens the purity of education as the number of schools are improved. Using the analysis of Marx as presented in (George & Goodman, 2012); (Marcuse, 2012), education as the part human live, contains essential role in improving the quality of human quality in terms of achieving their live and social skills. The role of education is also related to economic problems and even becomes a main factor to achieving educational quality. The role of technology in life has become a necessity for every user, including the use of technology in the management of memorizing the Koran. Currently there is even a trend to develop memorization of the Koran through the web system. The results showed that the use of the web in managing memorization of the Koran has provided various facilities for managers and their members. The web is used in a variety of memorization activities of the Koran ranging from announcements of student registration, notification of selection test schedules, announcements of completion test results, distribution of groups memorizing Al-Quran, final memorization tests, and appreciation activities for students who have mastered memorization of the Koran (Priatna, Nurhamzah, Suryana, & Nurdiansah, 2015).

## *2.2 Trend of Tahfidz Learning for Early Childhood*

Current trends show that most parents are interested in ensuring that their children receive tahfiz education and the Koran. However, no matter how good the Tahfiz program is, they are incomplete without linking it to motivation. for this Nik Abdullah and friends explore the motivation behind memorizing the children of the Qur'an and the challenges and obstacles faced by them in fulfilling their duties. These findings suggest that feelings of empathy, parental prayer and advice, continuous repetition, morning practice, intelligent scheduling for memorization, having a partner to memorize, introspection, punishment and other learning materials help in overcoming obstacles in memorizing the Koran (Abdullah, Sabbri, Athirah, & Isa, 2019).

The quality of tahfidz learning in schools is an important factor in shaping students into full human beings with an attitude of optimism, religion, beliefs, noble morals, good morals for everyone. Formation of character through the Koran in the process of learning tahfidz. Educational approach, besides being part of the noble character formation process, is also able to be the main foundation in increasing the degree and dignity of students as children of the nation (Zulfitria, 2017).

Malikah, Hidayatullah, Asrowi, and Anitah (2020) investigate the concept of memorization learning that is applied in the field by various educational institutions, and to develop patterns of memorizing learning that are faster and more enjoyable. The results show that a learning model for memorizing Hadith or the Qur'an needs to be done, which can stimulate the active cooperation of students. Students' assumptions about teacher patience get a fairly high percentage. According to students, 90% of teachers have helped students if they have difficulty with repeating but did not provide easy memorization solutions.

Examples of special curricula for KKQ (Memorizing Al-Quran Skill) or tahfidz have been prepared by ministries with five priority areas namely 1) Ulum al-Quran 2) Tajweed 3) Hafazan verses selected 4) Qiraat Sab'ah and 5) Tarannum al-Quran. The KKQ curriculum is not only a theory but more practical and highly correlated, so that only selected students are eligible to attend this class, there are students who are gifted in the Qur'an, interested, have been able to do the

Khatam of the Koran and can read well. The implementation of KKQ depends on special teachers called KKQ teachers. The KKQ teacher is tasked with encouraging all the knowledge and skills contained in the KKQ curriculum. In this way, KKQ teachers must become educators who are proficient, mastering, astonishing, talented, and ready to train all the knowledge and skills of the Koran in principle and practice well. It is important to ensure that the abilities, talents, and achievements of KKQ students are also extraordinary and meet the KKQ goals that have been described (Latif, Jimaain, & Jasmi, 2020).

Another example of the integrated Islamic elementary school tahfidz program that provides an alternative to dealing with the quality of the tahfidz program by establishing learning tools in accordance with the achievement of tahfidz. For tahfidz Ibtidri Integrated Madrasah Elementary School Khoiru Ummah determines learning tools as guidelines and standards in the implementation of the tahfidz program in the Khoiru Ummah Islamic Integrated Madrasah Elementary School. And the design of learning tools becomes the initial foundation before learning begins. Learning Theory in Behavioristic Views, Learning is a change in behavior as a result of the interaction between stimulus and response. In other words, learning is the change experienced by students in terms of their ability to behave in new ways as a result of the interaction between stimulus and response. Interpreting design is a problem-solving process. The purpose of design is to achieve the best solution in solving problems by utilizing some of the available information. Thus, design arises as a human need to solve problems. Through design, people are accustomed to taking systematic steps to solve the problem at hand (Pramono & Sofyan, 2019).

### 2.3 *Market Interests in Early Tahfidz education*

Commercialization of education has means trading of education. The commercialization of education is a state of education that adheres to industrial society and market tastes (Rustiawan, 2015). The commercialization of education has transformed educational institutions based on economic efficiency into companies that provide elite community and work coolies. As a result, many educational institutions have adopted the economic paradigm of education. Many educational institutions ultimately fail to imply that the learning process is one of the main pillars in the humanization of human life (Rifki, 2017), (Pieterse, 2019) defines globalization from a different perspective. He said that globalization is a social process, where geographical boundaries are not important to the socio-cultural conditions, which ultimately incarnate into one's consciousness. This definition is almost the same as what was intended by (Hambali, 2017). Globalization is the interdependence of one nation with another nation, among human through trade, travel, tourism, culture, information, and extensive interaction so that national boundaries become increasingly narrow.

Globalization can also be defined as a process of growth and development of economic activities across national and regional boundaries. The indicators are the movement of goods, information, services, capital and labor through trade and investment. (Faturrahman, 2019) sees several definitions that are meant by globalization, including the following: a) Internationalization. Globalization is defined as an increase of international relations activities. Although each country still maintains its identity dependent on one another. b) Liberalization. Globalization is also interpreted as decreasing the boundaries of a country. For example, the issue of export / import prices, foreign exchange and migration. c) Universality. The wider spread of material and immaterial throughout the world is also means a globalization. An experience in one place can occurs in other places. d) Westernization. Westernization is a form of universality, in which the wider spread of culture and way of thinking that has a global effect.

One example of Islamic education institutions in Indonesia is Daarut Tauhid Bandung Boarding School is the first and oldest mixed education system in Indonesia. Many Islamic educational institutions in Indonesia today are promoting and developing the Tahfidz Alquran program, one of which is the Daarut Tawhid Islamic boarding school starting the Tahfidz Qur'an Program in 2015. The Daarut Tauhid Pesantren is inseparable from the role of the Ustadz Aa Gym which was pioneered together with teaching and entrepreneurship activities. together KMIW (Islamic Student Association) in 1987, then formed the Daarut Tauhid foundation on September 4, 1990. In 1993 the Daarut Tauhid Islamic Boarding School grew by building a mosque assisted by the local

community. Buildings in this region merged in boarding school community environment, anyone can enter the Daarut Tauhid boarding school environment, including learning in it. In addition to assimilation with the surrounding community, it allows the formation of shared spaces in the boarding school environment and the learning process can also occur outside the classroom or in the learning environment by utilizing the various learning resources available. The enthusiasm of the people in the Tahfidz program has developed this boarding school into a program that is in demand from all over the country (Firmansyah, Ismail, Utaberta, Yuli, & Shaari, 2020).

### 3 METHODS

This study used a qualitative method with a descriptive-analytical approach. This approach is intended as a way to analyze analytically about social phenomena. Descriptive research is intended as an effort to explore and clarify something about a phenomenon or social reality in this case related to the Tahfidz House trend which is growing more rapidly in recent decades. The approach of qualitative research is interpreted as a process of research and understanding based on the methodology of investigating a social phenomenon. (Moleong, 2017) suggests the notion of qualitative research methods as a form of research in understanding what phenomena experienced by research subjects such as behavior, perception, motivation, actions, and so on holistically, parsed in descriptive form through words and language in a special natural context and by utilizing various scientific methods.

This study takes place in Padang, West Sumatra. This city was chosen based on the criteria for the outbreak of the Tahfidz House program in various institutions, whether mosques or surau, schools, or the Tahfidz House program itself beside socio-cultural aspects of the city. The data collection technique was carried out by using three approaches. First, observation of the house and the Tahfidz House program in various units in Padang City institutions. Second, an interview with the leaders of the Tahfidz House. Third, secondary data in the form of reports and the results of previous research.

In this study the method is done by using interview guides, unstandardized interviews, and also structured (unstructured interviews), but still focused on the main problem being researched. Researchers are not equipped with the preparation of a patterned and systematic question list. Then, data analysis was carried out with a series of processes as can be seen in the figure below.

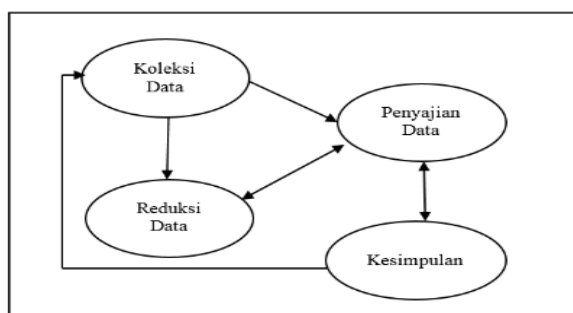


Figure 1. Data analysis, quoted from (Sugiyono, 2017)

## 4 RESULT AND DISCUSSION

### 4.1 Tahfidz House As A Forum for Formation of Character Early On

The issue of character building is a major issue in the realm in education. The formation of this character is realized effective since early childhood. The issue of character building is the setting in which the local community, especially the Muslim community, sorted to place the children they owned into the Tahfidz House. Al Quran education is seen as an appropriate vehicle for realizing a community of believers and pious, knowledgeable knowledge, and has a moderate character.

In Padang it was identified that the trends of Tahfidz House are triggered by several factors. First, social and cultural aspects. The citizens have a strong Islamic cultural background. Even some cultural philosophies that have awakened customs and religion as an inseparable thing. This cultural foundation encourages the local community to place the guidance of children from an early age so that they approach, understand the Qur'an in their daily lives. Surau as an institution of the Minangkabau community is a classic symbol where the values of the Qur'an are internalized to the community, especially to children from the early age. Surau acts as an educational institution in which there is Al-Quran education (Ahmadi, 2018) a. In the contemporary context the presence of the Tahfidz House is a reflection of the religious culture landscape of the local community. Second, theological reasons. This reasoning emphasizes the belief that the Qur'an does not only about transcendental life as it also contains a holistic and universal teaching value.

This social condition triggers the urgency of character education to respond to and deal with socio-cultural changes, currents of modernization, and currents of westernization that tend to ignore religious morality standards. Character education is a form of capacity development, character formation, and dignified nation civilization in its efforts to educate national life. Character includes three main parts (Yusuf, 2017). First, the formation and development of potentials which can then be empowered, behave and act in accordance with the philosophy of life as a nation and state. Second, to form and improve the negative-destructive human character, strengthen the role of the family, the ranks of education, the community, and the government to participate in a responsible manner in developing the potential of civil society towards a moral, progressive, independent, and prosperous nation. Third, as a filter; which is empowered to strengthen its own culture and to filter the various cultural values of other nations in its relation to an adaptation of an open, dignified, tolerant, moral, knowledgeable society and knowledge and faith and devotion.

The awareness of moderate values must be realized early. Psychologically, early age is seen as a golden age. The period in which the process of maturation of physical and psychological functions. Child's brain cells undergo significant development and are able to absorb various stimulants from their external self. Human intellectual development at an early age reaches 80%, and will reach 100% at the age of 18. Early childhood is those aged 0 to 8 years. At this age, children experience a main crucial age space in the education process which will have a significant effect on education in the next phase. Early childhood is important in developing the potential of children's intelligence as a psychological aspect that will affect an individual's intelligence and character as an adult (Sa'diyah, 2013).

Early childhood should be colored by Qur'an. Thus, a child will have the ability to balance social relations encountered in the environment. The influence of memorizing the Qur'an on self-development and scientific character formation was revealed by several researchers, who explained that memorizing the Qur'an has features that can nourish the soul or psychological. Qadhi (Taslama, 2014), through a study conducted at the Great Clinic of Florida in the United States, succeeded in proving that listening to the verses of the Qur'an - both those who understand Arabic and cannot - can feel enormous physiological changes such as decreasing depression, sadness, obtain peace of mind, and ward off various diseases. This research was conducted 210 times which were classified into two phases, namely reciting the Qur'an with tartil and reading Arabic which is not from the Qur'an. In conclusion, respondents who got peace of up to 65% when listening to the reading of the Qur'an and get calm only 35% when listening to Arabic that is not from the Qur'an (Taslama, 2014).

Reading the Qur'an in the community has to do with cognitive function. People who consistently and regularly read the Qur'an extraordinary cognitive abilities that are centered on the brain will increase. In other words, people who often read the Qur'an will increase their intelligence both intellectual intelligence (IQ), emotional intelligence (EQ), and spiritual intelligence (SQ). Until finally able to influence human behavior and character that is stored strong in the memory of his brain. Parents place their children in early childhood education institutions aimed at optimizing themselves and children's talents (Nugraheni, S., & Fakhruddin, 2014). Character education is moral education plus, involving aspects of knowledge (cognitive), feeling (feeling), and action (action) that systematically and continuously based on values and norms prevailing in society sublime. Insight, character education is a process of understanding, living and practicing the

teachings of moral education. Therefore, character education includes knowledge and understanding of right and wrong, then do the right move and have value - moral values recognized by the community. Explains that character education can be defined in terms of relationship virtues (e.g., Respect, fairness, civility, tolerance); self - oriented virtues (self - discipline, effort perseverance) or combination of the two (Arief, 2014).

The existence of the Tahfidz House in the community has become a way in running Islamic character. Through memorizing the Qur'an, children can foster and increase their spiritual intelligence. The process experienced in memorization is a process carried out in totality by the whole body both affection and cognition. The routine of memorizing the Qur'an influences the child's development both in terms of children's intellectual or intelligence, emotional or spiritual. A child who accustoms himself to memorizing the Qur'an will experience the development of a good mindset and the development of noble morals.

In the Islamic concept, memorizing the Qur'an is not just a cognitive activity, but also an internalization of the value of the Qur'an into the hearts and behavior of humanity. One of the positive effects resulting from memorizing the Qur'an is that the increase of concentration in gaining knowledge, as well as shaping human character in a better direction. Reading Al Qur'an can boost morale and make move *ghirah* (spirit). The Tahfidz House program launched a memorization program of the Qur'an to form positive character as early as possible for students as a form of educational effort. In addition, education from an early age through tahfidz Qur'an is a means to fundamentally change human character, bringing radical individual changes. The influence of memorizing the Qur'an on the formation of students' character, in this case is considered to have a positive correlation. Tahfidz House program is also often in demand because it offers the sensation of a child become well-being, a relatively mild educational system and friendly style to children. The education system can be looked at as explained in the following section.

#### 4.2 *House Education System Tahfidz*

The term tahfiz is terminologically as a masdar form of *haffaza* - derived from the word *hafizah* - which means memorization (Hidayah, 2016). These words beginning with the three letters which implies maintaining and supervising (Baihaki, 2017). From this meaning, the word memorization is then born, because the person who memorizes well maintains his memory. This word also means "not unmindful", in the sense that this attitude leads to nurture, and care.

According to Nawaz, N., and Jahangir (2015), tahfiz al-Qur'an can be defined as the process of memorizing al-Qur'an in the mind so that it can be pronounced or spoken out without reading it correctly in certain ways. Those who memorize it are called al-hafiz, and the plural form is al-huffaz. The definition contains two main things, namely: first, a person who memorizes and then is able to recite it correctly according to the recitation of the recitation of the recitation of the Qur'an. Second, a hafiz always keeps his memorization continuously because to avoid forgetfulness. People who have memorized so many juz of al-Qur'an but do not keep it, then it is not said to be hafidz al-Qur'an. Those who memorized some juz or some verses of the Qur'an, then are not categorized as hafidz al-Qur'an (Hidayah, 2016).

Memorization programs in early childhood have their own variation. Some schools of kindergarten probably more focus on social development, while others emphasize cognitive development. Some experts even believe that some kindergarten education today is fully loaded by an orientation towards achievement (Santrock, 2007). This includes an orientation that places more emphasis on the "good name" of schools which is imposed too early on children.

The method is a practical way used to implement a series of plans that have been arranged neatly and thoroughly in real activities so that goals can be achieved to the maximum (Majid, 2016). The method used in various fields including in this case is in the process of learning or memorizing the Qur'an. The method chosen to be implemented is based on various things, such as; suitability of material, goals, characteristics of students and so on. The results of the study illustrate that the methods used in memorizing the Qur'an are very diverse. This can be seen in the use of the method of memorizing the Qur'an in early childhood applying the *talaqqi* method.



The talaqqi method in memorizing al-Qur'an means the teacher gives memorization material by reciting verses while the students listen and follow the teacher's reading repeatedly. In addition, other Qur'an memorization methods include (Akbar, Ali & Ismail, 2016; Anwar & Hafiyana, 2018; Muslimin, 2015) namely; the kaisa method and the yadain method, the halaqah and recitation methods, the bi an-nadhzar, al-wahdah, takrir, and tasmi 'methods.

### 4.3 *Globalization of Locality Version*

The presence of the Tahfidz House is a reaction to the parents demands. As a way to dismiss it or as a reaction to maintain the values of religious locality, the approach to the Qur'an becomes an instrument for the Islamic community. On this plain there are two arguments that can be built. First, the rise of Tahfidz House as a consequence of "counteracting the flow of foreign culture or global culture. Secondly, the presence of the Tahfidz House as a "political economy of the business" in addressing the market struggle in the social reality of Muslim societies. Conceptually, globalization is an important issue that emerged in past decades. Globalization itself is a concept related to internationalization, universality, liberalization and westernization. In addition, globalization causes complexity of issues and values that spread and become universal (Battersby, Paul, & Siracusa, 2009). Within the three major groups of views of globalization, some define globalization as a new history of human life where the traditional state has become irrelevant and begins to turn into a business unit in a global economy (Samuel & Conley, 2019). With the change of the traditional state into these business units, the change in the direction of policies taken by a country will be more to the efficiency and economic orientation.

In fact, globalization is not entirely in the form of economic phenomena but also contained in it political and cultural phenomena. Globalization originated from the traditional market internationalization into the development of new models more emphasis on trade, technology and cultural exchanges (Hoffman, 2007). In addition, there are three factors supporting the globalization of the economy and world trade today, namely the revolution in the field of communication technology, the lower cost of transportation and the emergence of a liberal ideology (Samuel & Conley, 2019). With the changes brought about by the current of globalization, then changing patterns of social behavior in society especially if when the state does not have a strong filter. Socio-cultural changes that follow the emergence of globalization flows actually stem from the modernization/rapid development of information and communication technology built by humans. The term modernization is often "be opposed" with the traditional term. In other words, modernization means a change from traditional society to the form of a modern society. Thus, modernization is a process of a change when people who are renewing themselves try to obtain the characteristics or characteristics possessed by modern society.

Looking at the tide of globalization, Muslims have mixed reactions. The growth of Islamic revivalism is a reaction to the consequences of modernism and secularism in political and religious life. Modern-secular civilization is the target of criticism of Islamic revivalism, as stated by (Azra, 2017) that Islamic revivalism is a reaction to the failure of Islamic modernism because it is unable to bring people and the Islamic world to life that is better, according to Islamic teachings. Instead, Islamic revivalism bid to return to the source solutions Islam pure and authentic; reject everything that comes from the heritage of western modernism. Islamic neorevivalists who proclaim a new world order that is believed to be the order of God. The application of nizam al-Islami (Islamic order), hakimiyyat Allah (God's sovereignty), and global sharia as the highest idealism of neorevivalists. The order replaces the contemporary world order oriented to humanity, capitalism, modernity, and Western secular values that continue to emerge in Indonesia.

These reactions are locality reactions to the current of globalization. For the sake of embodying the value of this locality, the approach to the Qur'an with various variants is a choice. One way is to promote the movement of the Qur'an. Tahfidz House trends to early childhood gain momentum considering this age is the easiest and most appropriate age to thicken fertilization in children for the future of religious life, nationhood, and nationhood.

#### 4.4 *Trend Tahfidz House: Pure Religious Moral Education or Market Interests?*

Education as a way to create an environment that allows the development of children's potential early on, massive developing. Early childhood education since the last few decades has taken a central position in the social space of society. Essentially, education in early childhood as an effort to facilitate the process of child development. The socialization process has started early. The Tahfidz House normatively took this moment. As mentioned in the previous section, Tahfidz House developed rapidly in a relatively short time. According to the Ministry of Religion's records in the first semester of 2018 and PPPA Darul Qur'an (2017) in (Basyit, 2019), Tahfid al-Qur'an institutions (including Islamic Boarding Schools al-Qur'an, Madrasa al-Qur'an, Rumah al-Qur'an etc.) in Indonesia there are more than 4,500 recorded. In it, there are more than 35,000 students studying. In terms of numbers, this is a significant development compared to 10 years ago when the number of tahfidz institutions at that time numbered between 200-300 with only around 10,000 students. And, for the city of Padang as of 2017 there were 32 recorded in eight districts (Afriami & Rahmah, 2017). Based on an interview with one of the Tahfidz House managers (interview, March 2020), it was mentioned that the number of Tahfidz House in the city of Padang totaled more than 100. It's just not recorded in a structured and systematic manner by the city government. And, the tendency of Tahfidz House managers is non-formal, managed privately.

Tahfidz House Program trends in early childhood is strongly influenced by social situations and market situations. Tahfidz House usually offer and promote themselves with something unique that public schools do not have. Among those imaged are theological doctrines as a way to form a strong Islamic character, offer a lightweight and easy method for children, and provide care services to children. For the third category, the Tahfidz House functions is as a day care center for parents who are busy working outside the home. There is a business aspect behind various Tahfidz House programs. Tahfidz House to early childhood is not entirely pure education but is driven by the principle of capitalization or economic business aspects. The development of Tahfidz House opens up new employment opportunities in the informal sector. Moreover, the fees are quite large.

By supposing as a capitalization, it can only be enjoyed by certain parties who have capital to access education (Rosyid, 2019). The impact of the capitalization of education, the Tahfidz House, early childhood among them is to strengthen the relations of capitalism and urban education to produce school practices that have better support in economic control by certain groups, especially certain social classes. The relation of capitalism and science encourages the development of knowledge which only aims to obtain material profit compared to creating a better religious life for humanity. Educational capitalism creates a foundation for education that is oriented towards corporate values at the expense of the value of human dignity.

The existence of the Tahfidz House program in early childhood, thus, cannot dismiss the way of thinking and the flow of educational liberalism as a reflection of global education liberalization. As the WTO emphasizes, education is seen as one of the industries in the tertiary sector, because its main activity is transforming people who are not knowledgeable and people who do not have the skills to become knowledgeable and skilled people. Commercialization of early childhood education like this basically serves the interests of capital owners. Not as a means of human formation and increasing human dignity. P Education has three main tasks, namely, to preserve the, transfer and develop science, technology, art and culture. Education is also very vital role in transferring the values and national identity (van Glinken, 2014).

One manifestation of education globalization is the unlimited development of the education market. According to (Steger, 2017), globalization is asymmetric interdependence between countries, institutions and actors. Therefore, the interdependence between countries is more beneficial for the countries that have economic and technological advantages. In fact, at the beginning, globalization was aimed at opening up opportunities for developing countries to improve their welfare through global trade. Budgeted limitation of developing countries, increased demand for educational quality, and advances in information technology are three factors that drive the growth of the "borderless" market in education. Education has become very aggressive in exploiting the emergence of new market systems by offering a variety of educational services; not entirely with

philanthropic motives but based on profit considerations by accepting as many students as possible.

The main problem faced is the tension between the humanistic dimension of education and the practical demands of market interests. There is a tension between human education and the interests of the market economy. There is an imbalance or disconnect between the outputs of an educational institution with the demands that exist in the world of praxis.

Based on the objectives of early childhood education, several functions of the educational program can be explored (Sujiono 2009), namely: first, the function of adaptation; plays a role in helping children make adjustments to various environmental conditions and adjust to their own circumstances. Secondly, the function of socialization, plays a role in helping children to have social skills that are useful in relationships and daily life where children are located. Third, the function of development is related to the development of various potentials of the child. Giving children the opportunity to play by considering the right of children throughout their life span. Through playing, children explore their world and build their own knowledge, and, Fifth, economic functions; planned education in children is a long-term investment that can benefit - at the next range of developments. Moreover, investments made during the golden age will provide multiple benefits.

The success of education is determined by the education trilogy, namely: family, school and community, which makes students have holistic intelligence (intellectual, spiritual, emotional and social, and kinesthetic). The challenge faced is the increasing demoralization among children and adolescents, so that children need to have moral resilience to maintain the existence of personalities and moral superiority amid the diversity of moral values of other nations. Religious education as a subject in schools have an important role in instilling a sense of piety to the Deity, which in turn can cause a strong religious flavor and spawned acts - acts of worship are perfect as a provision for the hereafter. Religious education in schools should not only be given in the form of matter - matter alone, but also through the practice if anything to do with the act or worship, such as prayer, chanting and things - other things associated with the act in religious education (Murniyati, 2017).

Globally, the industrial world will be constrained if it is not accompanied by the presence of professionals who support their existence. The industrial world obtains reliable and skilled personnel from educational institutions. Therefore, the relationship between the industrial world and the world of education is absolute. On the other hand, even though educational institutions are the only place where industry can obtain a reliable source of professional staff, this does not mean that the goal of education is absolutely to meet market needs. In this framework, the relationship between education and industry is relative because education has broader goals than merely meeting the labor needs of the market.

There are two goals that need to be considered in responding their role in the world of education. The first is education which has more philosophical goals, directing itself to contemplate and find general ideas. Others have more mechanical goals in the form of applied practical knowledge of the world. Education that has philosophical goals assume that learning activities are valuable in themselves because human natural conditions require that he constantly learns continuously about many things; about themselves, the environment, the limitations and possibilities of their existence. Learning and seeking knowledge is one of the processes of authentic human self-actualization. Even if it does not have a practical interest in the ownership of knowledge itself. Being a person of knowledge is already a value in itself.

The desire to seek knowledge is a sign of the perfection of human dignity that is naturally provided by the Creator with reason. "We are all motivated to seek knowledge as high as the sky because every effort in pursuing perfection is a noble behavior, while mistakes, mistakes, ignorance, ignorance are defects and humility. There is also the desired knowledge even though there is no result whatsoever from the possession of that knowledge, it becomes a kind of treasure in itself, enough if it is considered as a reward for years of hard work. "It seems that this understanding of integral educational goals is not realized by decision makers when implementing the Link

and Match program by introducing Dual System Education. Dual System Education often popularly referred to as a learning model while apprenticeship is a form of organizing professional skills education that systematically and synchronously integrates school education programs and skills acquisition programs obtained through work activities directly in the workforce and directed to achieve a level certain professional expertise.

Basically, there is nothing wrong with Dual System Education. The failure is the aspect of values behind the ideological and ambiguity of the education behind the program being implemented. Link and match are heralded as a necessity that must be applied at all levels of education, from basic education to higher education. Link and match then became popular jargon. Everyone says it. Various kinds of cooperation that took place between the school and the business world were immediately labeled Link and Match. One cannot distinguish between Link and Match with free promotions and product publications targeted at educated people. This is the veiled violence of the industrial world which is left to impinge on our education world.

For that, creating a policy in the world of education so that its presence is still relevant in society is an urgent demand. However, education reform cannot be effective if it merely bases itself on a reactive attitude, limited educational horizons and errors in diagnosing problems. The education world has a more essential function in the process of humanization than just a robot factory that is ready to print the professional workforce needed by the market. Assuming that the purpose of education solely to meet practical needs for a moment, or even the world of education must 'devote themselves to the interests of the industrial world' makes the world of education lose relevance in carrying out the mandate of humanity, enhance the standard of life, and help humans maximize various kinds of potential and talents that are it has.

Linking educational progress criteria to the external dimensions of the material world is a manifestation of incomprehension in understanding the nobility of an educational work. The views Gramsci concerning the situation of education in Italy in the early 19th century, when conflict of interest between educational institutions and industry started confirming this fact. There are no external situations and material conditions that can satisfy an educational performance. Because educational work is an ethical reality, an intellectual event that touches human abilities at a higher level, and therefore cannot simply be a mechanistic reflection of a society. The world of fish education is not merely a reflection of the material needs of society, but a continuous performance, a renewal effort, requires continuous affirmation because the people involved are human themselves. Human should be the orientation of education, not the interests of the market. For this reason, reform in the field of education is hard work that is not easy (Ali, 2017).

The struggle against the ancient model of school is justified, but the reform movement is not easy to apply because renewal is not related to a systematic program, but relates to humans and related components, but rather the complexity of social problems in which humans are expressions. Confusion in the vision of education has resulted in the degradation of humanity. Educational institutions are not factoring that create people who are later placed in one of the functions of a large industrial machine, such as a chain, nut, or button that makes the whole machine function. Therefore, the first thing that needs to be clarified is an understanding of the vision of education in relation to market interests. Industrial world in a certain sense does have an absolute connection with education, but this is not the case with education.

## 5 CONCLUSION

Tahfidz House has become a new kind of educational alternatives in this century. This development in its continuation left a paradox, between the formation of Islamic character, humanism, and the desire to capitalize the education system. Capitalization itself emphasizes the context of producing knowledge systems by prioritizing market interests and the interests of the agencies that manage the realm of education. The existence of the Tahfidz House or program encourages the formation of the industrialization trend of religious education in early childhood.

The programs are also often in demand because it offers the sensation of a Salehah Child and a relatively mild educational system and friendly style to children. The education system can be

traced as explained in the following section. The presence of the Tahfidz House can be said to be a reaction to the demands of the times or global tend to be demurral. As a way to dismiss it or as a reaction to maintain the values of religious locality, the approach to the Qur'an becomes an instrument for the Islamic community. There are two arguments that can be built. First, the rise of Tahfidz House as a consequence of "counteracting the flow of foreign culture or global culture. The issue of character building is a major issue in this realm. The formation of the character is realized effective since early childhood. The issue of character building is the setting in which the local community, especially the Muslim community, sorted to place the children they owned into the Tahfidz House. al Quran education is seen as an appropriate way for realizing a community of believers and pious, knowledgeable, and has a moderate character. Especially in the midst of a thump of moral decline and character of society today which is almost inevitable. Secondly, the presence of the Tahfidz House as a "political economy of the business" in addressing the market struggle in the social reality of Muslim societies.

Tahfidz House trend in early childhood is strongly influenced by social situations and market situations. Tahfidz House usually offer and promote themselves with something unique that public schools do not have. Among those images are theological doctrines as a way to form a strong Islamic character, offer a lightweight and easy method for children, and provide care services to children. For the third category, the Tahfidz House Tahfidz House functions as a day care center for parents who are busy working outside the home. There is a business aspect behind various Tahfidz House programs. Tahfidz House for early childhood is not entirely pure education but is driven by the principle of capitalization or economic business aspects. The development of Tahfidz House opens up new employment opportunities in the informal sector. Moreover, the fees charged to each Tahfidz House child are quite large.

The impact of the capitalization of education, the Tahfidz House program, early childhood among them is to strengthen the relations of capitalism and urban education to produce school practices that better support economic control by certain groups, especially certain social classes. The relation of capitalism and science encourages the development of knowledge which only aims to obtain material profit compared to creating a better religious life for humanity. Educational capitalism creates a foundation for education that is oriented towards corporate values at the expense of the value of human dignity. The existence of the Tahfidz House program in early childhood, thus, cannot dismiss the way of thinking and the flow of educational liberalism as a reflection of global education liberalization.

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