

The Lauḥ Method in Early Childhood Qur'anic Pedagogy: A Case Study on Memorization Strategies at Zawiyah Asmariyah, Libya

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Abstract

This study aims to analyze the Lauḥ method as a pedagogical approach in Qur'anic memorization learning for early childhood learners. The study explicitly situates the analysis within the framework of Early Childhood Education and emphasizes the alignment of the Lauḥ method with children's developmental characteristics, particularly in cognitive processes, memory, attention, and multisensory learning. The research employs a qualitative approach with a case study design conducted at Zawiyah Asmariyah, Libya. Data were collected through participatory observation, semi-structured interviews with Qur'anic memorization teachers and institutional administrators, and document analysis. The study analyzes the data thematically by linking empirical findings to pedagogical principles of early childhood education. The findings indicate that the Lauḥ method, through stages of preparation, writing, repetition, erasure, and gradual evaluation, aligns with core principles of early childhood learning, including cognitive load management, teacher scaffolding, and the use of visual, auditory, and kinesthetic stimulation. The method contributes to improving children's focus, memory retention, and learning engagement. The study concludes that the Lauḥ method can function as a relevant and contextual pedagogical approach in Qur'anic memorization learning for early childhood learners when implemented systematically and oriented toward developmental needs.

Keywords: Early Childhood Education, Lauḥ Method, Multisensory Learning, Children's Memory, Qur'anic Memorization.

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Introduction

The Qur'anic memorization (*tahfīz*) program constitutes a form of religious education that focuses on mastery of memorization and comprehension of the sacred text (Pratama & Al Rosid, 2025) and plays a strategic role in shaping students' religious identity. In Libya, non-formal religious educational institutions such as *Zawiyah* (a non-formal Islamic religious educational institution that functions as a center for spiritual and religious formation) occupy a central role in delivering *tahfīz* programs for various age groups, including early childhood. Various religious education policies designate *tahfīz* programs as components that require integration with age-appropriate pedagogical practices (Aristanto et al., 2020). However, implementing *tahfīz* programs within the early childhood education context presents methodological challenges that demand adjustments to instructional strategies. Therefore, empirical studies on effective *tahfīz* teaching methods for early childhood are essential to support high-quality educational practice.

Early childhood learners exhibit developmental characteristics that differ from those of students at higher educational levels (Daubert et al., 2020). During this phase, working memory capacity remains limited, attention span is relatively short, and learning processes rely heavily on multisensory stimulation and direct educator involvement (Káldi et al., 2025; Subekti & Wibowo, 2025). Consequently, early childhood learning

requires pedagogical approaches that are gradual, repetitive, concrete, and strongly supported by intensive teacher scaffolding (Serino & Ossmy, 2025). These principles constitute the core foundation of Early Childhood Education, ensuring that learning processes align with children's developmental needs and stages.

In the context of Qur'anic memorization learning, the *Lauḥ* method represents one approach that Islamic educational institutions have employed for a long time. However, academic studies generally frame this method merely as a religious instructional technique, without explicitly linking it to pedagogical principles of early childhood education. This study positions the *Lauḥ* method not only as a memorization technique but as a pedagogical approach with the potential to support early childhood cognitive development, memory, and attention through structured, multisensory, and teacher-mediated learning.

The *Lauḥ* method denotes a *tahfīz* teaching approach that emphasizes the use of a board (*Lauḥ*) as a visual medium and a repetition aid in the Qur'anic memorization process. In practice, the *Lauḥ* method combines writing verses on the board, instructor-guided repetition, and alternating reading activities to strengthen participants' auditory and visual memory (Al-Faitury, 2025). Practitioners often claim that this approach facilitates children's visual focus and provides a structured repetition pattern that simplifies staged memorization. Consequently, this study centers on a practical analysis of the *Lauḥ* method as implemented at *Zawiyah Asmariyah*.

Several previous studies have examined methods for memorizing the Qur'an. Achmad & Rukajat (2022) investigated the effect of the *Talaqqī* method on the Qur'anic memorization ability of students in the Al-Qur'an class at TPQ Darussalam and found that the *Talaqqī* method affected memorization ability by 37%. Dhulkifli (2020) examined the application of the Kauny Quantum Memory method for early memorization at SD IT Lukman Hakim Yogyakarta and reported that the method promoted children's imagination and made recall easier and more enjoyable. Nurbaiti et al. (2021) studied the implementation of the *Murāja'ah* method for students at SD Darussalam. The study demonstrated that students memorized the Qur'an correctly in terms of *makhraj* and *tajwīd* and were able to meet programmed memorization targets, with continuous improvement in outcomes. Ikhwannuddin & Husnah (2021) analyzed the application of the *Tikrār* method at Al-Mubarak Islamic Boarding School and found that the method comprises several stages during implementation and involves both supporting and inhibiting factors. Finally, Amanallah et al. (2025) investigated the implementation of the *Sabaq*, *Sabqī*, and *Manzil* methods in *tahfīz* instruction at a primary school in Bekasi and found that these methods helped strengthen students' memorization and taught them discipline in time management.

This study's novelty resides in its exploratory focus on the mechanisms by which the *Lauḥ* method operates within a *tahfīz* program for early childhood in the *Zawiyah* setting. Unlike prior studies that typically emphasize memorization outcomes or the comparative effectiveness of instructional methods, this study examines the pedagogical processes that systematically shape *Lauḥ* method practice. The study delineates learning stages, the use of the *Lauḥ* medium, and the teacher's role within the *tahfīz* program. In addition, the study innovates by linking *Lauḥ* practice to early childhood developmental characteristics, a connection that the *tahfīz* education literature seldom addresses in depth. The study also broadens the research corpus by presenting the *Zawiyah* as a distinctive non-formal pedagogical space. Therefore, this research contributes to filling a gap in the literature regarding process-oriented pedagogical models for *tahfīz* education.

This study is grounded in three principal theoretical foundations that are relevant to *tahfīz* learning in early childhood: (1) multisensory learning theory, (2) cognitive load theory and working memory capacity in preschool children, and (3) scaffolding theory in guided instruction. Multisensory learning theory posits that the simultaneous engagement of multiple sensory channels (visual, auditory, and kinesthetic) enhances information processing, attention, and retention among learners, particularly at early developmental stages. Empirical findings indicate that multisensory interventions can improve attentional engagement and conceptual understanding in children (Broadbent et al., 2018). Cognitive load theory explains that children's working memory capacity is limited; therefore, instructional design should minimize extraneous cognitive load and segment learning materials into small, manageable units (Van Nooijen et al., 2024). In the context of *tahfīz*, the gradual organization of material, structured repetition, and the use of media that facilitate encoding (such as specialized writing

boards) can reduce intrinsic cognitive load and support the transfer of information from short-term to long-term memory. Scaffolding theory emphasizes the role of the teacher as a mediator who adjusts the level of support (through modeling, immediate correction, and the gradual withdrawal of assistance) so that learners are able to accomplish tasks that initially lie beyond their independent capabilities (Van Nooijen et al., 2024). In *Lauḥ* practice, teacher-student interactions ranging from writing, dictation, and correction to oral guidance exemplify systematic scaffolding of the memorization process. This theoretical framework is employed to interpret the operational mechanisms of *Lauḥ* as a practice that integrates multisensory stimulation, cognitive load management through material segmentation, and intensive teacher scaffolding.

This study aims to explore in depth the mechanisms of *Lauḥ* method implementation within the Qur'anic memorization program for early childhood at *Zawiyah Asmariyah*. It seeks to identify the learning stages that constitute *Lauḥ* method practice in daily *tahfīz* activities. In addition, the study analyzes the teacher's role and the use of the *Lauḥ* medium in constructing memorization processes that align with early childhood characteristics. Through these objectives, the study intends to provide a comprehensive depiction of the *Lauḥ* method's implementation mechanisms as a pedagogical practice for early childhood *tahfīz*. Accordingly, the study not only enriches the *tahfīz* education literature but also aims to serve as a reference for *tahfīz* program administrators in developing adaptive learning models for young children. Thus, the study offers both conceptual and practical contributions to the development of early childhood *tahfīz* education.

Despite the widespread use of the *Lauḥ* practice within traditional *tahfīz* contexts, academic literature that explicates its pedagogical mechanisms, particularly the relationship between the technical procedures of *Lauḥ* and principles of early childhood learning, remains limited. Without a clear understanding of how the practical steps of *Lauḥ* (board preparation, writing, erasing, and repetition) interact with preschool children's working memory capacity, attention, and need for scaffolding, it is difficult for program administrators and educators to evaluate its appropriateness or to adapt the practice in accordance with principles of early childhood education. Accordingly, the research questions of this study are formulated as follows: (1) How are the stages of *Lauḥ* practice implemented within the *tahfīz* program for early childhood learners at *Zawiyah Asmariyah*? (2) What roles do teachers assume at each stage of *Lauḥ* implementation, and how do these roles reflect scaffolding principles in early childhood education? (3) In what respects does *Lauḥ* practice align with principles of multisensory learning and cognitive load management for early childhood learners?

Methodology

This study employs a qualitative approach with a case study design to explore the mechanisms by which the *Lauḥ* method is implemented in the Qur'anic memorization (*tahfīz*) program for early childhood at *Zawiyah Asmariyah*. The qualitative approach was chosen because the study aims to understand pedagogical processes, learning stages, and interactions that occur during *tahfīz* practice rather than to measure learning outcomes quantitatively. The case study design enables the researchers to investigate the phenomenon in depth and within its contextual setting in a non-formal religious education environment. The study adopts an exploratory-descriptive orientation and positions the researcher as the primary instrument for data collection and analysis. The analysis concentrates on how the *Lauḥ* method is applied, adapted, and practiced in daily instructional activities.



Figure 1. Zawiyah Asmariyah (Source: Author Documentation)

The research site is *Zawiyah Asmariyah*, a religious educational institution in Libya that implements a *tahfīz* program, particularly for early childhood. Participants include *tahfīz* instructors, young children enrolled in the program, and the *Zawiyah* administrators. The researchers employed purposive sampling to select participants based on their direct involvement in program implementation and their experience applying the *Lauḥ* method. The interviewed instructors actively manage *Lauḥ*-based *tahfīz* instruction. Young children were observed within learning activities without participation in in-depth direct interviews. The researchers adjusted the number of participants and observation sessions until they achieved data saturation.

Table 1. Demographic Data of Participants

Participant Category	Role in the Study	Selection Criteria
<i>Tahfīz</i> Instructor (Muhammad Manshur Al-Faitury)	Primary Informant	Actively manages <i>Lauḥ</i> -based instruction
Early Childhood Learners (120 boys)	Observation Subjects	Enrolled in the <i>tahfīz</i> program at <i>Zawiyah Asmariyah</i>
<i>Zawiyah</i> Administrator	Supporting Informant	Responsible for the management of the non-formal institution

The empirical data collected in this study consist of: (1) participatory observation records documenting the sequence of activities and teacher-child interactions during *Lauḥ* sessions; (2) transcripts of semi-structured interviews with instructors and administrators addressing instructional practices, corrective strategies, and perceptions of the method's effectiveness; (3) institutional documents, including daily curricula, schedules, and sample *Lauḥ* boards, which serve as artifacts of practice; and (4) the researcher's reflective field notes concerning classroom context and dynamics.

Data analysis was conducted through a staged thematic analysis: (a) data familiarization through repeated reading of transcripts and field notes; (b) open coding of meaning units, such as activities, actions, teacher attitudes, and children's responses; (c) axial coding to organize codes into functional categories, including *Lauḥ* stages, correction techniques, and forms of scaffolding; and (d) the development of overarching themes that link the empirical findings to the theoretical framework of multisensory learning, cognitive load, and scaffolding. To enhance credibility, source triangulation across observations, interviews, and documents was employed, along with member checking involving key informants.

The researchers present the analytical results as a descriptive-analytic narrative, incorporating direct quotations from participants and detailed descriptions from field observations. The presentation emphasizes the sequence of *Lauḥ* method application, the functions of the *Lauḥ* medium, and the instructor's role. This approach intends to provide a comprehensive account of the *Lauḥ* method's implementation mechanisms as a pedagogical practice, explaining not only what occurs but also how and why those practices operate.

In addition to describing data collection and analysis techniques, this study also considers aspects relevant to early childhood education, such as the duration of learning activities, the division of memorization materials into small units, the forms of teacher guidance and correction, and children's responses during the learning process. These considerations aim to ensure that the analysis of the *Lauḥ* method attends to the developmental characteristics of early childhood learners as the primary subjects of the study.

Results and Discussion

Stages of Learning to Memorize the Qur'an for Early Childhood

Before initiating memorization using the *Lauḥ* method, instructors perform the following preparatory steps for Qur'anic memorization. The initial foundation includes letter recognition, writing practice, instruction in basic *makhraj* and *tajwīd*, and assessment of basic skills appropriate to the child's age. Teachers sequence these activities progressively to keep cognitive load light for young children and to ensure effective internalization. The teacher's role, a conducive learning environment, and parental involvement determine the smooth progression of this initial stage (Hanafi & Pohan, 2024). Instructors establish simple daily objectives and success indicators to monitor progress (Owens et al., 2022; Sanders et al., 2023). A multisensory approach combined with positive reinforcement sustains motivation and accelerates mastery of letter forms and pronunciation

(Daza Gonzalez et al., 2023; Kilat & Apas, 2025; Labat et al., 2015). The following section details the step-by-step procedures in practical order for early childhood learners.

As in early childhood programs in Indonesia, instructors begin by introducing the Hijaiyah letters together with writing practice. Start with individual letter shapes and their rasm variations, followed by repeated short writing exercises that balance fine motor development with visual memory. Introduce five to ten Hijaiyah letters per day (for example, *Alif* through *Jim*) as a realistic learning target. Schedule writing practice in short, consistent sessions to prevent fatigue and maintain focus. Use supporting media such as letter cards and large-format writing examples to enhance perception of letter shapes. Record each child's progress to adjust pacing. This stage forms the foundation for subsequent, more complex learning activities (Al-Faitury, 2025).

After writing activities, teachers correct students' scripts according to rasm rules. This correction ensures that the letter forms learned conform to Qur'anic writing standards. Attention is given to letter shapes in initial, medial, and final positions so that children recognize graphic variations from an early stage. Teachers correct students' writing directly and provide accurate exemplars. The correction process follows a guiding and non-punitive approach to maintain a comfortable learning atmosphere. Frequently recurring errors become focal points for reinforcement in subsequent sessions. This correction stage prepares children to understand the relationship between writing and recitation (Al-Faitury, 2025).

Teachers then demonstrate the correct *makhraj* for each letter and guide students to imitate the articulation. *Makhraj* instruction employs simple explanations accompanied by demonstrations of tongue and lip positions and modes of sound production. Each letter is articulated clearly and slowly to facilitate imitation. Students repeat collectively to build confidence, while pronunciation errors are corrected through repeated teacher modeling. These exercises enable children to distinguish similar phonemes, allowing correct pronunciation to develop from the earliest learning stages (Al-Faitury, 2025).

Continuous repetition is implemented until students reliably recognize all Hijaiyah letters. Repetition strengthens memory and renders letter recognition automatic. Variation is introduced through games, songs, and simple quizzes to sustain attention. Teachers reinforce progress through verbal acknowledgment and conduct simple assessments to ensure balanced mastery across learners. Children who experience difficulties receive additional guidance. This repetition stage functions as a prerequisite before advancing to memorization activities (Al-Faitury, 2025).

Once students demonstrate automatic mastery of letter recognition and pronunciation, they proceed to memorizing short surahs. Selected surahs correspond to the children's developmental level and learning capacity. Teachers recite each surah slowly to familiarize students with rhythm and verse sequence. Memorization advances incrementally, beginning with short verse segments. Collective repetition precedes individual recall, and memorization targets remain limited to maintain a low-pressure learning environment. Parental involvement supports continuity of practice outside the classroom (Al-Faitury, 2025).

The subsequent stage introduces the *Lauḥ* method for Qur'anic memorization through board-writing activities. Teachers write the target verses on the *Lauḥ*, and students copy them under guidance. The class reads the verses together while attending to *makhraj* and *tajwid*. The written text is then erased or covered, and students reproduce the verses from memory. This cycle is repeated to consolidate memorization. Throughout the process, corrective feedback and positive reinforcement accompany instruction. By integrating visual, motor, and oral modalities, the *Lauḥ* method reinforces memorization effectiveness (Al-Faitury, 2025).



Figure 2. Young Children Memorizing Short Surahs (Source: Author Documentation)

Use of the Lauḥ Method in Qur'anic Tahfīz Program

The use of the *Lauḥ* method in Qur'anic *tahfīz* programs constitutes a traditional pedagogical practice that integrates technical, ritual, and cognitive elements to strengthen memorization. This method emphasizes a consistent procedural sequence, beginning with media preparation and progressing through writing, correction, and intensive memorization. Each stage functions not merely as a technical task but also embodies *adab* (etiquette) and reverence toward the Qur'anic text. The following text delineates the procedures for *Lauḥ* use as they commonly occur, commencing with cleaning and concluding with stages of memorization mastery. I organize the explanation sequentially to enable program implementers and researchers to follow the steps easily. I also describe the interrelations among stages to demonstrate how each procedure underpins the subsequent one. Accordingly, this discussion aims to facilitate an operational understanding of the *Lauḥ* method within the context of contemporary *tahfīz* programs.



Figure 3. Board and Ink Used in the Lauḥ Method (Source: Author Documentation)

Teachers must ensure that the *Lauḥ* (board) contains no residual writing from previous sessions before commencing a new session. If the board retains writing from an earlier class, teachers clean it first using a soft sponge so that the surface returns to a pristine state. Staff must perform the cleaning ritual with proper *adab* (etiquette), taking care that no drop of water or dirt falls to the floor, because the erased material consists of Qur'anic verses. This respectful treatment functions not merely as symbolism but as an integral component of the learning ethic and of preserving the text's sanctity. After cleaning, teachers inspect the *Lauḥ* surface to verify that no ink residue or writing traces remain. A careful cleaning procedure also prevents ink contamination during subsequent writing. Proper cleaning thus constitutes an indispensable prerequisite for the clay-layering stage (Al-Faitury, 2025).

After the team declares the board clean, teachers apply a thin, even layer of clay across the surface. Teachers use the clay layer for functional reasons: it creates a suitable texture that allows bamboo pens and traditional ink to adhere properly. The clay layer also helps control ink spread, thereby enabling students to form letter shapes and *harakat* more precisely. Without the clay coating, teachers find writing more difficult and the resulting script less stable or more prone to smudging. Consequently, teachers bear responsibility for ensuring the clay's thickness and uniformity before advancing to the drying stage. Correct application of the clay layer provides the technical foundation that supports *rasm* quality and textual legibility. This condition then dictates the need for appropriate drying procedures before writing (Al-Faitury, 2025).

After applying the clay, teachers dry the board until the surface becomes firm and non-humid. When weather conditions permit, instructors exploit sunlight because this method proves simple and energy-efficient. When weather conditions do not permit, teachers employ fans or mechanical airflow such as electric fans or air conditioning units, particularly during cold or rainy seasons. Controlled drying prevents cracks or flaking of the clay layer and thus preserves the writing texture. Teachers visually and manually inspect the surface to confirm that no area remains damp or sticky before writing. A properly dried surface enables traditional ink and bamboo pens to perform optimally. Adequate drying therefore bridges the clay application and writing stages and maintains procedural continuity (Al-Faitury, 2025).

Teachers commence the subsequent writing stage only after they confirm that the board is dry and free of particulates. At that point, the instructor writes or dictates the continuation of the memorization passage so

that students copy the verses sequentially according to the established order. In respected practice, senior teachers (*mashayikh*) or instructors dictate from memory without consulting a *mushaf*, thereby using oral modeling and memory as primary references for students. Teacher dictation from memory promotes oral accuracy and reduces dependence on the *mushaf* during the initial memorization phase. While teachers oversee students' writing techniques, they also ensure consistency in letter forms and the placement of harakat. Active teacher involvement at this stage links the *Lauh*'s technical features to the pedagogical function of reinforcing memorization. Carefully supervised writing thus constitutes the mid-point that connects media preparation with textual verification (Al-Faitury, 2025).

After completing the writing phase, teachers perform comprehensive verification and correction of the newly produced script. Teachers ensure that the text contains no errors, however minor, in letters, harakat, or relevant rasm punctuation. Qualified instructors who possess expertise in rasm rules conduct the corrections so that each error receives immediate rectification. Teachers supply detailed feedback, indicate the locus of each mistake, and provide corrective exemplars to help students understand the root causes of their errors. Prompt and concrete correction prevents errors from seeping into subsequent memorization. Teachers may document corrections in brief notes to use as reinforcement material in later sessions. This verification stage functions as a quality-assurance measure to guarantee that memorized material accords with the authoritative Qur'anic script (Al-Faitury, 2025).

When teachers complete corrections, students begin to memorize the written verses until they achieve full mastery from memory. Teachers structure the memorization process through repeated and organized practice until students recite without written reference. When students repeat the same oral error two to three times, senior teachers or instructors typically require them to repeat the memorization cycle until they attain complete recall. During this stage, teachers also monitor *tajwīd* and *makhraj* to ensure pronunciation conforms to recitational rules. Teacher interventions include phonetic correction, emphasis on precise makhraj points, and formation of appropriate intonation. Requiring stringent mastery standards ensures that memorization transcends mechanical rote learning and attains recitational quality. Repetition, teacher supervision, and shared performance criteria render this stage the apex of the *Lauh* method learning sequence (Al-Faitury, 2025).

In summary, the *Lauh* method in *tahfīz* programs demands strict adherence to a structured sequence of procedures, from *Lauh* cleaning through memorization mastery. Each step performs complementary technical and ritual functions that preserve the text's dignity and uphold pedagogical quality. Teachers assume a dominant role that encompasses media preparation, clay application, drying inspection, dictation of memorization, rasm correction, and the supervision of *tajwīd* and *makhraj*. Consistent implementation, careful observance of adab toward the verses, and disciplined validation of memorization serve as the program's success indicators. The method's disciplined application also requires teacher training to ensure adequate technical and scholarly competence. When practitioners implement the method systematically and with full respect for the Qur'anic manuscript, the *Lauh* method remains relevant. Such practice strengthens memorization resilience and preserves recitational quality among successive generations of memorizers.

Each stage of the *Lauh* method demonstrates a strong connection with pedagogical principles of early childhood education. Writing Qur'anic verses on the *Lauh* board engages visual stimulation and fine motor skills, which play an important role in children's cognitive development. The process of oral repetition supports the strengthening of both short-term and long-term memory through structured and repeated practice. Furthermore, erasing the written text from the *Lauh* board encourages children to perform independent recall, which functions as memory retrieval practice and reinforces retention.

The teacher's role in implementing the *Lauh* method emerges prominently as a provider of scaffolding through modeling correct recitation, delivering immediate error correction, and offering positive reinforcement to learners. This pattern aligns with early childhood learning principles that emphasize the importance of adult guidance in supporting children's optimal development. Accordingly, the *Lauh* method functions not only as a

memorization technique but also as a learning process that fosters attention, concentration, and active engagement among early childhood learners.



Figure 4. Young Children Cleaning the *Lauḥ* (Source: Author Documentation)

The Role of Teachers in Qur'anic Tahfīz Program Using the Lauḥ Method

Teachers assume a central role in the Qur'anic *tahfīz* program's learning process (Pasaribu, 2020). The *Lauḥ* method integrates multiple sensory channels (visual, auditory, and kinesthetic) thereby rendering the educator's role more complex than that of a mere recitation guide. In implementation, teachers design instructional materials, dictate text, correct students, and reinforce motivation. This subsection outlines the teacher's role across three principal dimensions of the *Lauḥ* method: *al-Kitabah*, *al-Sima'*, and *al-Mushafahah*. The approach evaluates not only the accuracy of memorization but also the cognitive and affective processes that shape memorization (Al-Faitury, 2025).

First, the *al-Kitabah* dimension emphasizes writing activity as an instructor-led learning strategy. In *Lauḥ* practice, teachers first inscribe verses on a clay-coated board so that graphemic forms appear clearly. Students then copy the verses using traditional ink (historically derived from animal fat) and bamboo pens according to prescribed procedures. Teachers maintain that dictation and writing practice facilitate integration of visual and motor processes that are critical for memory consolidation. Teachers set the writing pace, provide exemplar script models, and guide students' hand position and movements during writing. Through these interventions, teachers identify rasm errors or letter-form inaccuracies at an early stage (Al-Faitury, 2025). The teacher's emphasis on writing technique therefore underpins an ongoing corrective process between instructor and student.

The teacher's corrective role within *al-Kitabah* functions not only normatively but also diagnostically. By observing students during writing, teachers record error patterns related to both textual form and comprehension. Teachers then provide immediate feedback in the form of rasm corrections, letter-form adjustments, and explanations of relevant orthographic rules. This feedback helps students reconstruct their mental representations of the Qur'anic text. Furthermore, teacher-mediated writing increases cognitive engagement and thereby enhances the durability of memorization (Al-Faitury, 2025). The combination of instructor dictation and traditional writing practice constitutes an effective pedagogical strategy for deepening students' understanding.

Second, the *al-Sima'* dimension focuses on listening and oral reproduction, domains heavily shaped by the teacher's role. A teacher who reads and models verses with appropriate rhythm and tone offers a rich auditory template for students. Within the *Lauḥ* framework, teachers also verify *rasm* and written text before students commence oral memorization. This verification ensures that the material students memorize conforms to the canonical script and recitational rules. After receiving correction, students internalize the corrected oral form and begin iterative memorization. Teachers subsequently listen to students' recitations individually to assess pronunciation accuracy and fluency (Al-Faitury, 2025). The teacher's active engagement at this stage decisively affects phonetic precision and the long-term stability of memorization.

Teachers reinforce auditory learning by modeling pronunciation, emphasizing *tajwīd* rules, and providing consistent intonation exemplars. They employ structured repetition and graduated rehearsal to strengthen students' vocal memory. Teacher feedback operates both as corrective guidance and descriptive explanation so

that students understand the rationale for phonetic adjustments. Teachers also facilitate group listening exercises that enable peer imitation and mutual correction. These practices accelerate collective error detection and consolidate a shared standard of correct recitation (Al-Faitury, 2025). By combining instructor modeling with directed practice, teachers improve retention and reduce phonetic errors. Consequently, teacher-driven auditory quality constitutes a key component in securing accurate and sustainable memorization, later refined through face-to-face interaction.

Third, the *al-Mushafahah* dimension privileges face-to-face interaction as the primary medium for correction and reinforcement. Through direct meetings, teachers observe nonverbal cues (facial expression and lip movement) that influence pronunciation. Immediate interaction allows teachers to address errors before they become entrenched. Teachers treat these meetings as opportunities to supervise individual progress and to adapt instructional strategies. Face-to-face dialogue also enables spontaneous assessment of memorization resilience under evaluative conditions. Direct correction proves more effective because it combines demonstration with joint practice under teacher guidance (Al-Faitury, 2025). Thus, one-on-one interaction between teacher and student constitutes an essential mechanism for refining memorization outcomes.

Beyond technical correction, *al-Mushafahah* strengthens interpersonal bonds that contribute to students' motivation. Teachers who interact personally can provide moral encouragement, assess emotional readiness, and build student confidence. Direct presence also facilitates differentiated instruction tailored to each student's needs. With immediate feedback, teachers can design targeted reinforcement tasks to remediate individual weaknesses. Face-to-face interaction supports accurate formative assessment, enabling systematic monitoring of memorization progress. These motivational and evaluative functions complement the corrective roles described in *al-Kitabah* and *al-Sima'* (Al-Faitury, 2025). Accordingly, synergy between in-person techniques and the method's other dimensions enhances the overall effectiveness of the *tahfīz* program.

Overall, the teacher's role in the *Lauh* method is multidimensional and inseparable from program success. Teachers design writing practices, model auditory performance, deliver technical corrections, and provide emotional support. The interaction among *al-Kitabah*, *al-Sima'*, and *al-Mushafahah* generates a learning environment that integrates cognitive, sensory, and affective aspects. Consistent implementation requires teachers trained in traditional writing techniques, phonetic instruction, and interpersonal skills (Azmi et al., 2020). *Tahfīz* programs must also supply structural support, including adequate practice time and professional supervision for teachers. Strengthening teacher capacity therefore represents a primary investment to secure memorization resilience and recitational quality among learners. Aligning the teacher's role with the principles of the *Lauh* method will ultimately reinforce the legitimacy and sustainability of Qur'anic *tahfīz* programs.



Figure 5. Teacher Listening to a Student (Source: Author Documentation)

Pedagogical Analysis: Why the Lauh Method Is Appropriate for Early Childhood

Based on the theoretical framework, the *Lauh* practice can be pedagogically analyzed as follows. Writing and copying activities on the board in the *Lauh* method help children learn through visual perception and hand movement. Children directly observe the letter forms as the teacher writes them. They then imitate these forms by writing them themselves. This activity trains eye hand coordination. Such coordination is essential for the development of children's fine motor skills. The processes of seeing and writing occur simultaneously (Bachtiar et al., 2025; Yuliani et al., 2025). This simultaneity makes information easier to store in memory.

Children do not merely memorize but also understand the written forms. This learning approach aligns with the characteristics of early childhood learners.

Structured oral repetition, or *al-Sima'*, provides consistent auditory stimulation for children. Children listen to correct recitation modeled by the teacher. They then repeat the recitation together. The repetition is carried out gradually and in a guided manner. This activity helps children recognize letter sounds accurately. Children also learn to articulate recitation with correct *makhraj*. Continuous auditory practice strengthens phonological memory (Putung et al., 2024; Tiana, 2022). Phonological memory is crucial in the process of Qur'anic memorization. As a result, children become more fluent in retaining recited material.

The *Lauḥ* method also involves activities of writing, erasing, and recalling the recitation. After writing, children are asked to erase their work. They are then required to recall the material without visual support. This process trains children to engage in active recall. Active recall is more effective than passive rereading (Moreira et al., 2019). This approach helps strengthen long-term memory retention. Children also learn to recognize errors in their memorization. These errors can be corrected through subsequent repetition. Through this practice, children's memorization becomes more accurate and durable.

The role of the teacher in the *Lauḥ* method is essential in guiding children's learning. The teacher functions as a model of correct recitation (Kim & Zagata, 2024). The teacher also provides instruction during writing and reading activities (Lijuan, 2025; Rhodes et al., 2025). Tasks are adjusted to match children's abilities. The teacher divides learning activities into small, manageable steps. This division helps children learn without experiencing cognitive overload. Corrections are given immediately and in a supportive manner. Children feel safe and comfortable throughout the learning process. With this approach, the *Lauḥ* method is effective for early childhood Qur'anic memorization.

Conclusion

Based on an examination of the implementation of the *Lauḥ* method in the Qur'anic memorization program at *Zawiyah Asmariyah*, this study concludes that the *Lauḥ* method demonstrates strong pedagogical relevance to the principles of early childhood education. The method supports the development of children's memory, attention, and learning engagement through gradual, repetitive, and multisensory learning processes reinforced by teacher scaffolding. Accordingly, the *Lauḥ* method can be positioned as a contextual pedagogical approach in Qur'anic memorization learning for early childhood learners, rather than merely as a religious memorization technique. The technical implementation of the *Lauḥ* method, encompassing board preparation, verse writing, repeated recitation, and the erasure process, provides a learning experience that simultaneously engages visual, auditory, and kinesthetic modalities. The teacher's role in applying the *Lauḥ* method critically determines program effectiveness. Teachers function not only as instructors but also as mentors, recitation models, and quality controllers of memorization through continuous listening and immediate correction. In reference to the research objectives, this conclusion emphasizes that the effectiveness of the *Lauḥ* method lies not solely in its instructional medium, but in the consistency of its implementation, the competence of educators, and the synergy within the educational institution.

This study constitutes a case study conducted in a single *Zawiyah*; therefore, its findings cannot be directly generalized to all *tahfīz* contexts. In addition, the observational data predominantly highlight teachers' practices and classroom interactions, such that in-depth perspectives from children themselves (for example, through age-appropriate interviews) are not fully captured. The reliance on qualitative techniques also limits the ability to measure the quantitative effects of the *Lauḥ* method on memory retention or memorization speed. Accordingly, the following directions are recommended for future research: (1) conduct quantitative comparative studies between *Lauḥ* and other methods to measure short-term and long-term retention effectiveness within the same age groups; (2) test modified *Lauḥ* interventions with controlled session duration, verse-unit size, and additional multisensory activities in order to identify the most effective configurations; (3) develop cognitively based assessment instruments (such as working-memory and retention tests) to evaluate

the cognitive mechanisms mediated by *Lauḥ*; and (4) expand the sample to multiple *Zawiyah* in different regions to examine the generalizability of practices and the variability of implementation.

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