

## TRANSFORMING CHILDREN'S SONGS INTO ISLAMIC-THEMED SONGS AS A MODEL OF QURAN-HADITH TEACHING IN INDONESIA

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### Abstract

*Religious instruction in early childhood education faces growing challenges amid digital distractions and multicultural influences, necessitating creative and contextually relevant pedagogical strategies. This study aims to analyze the practice of modifying popular children's songs into Islamic songs as a contemporary method for teaching Quran and Hadith to early childhood learners in Indonesia. A qualitative descriptive method was employed, with data collected through classroom observations, in-depth interviews with 12 teachers, 2 parents and lyrical analysis of Islamic songs used across five Islamic early childhood education institutions Raudhatul Athfal (RA) and Taman Kanak-Kanak Islam Terpadu (TKIT) in Jambi City. The findings reveal that song modification effectively internalizes Quranic values and Hadith-based moral teachings in a playful and engaging manner. Notably, 10 out of 12 teachers and 2 parents reported significant improvements in children's attention spans and memorization of short Quranic verses and prophetic sayings, alongside observable positive behavioral changes. This method also fosters educator creativity in integrating Islamic content with local cultural expressions, producing a contextual and inclusive learning environment. Unlike previous studies that focus predominantly on conventional recitation-based approaches, this study demonstrates that adapting familiar melodies to Islamic themes offers a practical and replicable solution to declining engagement in Quran-Hadith learning at the foundational level. This study contributes to the field of Islamic early childhood pedagogy by providing an evidence-based model that harmonizes spiritual objectives with contemporary educational practices..*

**Keywords:** Early childhood education; Quran-Hadith teaching; song modification, Islamic Education, Islamic Version

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## **A. Introduction**

Islamic religious education in early childhood represents a strategic phase in shaping religious personality from the earliest stages of life. During this period, children possess the remarkable ability to absorb information through their senses rapidly and intensely. Consequently, teaching strategies that are aligned with the cognitive and affective developmental characteristics of children become an urgent necessity. The primary challenges in Qur'an-Hadith instruction for young learners include limited attention span, short concentration duration, and a natural inclination toward play as a learning pattern. These conditions demand creative methods that can bridge the seriousness of religious content with the playful world of children.

Islamic religious education in early childhood serves as a foundational pillar in shaping religious identity and moral character from the earliest stages of human development. During this "golden age," children possess a neuroplasticity that allows them to absorb sensory information with remarkable intensity (Nur et al, 2024). However, teaching abstract religious concepts, specifically those found in the Qur'an and Hadith, poses significant pedagogical challenges. Young learners are characterized by limited attention spans, short concentration durations, and a natural inclination toward play-based learning. In the modern digital era, these challenges are exacerbated by the competition for children's attention against highly stimulating digital media, making traditional rote-learning methods increasingly obsolete (Andriani M.L, 2025).

Traditionally, the teaching of Qur'an and Hadith has been conducted through memorization and simple lectures, particularly in Islamic kindergartens. Such methods are often deemed ineffective, as they tend to be monotonous and lack engaging interaction for children. As a result, many children experience boredom and struggle to retain the verses of the Qur'an and Hadith presented to them. This raises serious concerns, as unappealing religious learning may reduce children's interest in Islamic values. Therefore, innovation is required to integrate cognitive, affective, and psychomotor aspects in Qur'an-Hadith memorization. According to (Yeni, 2018), moral and religious values are highly abstract and philosophical, which makes it difficult for teachers in Islamic early childhood education to identify approaches that are both engaging and easily understood by learners. In this regard, Islamic songs have been employed as a medium to assist teachers in transmitting the moral and religious values contained in the Qur'an and Hadith.

Qur'an and Hadith instruction in many Islamic kindergartens has relied heavily on repetitive memorization (*tahfiz*) and teacher-centered lectures. Research indicates that such monotonous approaches often lead to cognitive fatigue and a decline in interest toward religious values (Yeni, 2018). To bridge the gap between the gravity of sacred texts and the playful nature of childhood, innovative pedagogical strategies are required. One such innovation is the "Islamic Song Modification" (ISM) approach, which involves adapting popular children's melodies or contemporary tunes into religious songs with lyrics derived from Qur'anic verses and Prophetic traditions.

The effectiveness of music in early childhood pedagogy is rooted in several established learning theories. Howard Gardner's Theory of Multiple Intelligences posits that musical intelligence is a distinct cognitive domain that, when stimulated, can enhance other areas of learning, including linguistic and logical-mathematical processing (Gardner, 2011). Furthermore, from a constructivist perspective, music facilitates a "joyful learning" environment where children can build meaning through rhythmic repetition and emotional engagement (Aisyah Fadhilah, 2023). Psychologically, music reduces the affective filter, allowing complex information to be stored in long-term memory more efficiently through the activation of the hippocampus and the auditory cortex (Annisa, 2024).

Despite the growing use of music-based methods, existing literature remains largely fragmented. Previous studies, such as those by Ainusyamsi, Fadlil, have predominantly focused on the motivational aspects of Islamic songs using descriptive-qualitative frameworks. However, there is a distinct lack of empirical evidence evaluating the cognitive impact and measurable effectiveness of song modification specifically for Qur'an-Hadith comprehension in the Indonesian multicultural context. Most current research fails to provide a methodological framework for assessing how these songs influence memory retention compared to conventional methods.

Furthermore, the implementation of ISM is not without controversy. While proponents argue for pedagogical flexibility, some traditionalist circles express concerns regarding the potential "secularization" or distortion of sacred texts when placed within popular musical structures (Ramdane, 2018). This tension highlights a critical gap in understanding how teachers navigate the balance between innovation and the preservation of the sanctity of religious texts.

This phenomenon is closely related to a paradigm shift in education that emphasizes experience-based and joyful learning. Contextual approaches in early childhood education identify music as one of the most effective pedagogical tools (Aisyah Fadhilah et al, 2023). In this context, the teaching of Qur'an and Hadith through Islamic songs is not merely entertainment but part of a deliberate strategy for character formation. This approach avoids rigid memorization and replaces it with musical interactions that motivate children. Consequently, religious education becomes an inclusive and adaptive activity aligned with the world of children (Andriani M.L, 2025).

Although numerous studies on Islamic songs in Islamic education exist, most remain descriptive. For instance, Yuyu Agustina (2024) in the *Journal of Early Childhood Education* concludes that Islamic songs increase children's motivation to learn, yet fails to address the cognitive mechanisms underpinning this process. Aisyah Fadhilah (2023), in his book *Creative Methods of Teaching Early Childhood*, also emphasizes that Islamic songs facilitate the memorization of prayers, but his analysis is limited to teachers' observational experiences.

International literature reflects similar patterns, where research tends to highlight practices rather than theoretical or empirical analysis. Muhammad Ilham Fauzi, writing in the *Journal Tarbawy*, studied the use of nasyid for moral education in Malaysia, but focused only on implementation without measurable learning outcomes. Demir (2016), in the *International Journal of Early Childhood Education*, examined religious songs in Turkey but limited his conclusions to cultural relevance without exploring children's cognitive impact. Hijriati (2024) in the *Islamic Pedagogy Review* also highlighted the creative potential of Islamic songs in education but did not propose a methodological framework for assessing effectiveness. Such conditions strengthen the conclusion that existing scholarship remains largely exploratory-descriptive. Accordingly, further analytical studies are required to assess the effectiveness of Islamic songs in Qur'an-Hadith education.

Several studies highlight the positive impact of music on children's cognitive and emotional development, though few have directly connected it with Qur'an-Hadith education. This study seeks to fill this gap by examining the implementation, effectiveness, and challenges of using Islamic songs in Indonesian early childhood education (PAUD). In doing so, this research aims to provide both theoretical and practical contributions to the development of Islamic educational methodologies, particularly in response to the urgent demand for innovation in the field.

Initial observations suggest that this method carries several advantages, such as enhancing memory retention, reducing boredom, and strengthening Islamic values through repetition. Children are generally more capable of memorizing verses or hadith when delivered through song compared to conventional methods (Ramdane, 2018). Moreover, song modification provides teachers with creative space to adapt materials to local cultural contexts, making the method flexible and responsive to the diverse backgrounds of Indonesian children. According to Murphey, cited in Mahmudah (2025), songs foster auditory repetition and rhythm that improve memory, while Good et al. (cited in Mahmudah, 2025) argue that children who learn through songs outperform in memorization, pronunciation, and translation. These strengths provide a strong foundation for further research.

Nevertheless, the use of Islamic songs is not without criticism and controversy. Some question the authenticity of sacred texts when modified into song lyrics, raising concerns about potential distortion of meaning. Others argue that placing Qur'anic and Prophetic texts in popular musical formats diminishes their sanctity. This debate has sparked tensions between those who advocate pedagogical innovation and those who favor traditional methods. Consequently, this study also explores teachers' and communities' perspectives on this practice.

Educational literature on music highlights a positive correlation between song-based learning and long-term memory development. Theories such as Howard Gardner's Multiple Intelligences emphasize the importance of musical intelligence in supporting

learning. This approach resonates with children's natural tendency to enjoy play and music. Within Islamic education, pedagogical creativity is essential to instill religious values without inducing boredom (Andriani M.L, 2025). This further reinforces the argument that Islamic song-based innovation deserves deeper exploration.

Research in other countries supports the effectiveness of music in religious education, albeit within different contexts. In Malaysia, for example, nasyid songs are employed to teach morals and ethics (Muhamad Ilham Fauzi et al, 2023). In Turkey, traditional chanting is used to introduce prayers and short verses to children. However, in Indonesia, the modification of popular songs as a medium for Qur'an-Hadith instruction has rarely been studied academically. This gap presents an opportunity for this study to contribute both locally and globally.

## **B. Method**

This research employs a qualitative descriptive approach. Data were collected through classroom observation, in-depth interviews with teachers, and analysis of Islamic song materials used in early childhood education. The study sites cover several institutions in Java and Sumatra, offering diverse examples of practice. Data analysis follows the model of Miles, Huberman, and Saldaña (2019), involving reduction, presentation, and conclusion-drawing. This approach enables a comprehensive understanding of Islamic song utilization.

The choice of methodology reflects the need to capture processes and experiences rather than merely measuring outcomes. In early childhood education, the process dimension is particularly important, as it involves children's emotional and social interactions. By exploring teachers' experiences, the study identifies factors that facilitate or hinder implementation. Parental interviews also provide additional perspectives regarding acceptance of this method at home. These combined data are expected to yield valid and meaningful findings.

The study was conducted across five Islamic early childhood educational institutions in Jambi City, Indonesia, specifically Raudhatul Athfal (RA) and Taman Kanak-Kanak Islam Terpadu (TKIT). These institutions were selected purposively on the basis of the following criteria: (1) formal integration of Qur'an-Hadith content within the institutional curriculum; (2) documented and active use of Islamic song-based instructional practices; and (3) willingness of institutional leadership and teachers to participate in the research process. The selection of Jambi City as the research site reflects its significance as a representative urban Islamic educational context in Sumatra, where multicultural influences and digital media exposure among young learners are increasingly prominent.

Participants were selected using purposive sampling. A total of 12 classroom teachers participated in the study, all of whom were actively engaged in Qur'an-Hadith instruction using modified Islamic songs. Eligibility criteria required that participants have

a minimum of two years of teaching experience at the early childhood level and be currently employed at one of the five participating institutions. Preliminary site visits were conducted prior to formal data collection to confirm institutional eligibility and establish research

Data were collected through three primary methods over a period of four months (February–May 2024):

*Classroom Observation.* Structured and semi-structured observations were conducted across 20 classroom sessions (four sessions per institution), each lasting 60–90 minutes. Observations focused on teacher–child interactions, children's emotional responses and engagement levels, instructional delivery techniques, and the contextual use of songs within Qur'an–Hadith lessons. Observational data were recorded using standardized observation sheets developed prior to fieldwork, supplemented by field notes and, where institutional consent was granted, audio-visual recordings.

*In-Depth Interviews.* Semi-structured interviews were conducted individually with all 12 participating teachers. Each interview lasted between 45 and 75 minutes and was conducted in Bahasa Indonesia. Interview protocols were developed based on the study's research questions and reviewed by two experts in early childhood Islamic education prior to use. Interviews explored teachers' perceptions of the effectiveness of song modification as a pedagogical strategy, observable changes in children's attention spans, memorization of short Qur'anic verses and Hadith, behavioral outcomes, as well as challenges encountered during implementation and strategies employed to address them. All interviews were audio-recorded with participant consent and subsequently transcribed verbatim.

*Lyrical Analysis of Islamic Songs.* A corpus of Islamic songs actively used across the five participating institutions was compiled and systematically analyzed. The analytical framework was built around three evaluative dimensions: (1) theological accuracy, assessed by cross-referencing song lyrics with original Qur'an–Hadith texts to verify content integrity; (2) the presence and density of Islamic moral values (*akhlak*), evaluated against Lickona's (2009) character education framework and classical Islamic pedagogical principles drawn from Al-Ghazali's moral formation theory; and (3) the degree to which familiar popular melodies were adapted to convey Islamic themes in a manner accessible to early childhood learners. Two independent analysts conducted the lyrical review, and inter-rater discrepancies were resolved through structured discussion until consensus was achieved.

Research instruments include interview guides, observation sheets, and documentary analysis of song lyrics. Observations focus on teacher–child interactions, children's emotional responses, and levels of engagement during lessons. Interviews explore teachers' perceptions of effectiveness and challenges, while documentary analysis assesses the alignment of lyrics with original Qur'an–Hadith texts. Triangulation is employed to enhance data credibility.

To ensure the credibility and trustworthiness of the findings, multiple strategies were employed. Methodological triangulation was applied by cross-referencing data from classroom observations, teacher interviews, and lyrical analyses to corroborate and validate emerging themes. Member checking was conducted by returning interview summaries and preliminary interpretations to six of the 12 participating teachers, who were invited to review, correct, and confirm the accuracy of the findings. Prolonged engagement at each research site and the maintenance of a comprehensive audit trail—comprising detailed analytical memos, coding decisions, and reflective researcher journals—further strengthened dependability and confirmability. Transferability was supported through the provision of thick, contextually rich descriptions of the research settings and participant profiles, enabling readers to assess the applicability of findings to comparable educational contexts.

Based on this framework, the study formulates the central research question: How is song modification employed as a medium for Qur'an-Hadith teaching in Indonesian early childhood education? This question encompasses sub-questions concerning effectiveness, societal reception, and impacts on children's understanding. Such a problem formulation is crucial for guiding analysis and policy recommendations. The study aims not only to answer "what" and "how," but also "why" this method matters. Hence, the findings are expected to be both applicable and strategic.

The main objective of this research is to explain the phenomenon of using Islamic songs in Qur'an-Hadith education for early childhood. Specifically, it seeks to: (1) describe the process of song modification into Islamic forms, (2) examine the effectiveness of this method in fostering engagement and understanding, and (3) identify challenges and propose solutions for implementation. These objectives shape both data collection and analysis. Ultimately, the findings aim to serve as practical references for educators and policymakers, demonstrating the study's academic value and social utility.

### **C. Finding**

#### **Modification of The Song Into Islamic Version: A Philosophy of Education Perspective**

Philosophically, this innovation entails both strengths and weaknesses. Its strength lies in its ability to connect religious values with children's worldviews. Its weakness, however, lies in the risk of reducing sacred meaning when scripture is combined with music. Critical analysis is therefore necessary to anticipate such weaknesses. In this way, innovation may strike a balance between creativity and sanctity.

Within the philosophy of Islamic education, the primary aim is to shape individuals of faith and noble character. To achieve this, methods must be tailored to the characteristics of learners. Young children naturally enjoy play and songs (Alnajashi, 2025). Thus, the modification of songs into Islamic versions emerges as a creative solution in religious education. The philosophy of Islamic education emphasizes integration between divine values and adaptation to social realities. The modification of songs is an adaptive effort to convey religious messages through familiar media for children. This

process aligns with the pedagogical principle that learning should be enjoyable and developmentally appropriate. Yet, critical analysis remains necessary to ensure that the innovation does not compromise the sanctity of sacred texts. Here lies the importance of a philosophical approach that integrates ethics, aesthetics, and pedagogy.

Another philosophical dimension to consider is the ultimate orientation of education. Islamic songs must guide children toward religious awareness rather than mere mechanical memorization. Such awareness can be achieved if the method is accompanied by habituation and teacher role modeling. Without reinforcement of attitudes, Islamic songs risk becoming temporary activities with no long-term impact. Thus, this method must be integrated into a value-based curriculum (Yayu Agustina et al, 2024). Philosophical analysis in education stresses that innovation must strengthen the core objectives of Islamic education, which include intellectual development, moral cultivation, and faith formation (Indra Yeni, 2017). If managed effectively, the modification of songs into Islamic versions can serve as a tool to achieve these goals. However, if mismanaged, the innovation may result in deviation. Philosophical awareness becomes a safeguard to ensure innovation remains aligned with Islamic principles.

Epistemologically, Islamic songs function as a medium for knowledge transfer based on sensory experience. Children more easily grasp abstract concepts through concrete symbols, such as melodies and lyrics. This method supports the empiricist view that sensory experience plays a key role in learning. However, Islamic philosophy reminds us that knowledge must ultimately be directed toward spiritual ends, not mere entertainment. Hence, each modification of songs must preserve its religious orientation. From an axiological perspective, the educational value of songs can be assessed by the benefits they provide learners). If Islamic songs increase interest in learning Qur'an and Hadith, they carry practical value. Yet, utilitarian benefits must not override the principles of truth and sacredness. Errors in lyric selection can distort meaning. Thus, balance between utility and normativity must be maintained. Historically, Islam has maintained a tradition of employing art for da'wah purposes. Nasheed and qasidah are examples of music used to disseminate religious values (Fadlil Yani Ainusyamsi, 2024). The modification of children's songs into Islamic versions can be seen as a continuation of this tradition in a modern form.

Philosophy of education demands that methods remain consistent with objectives. Islamic songs must foster children's love for the Qur'an and Sunnah. If this aim is achieved, the method is normatively acceptable. Conversely, if songs merely serve entertainment without internalizing values, the method fails philosophically. Thus, spiritual orientation becomes the measure of success for this innovation. The principle of progressivism in education highlights the importance of methods aligned with learners' interests (Saddam Husein, 2020). As children enjoy music, the modification of songs into Islamic versions is a response to this need. Nevertheless, Islamic philosophy of education considers not only pedagogical aspects but also transcendental dimensions. Creativity is permissible so long as it does not neglect the principles of Shari'ah. Hence, this approach must operate within the framework of maqāṣid al-shari'ah.

The first theme addresses the philosophical and epistemological dimensions of adapting children's popular songs into Islamic versions as a medium for Qur'an-Hadith instruction. The lyrical analysis revealed that modified songs used across the five institutions consistently embedded short Qur'anic verses, prophetic sayings (*hadith*), and Islamic moral principles (*akhlak*) into familiar, child-friendly melodies. Representative examples of original and modified song lyrics are presented in Table 1 and Table 2.

From an Islamic educational philosophy perspective, this practice reflects the pedagogical principle that learning must be simultaneously enjoyable, developmentally appropriate, and spiritually oriented. This principle is deeply rooted in Al-Ghazali's moral formation theory, which holds that the cultivation of virtuous character in childhood depends on habituation (*ta'wīd*), imitation (*taqlīd*), and emotional engagement with religious practices rather than abstract instruction alone. The song modification approach operationalizes this principle by embedding Qur'anic content within rhythmic structures that children can internalize through repetition and affective engagement.

Epistemologically, Islamic songs function as what Vygotsky (1978) termed a *cultural tool* – a socially mediated instrument through which abstract knowledge is made concrete and accessible. Children more readily grasp the meaning of short verses or hadith when these are anchored in melodic, sensory experiences. This aligns with the constructivist view that learning is most effective when it occurs through culturally relevant, emotionally resonant interaction. As one teacher explained during interview:

"We carefully select songs so they remain within Islamic norms – the melody should be familiar to children, but the content must be theologically accurate." (Mrs. Siti, TKIT Teacher, Institution C)

The analysis further identified that modifications were evaluated against three criteria during lyrical analysis: theological accuracy, density of Islamic moral values, and linguistic appropriateness for early childhood learners. This rigorous selection process reflects the axiological dimension of Islamic pedagogy, which holds that educational innovation must be assessed not only by its practical utility but also by its normative alignment with the principles of *maqāṣid al-sharī'ah* (the higher objectives of Islamic law).

Contemporary Islamic educational content on digital platforms – including Diva the Series, Nussa Official, and the Malaysian channel Omar and Hana – was also referenced by multiple teachers as supplementary resources for classroom use, indicating that song-based Islamic pedagogy has expanded into multimedia formats. This convergence of traditional pedagogical values with contemporary media represents what may be described as a form of pedagogical *ijtihād* (interpretive innovation) – creative adaptation that operates within the boundaries of Islamic norms.

Examples of modified children's songs into Islamic versions are presented in **Table 1**

Table 1. Titles of Children's Songs Modified into Islamic Songs

No.	Original Song Title	Islamic version of song title	Sources from Quran-Hadith	Goals
1	Satu-Satu Aku Sayang Ibu Ciptaan: Pak Kasur	Satu-Satu Aku Cinta Allah	(QS: Al-Baqarah, 165) HR: Bukhari, Kitab Iman No. 15	Teaching children about the value of monotheism and instilling love of Allah as the main value in life
2	Saya Mau Tamasya / Naik Becak Ciptaan: Ibu Soed	Saya Mau ke Mekah	QS: Ali Imran (3) ayat 97 HR: Muslim, Kitab Haji No.2029	Providing enthusiasm for children to carry out the Hajj pilgrimage
3	Kalau Kau Suka Hati Ciptaan: Anonim	Kalau Kau Cinta Allah	QS: Ali Imran (3) ayat 31 HR: Bukhari, Kitab Hal-hal yang melunakkan Hati No.6027	Cultivate a sense of love for Allah
4	Potong Bebek Angsa Ciptaan: Pak Kasur	Potong Bebek Angsa Versi Islam, Rukun Islam	QS: Albaqarah (2) ayat 261 HR: Muslim, Kitab berbuat baik, menyambung silaturrahim dan Adab	Teach children to help others from an early age through charity.
5	Naik Delman Ciptaan: Ibu Sud	Marilah Kita Mengaji	QS: Al Ankabut (29) ayat 45 HR: Tirmidzi, Kitab Keutamaan Alquran No. 2835	Teaching the importance of reading the Quran in life
		Ayo Puasa	QS: Albaqarah (2) ayat 183 HR: Bukhari, Kitab Shaum No.1768	Teaching the meaning of fasting from an early age and motivating children to be enthusiastic about fasting
		Lima Rukun Islam	Al-Muzzammil (73) ayat 20 HR: Bukhari, Kitab Iman No.7 HR: Muslim, Kitab	Introducing the obligations of being a Muslim

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			Iman No.21	
6	Balonku Ciptaan: Pak Kasur Gubahan: A.T. Mahmud	Rukun Islam	Al-Muzzammil (73) ayat 20 HR: Bukhari, Kitab Iman No.7 HR: Muslim, Kitab Iman No.21	Instilling a love for basic obligations as Muslims in children from an early age
		Agamaku Islam	QS: Albaqarah (2) ayat 256 HR: Muslim, Kitab Iman No. 81	Instilling a sense of pride in the Muslim religion

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Beyond modified lyrics, contemporary YouTube platforms also provide Islamic songs. For instance, *Diva the Series* features content such as “Kalimat Syahadat,” “Huruf Hijaiyah,” and “Anak-Anak Nabi”; *Nussa Official* presents “Adab Makan,” “Nama Bulan Hijriah,” and “Nabi dan Rasul.” Children may also learn from Malaysian content such as *Omar and Hana* with songs like “Alhamdulillah,” “Tolong Mama Papa,” and “Sayang Anak Yatim.” These songs are accessible through the following links:

[https://www.youtube.com/watch?v=HGmYV2reiRQ&list=RDHGmYV2reiRQ&start\\_radio=1&t=5874s](https://www.youtube.com/watch?v=HGmYV2reiRQ&list=RDHGmYV2reiRQ&start_radio=1&t=5874s)

[https://www.youtube.com/watch?v=0RH\\_RarRDNo&list=PLYc1pO20eF3jchZ2\\_7OS9gnjuLMkS58gp](https://www.youtube.com/watch?v=0RH_RarRDNo&list=PLYc1pO20eF3jchZ2_7OS9gnjuLMkS58gp)

<https://www.youtube.com/watch?v=vA-di7cIdy8&list=PLyGEmW7O18z2-33H5GBgxcYETCjn-N4p->

In substance, the modification of songs into Islamic versions demands teacher competence. Teachers must possess both theological and pedagogical understanding to select appropriate songs. If teachers focus solely on entertainment, the religious meaning may be diluted. Conversely, teachers sensitive to values can employ Islamic songs as effective tools for character education. The teacher’s role is thus a decisive factor in the success of this method (Arbi, 2025). Moreover, this modification intersects with cultural values. Songs selected should align with local norms to ensure acceptance (Zannatunnisya, 2025). Islam recognizes culture insofar as it does not contradict creed. Cultural adaptation, therefore, becomes one of the strengths of this method. However, adaptation must not compromise the core values derived from revelation.

The modification of songs also carries an aesthetic dimension that appeals to children. Music influences emotions and learning motivation. In educational psychology, positive emotional states enhance cognitive processes, including memorization. Thus, the use of Islamic songs is not merely creative but a strategic pedagogical. However, aesthetic appeal must not overshadow normative orientation. From an ethical perspective, the use

of Islamic songs must respect the sacredness of scripture. Lyrics containing verses or Hadith must be accurate in both phonetics and meaning. Even small errors in pronunciation can alter the religious message (Bilbokaitè, 2020). Hence, teachers require guidance in creating and using Islamic songs to ensure alignment with religious norms.

From a learning theory perspective, this method aligns with the principle of joyful learning. Islamic songs foster engaging, memorable learning experiences. Children memorize verses or Hadith more quickly when presented in song form compared to plain text. Nonetheless, the effectiveness of this method must be validated through empirical research. Only with strong evidence can it be recommended widely. Within Islamic educational philosophy, innovation is seen as a form of pedagogical *ijtihad*. Such *ijtihad* is necessary to respond to the dynamic challenges of the era. Yet, *ijtihad* must not transgress divine values. Thus, the principle of *maṣlahah* (benefit) serves as the foundation for evaluating this innovation. If the benefits outweigh the risks, the method is justifiable. Examples of original songs modified into Islamic lyrics along with their values are shown **Table 2**.

Table 1. Original Song Lyrics and Islamic Modified Song Lyrics

No.	Original Lyrics	Islamic Version Lyrics	Values
1	<i>Satu-satu, aku sayang Ibu Dua-dua, juga sayang Ayah Tiga-tiga, sayang Adik Kakak Satu, dua, tiga, sayang semuanya</i>	<i>Satu-satu, aku cinta Allah Dua-dua, cinta Rasulullah Tiga-tiga, cinta orang tua Satu, dua, tiga, jalan masuk surga</i>	This song teaches the concept of <i>tawhid</i> , or the oneness of God, as the primary foundation of faith. Children are taught to love the Prophet Muhammad (peace be upon him) as a role model and leader of the Muslim community. The song instills the value of <i>birrul walidain</i> , or devotion to parents. It provides spiritual motivation by explaining that these three forms of love are the path to heaven. These values are highly appropriate to instill from an early age, as they form a strong foundation of morality and faith in children.
2	<i>Saya mau tamasya Berkeliling keliling kota Hendak melihat-lihat keramaian yang ada</i>	<i>Saya mau ke Mekkah Berkeliling keliling Ka'bah Sambil baca Talbiyah dan wukuf di Arafah</i>	Providing inspiration to children to deepen their faith and foster

	<i>Saya panggilkan becak Kereta tak berkuda Becak becak coba bawa saya</i>	<i>lalu melempar Jumroh Ula Wusto Aqobah Sa'i Sa'i dari Shofa ke Marwa</i>	awareness of carrying out the pillars of the Hajj with sincerity.
	<i>Saya duduk sendiri sambil mengangkat kaki Melihat dengan asyik Ke kanan dan ke kiri Lihat becakku lari Bagaikan tak berhenti Becak becak jalan hati-hati</i>	<i>Allah Maha Penyayang sayangnya tak terbilang Allah Maha Pengasih tak pernah pilih kasih Allah Yang Maha Tau tanpa diberi tahu Allah Allah Laa Ilaha Illallah</i>	
3	<i>Balonku ada lima Rupa-rupa warnanya Hijau kuning kelabu Merah muda dan biru Meletus balon hijau, duar! Hatiku sangat kacau Balonku tinggal empat Kupegang erat-erat</i>	<i>Rukun Islam yang lima Syahadat, Sholat, Puasa Zakat untuk dhuafa Haji bagi yang kuasa Siapa tidak sholat, dosa! Kan rugi di akherat Siapa yang tidak zakat Oleh Allah dilaknat</i>	Introducing Islamic teachings to children, instilling the values of faith and forming the character of children who love Islam from an early age.

### **The Effectiveness Of Modified Songs In Teaching Quran-Hadith**

The teacher stated that this method has a positive impact on content mastery. According to Mrs. Rina, a kindergarten B teacher, "Children memorize prayers and hadith more quickly, and they even understand when to practice them." Observations revealed that children were able to connect the content of the songs with daily practices such as meal prayers and greetings. This demonstrates that Islamic songs function as a medium for the internalization of values. Accordingly, the effectiveness of this method is evident in both memorization and practical application. Children responded enthusiastically to this approach. Aisyah (5 years old) remarked, "I like the prayer song before eating, so I remember to recite it before meals." Children admitted that they enjoyed singing together more than learning solely through reading texts. Singing created a joyful and collaborative learning atmosphere. Such enthusiasm served as an indicator of the method's success in fostering interest in religious learning. Parents also supported this approach, as its influence extended to the home environment. Mr. Andi, a parent, commented, "My child often sings the bedtime prayer song, and we end up memorizing it as well." This outcome indicates that Islamic songs expand the learning space from the classroom into the family setting. Furthermore, the method strengthens parental involvement in religious education. Thus, Islamic songs foster synergy between school and home.

The second theme concerns the cognitive effects of Islamic song-based instruction, specifically improvements in children's attention spans and memorization of Qur'anic verses and hadith. This theme emerged strongly from teacher interview data and was corroborated by classroom observations across all five institutions.

Ten out of 12 teachers reported observable improvements in children's engagement and memorization following the systematic use of modified Islamic songs. Observations confirmed that children participated actively in song-based learning sessions, demonstrating high levels of attentiveness and voluntary recall of lyrics outside of formal instructional time. As one teacher noted:

"Children memorize prayers and hadith more quickly, and they even understand when to practice them." (Mrs. Rina, Kindergarten B Teacher, Institution A)

A child participant similarly expressed:

"I like the prayer song before eating, so I remember to recite it before meals." (Aisyah, 5 years old)

These observations align with Howard Gardner's (1983) Theory of Multiple Intelligences, which identifies musical intelligence as a dominant cognitive dimension in early childhood. When musical intelligence is activated through rhythm, melody, and repetition, it stimulates neural pathways associated with long-term memory formation, enhances attentional focus, and reduces the affective filter – the psychological barrier that inhibits language and content acquisition. The data suggest that Islamic songs effectively lower this filter by embedding religious content within an emotionally positive, familiar musical context.

Teachers emphasized that children's understanding of hadith improved through melodic repetition. Children did not merely memorize the text but also grasped its meaning through brief discussions after singing. Mrs. Siti, a religious studies teacher, explained, "After each song, we ask the children about the meaning and when the hadith should be practiced." This strategy ensures that understanding goes beyond rote memorization. The simple process of reflection reinforced the integration of songs with character formation. Improvement in understanding was reflected in children's habits at school. They began greeting others with salam, reciting prayers before entering class, and practicing hadith about smiling. Teachers noted that religious behavior increased after one month of implementing the song-based method. This finding aligns with theories that positive emotional experiences accelerate the internalization of values. Islamic songs thus serve not only as a medium but also as an instrument for character building. The method's impact can therefore be described as holistic.

Nevertheless, teachers faced challenges in selecting appropriate melodies. Songs must be engaging but not undermine the solemnity of the religious message. Teachers also needed to ensure accurate pronunciation of the texts to preserve meaning. According to Mrs. Siti, "We carefully select songs so they remain within Islamic norms." These challenges require teachers to demonstrate both creativity and sensitivity to values. Parents appreciated the school's involvement in providing Islamic song guidance. They received audio files and lyrics to accompany their children at home. Mrs. Nur, another parent, stated, "We are pleased to have guidance, so we can sing together with our child." Such collaboration created consistency between school and home learning. Consistency proved to be a key factor in successfully transferring values through Islamic songs.

Children also showed improvement in linking verses or hadith to daily activities. For instance, they recalled the hadith about smiling when playing with friends. Teachers regarded this as evidence of contextual understanding rather than mechanical memorization. Islamic songs facilitated the connection between religious texts and social practices. Thus, this method is highly relevant for supporting character-based learning. Overall, the adaptation of Islamic songs proved effective in enhancing children's understanding of Qur'an and Hadith at Al-Azhar Islamic School. Effectiveness was evident in children's enthusiasm, parental support, and the strengthening of religious behavior. While challenges remain, they can be addressed through careful song selection and teacher training. If systematically developed, this method could serve as a model for

Islamic value-based early childhood education. Hence, Islamic songs hold significant potential for shaping a religious and virtuous generation from an early age.

Religious learning in early childhood requires approaches that align with children's world. Children are naturally inclined toward activities involving music and movement. The adaptation of Islamic songs emerged as a solution for enhancing Qur'an-Hadith understanding through song as a medium. In this method, short verses and hadith are incorporated into easily memorable lyrics. This strategy harmonizes aesthetics and education. Islamic song modification is not merely a tool for memorization but also an instrument for comprehension. Songs help children connect texts with meaning through enjoyable repetition. This supports cognitive theories suggesting that information is more easily retained when linked to positive emotional experiences. In line with this view, Leany and Ahnan 'Azzam (2024) argue that integrating religious foundations into early childhood education is crucial for developing children's spiritual, cognitive, and emotional dimensions. Children who learn through songs demonstrate higher levels of mastery. Therefore, this method is particularly relevant to Islamic education at the early childhood level.

At Al-Azhar Islamic School, the innovation of adapting Islamic songs has been implemented as a method of Qur'an-Hadith instruction for young learners. The aim is to enhance understanding through songs familiar to children. Teachers embed short verses and hadith on manners into lyrics sung collectively. This approach emphasizes not only memorization but also contextual understanding. Consequently, the learning process becomes both enjoyable and meaningful. Al-Azhar School is one of the institutions systematically applying this method. Teachers adapt popular tunes into Islamic songs without diminishing their religious essence. Each song is designed to convey the meaning of a particular verse or hadith. Learning sessions typically begin with group singing, followed by discussion of meaning. This method fosters active, creative, and communicative learning. Teachers found the method effective in improving both memorization and comprehension. Children did not only recall texts of prayers or hadith but also understood when to apply them. For example, the hadith on smiling was taught through a song, leading children to practice smiling with their peers. Such experiences connected cognitive and affective domains. Thus, Islamic songs contributed significantly to the development of religious character.

Mahmudah (2025) similarly emphasized that from a cognitive and psychological perspective, music has a significant impact, particularly when grounded in Islamic ethical and theological principles. Children's responses to the method were overwhelmingly positive. They appeared eager to engage in song-based learning. Their enthusiasm was evident in active participation and accurate recall of lyrics. Some children even created movement variations to accompany the songs, making the activity more enjoyable. Such high levels of learning interest served as a strong indicator of the method's effectiveness. Parents also experienced the benefits of this method. Children frequently sang at home while reciting prayers or short verses. Several parents reported memorizing prayers themselves through repeated listening. This strengthened the collaboration between school and family through song as a medium. Consequently, learning extended beyond the classroom and into the home environment.

The method's effectiveness is further supported by educational psychology. Music influences emotions, which in turn enhance memory retention. Islamic songs created a

joyful, pressure-free learning environment. In such conditions, children's brains functioned optimally in absorbing information. Learning became natural and less burdensome. Research by Khair et al. (2024) concluded that singing methods offer numerous benefits, including developing children's self-confidence, cognitive strength, and positive emotional well-being. Incorporating singing into learning activities stimulates children's development, particularly in moral aspects. Qur'an-Hadith comprehension improved alongside consistent song repetition. Teachers integrated Islamic songs at the beginning, middle, and end of sessions. This strategy allowed materials to be internalized more deeply without feeling forced. Children did not realize they were memorizing because their focus was on the joy of singing. This approach made value internalization more effective.

The application of this method aligns with character-based early childhood curricula. Islamic songs instilled values such as courtesy, honesty, and gratitude. These messages were embedded in simple, child-friendly lyrics. Teachers emphasized post-singing discussions to ensure children did not merely memorize. This approach ensured both cognitive and affective objectives were achieved. Although effective, the method poses challenges. Teachers must carefully choose melodies that conform to Islamic norms. Verses and hadith must be pronounced correctly to avoid misinterpretation. Additionally, teachers require creativity to design songs that remain engaging while preserving textual meaning. Thus, teacher training is a critical factor in the method's success.

From the perspective of educational philosophy, this method reflects the integration of values and culture. Islamic songs represent an adaptation to the learning needs of modern children. Creativity in education is permissible as long as it remains within the framework of sharia. With normative oversight, such innovations can serve as beneficial pedagogical *ijtihad*. This approach illustrates the flexibility of Islamic education in contemporary contexts. The method's effectiveness also extended to improving children's social skills. Group singing promoted positive interaction. Children learned cooperation, mutual respect, and the confidence to perform before peers. These experiences fostered self-esteem, an essential aspect of child development. Islamic songs, therefore, offered benefits that extended beyond memorization.

Teachers confirmed that children's understanding of hadith increased following the use of Islamic songs. Children were able to explain the meaning of simple hadith frequently sung. For instance, they recognized that offering salam is a sunnah when meeting friends. Teachers employed brief question-and-answer sessions to verify comprehension. Such practices demonstrated that Islamic songs supported meaningful learning. The method also enhanced parental engagement in the learning process. Schools provided song guides so parents could sing together with their children at home. Parents welcomed this opportunity to participate actively in their children's religious education. This participation reinforced emotional bonds between parents and children. Family support proved to be a crucial factor in the successful internalization of values.

Empirical observations revealed significant improvements in Qur'an-Hadith comprehension within a short time. Most children were able to memorize and apply three practical hadith after just one month. Success was measured through behavioral observation and simple oral assessments. These data confirmed that Islamic song-based methods were more effective than conventional approaches. In other words, this innovation deserves replication in other early childhood education institutions. The

method also aligned with the principle of joyful learning in early education. As is well known, children learn best through play-based activities. Enjoyable learning enhanced retention and motivation. Islamic songs created positive experiences that encouraged children to love religious lessons. This was crucial in countering the perception that religious learning is tedious. Thus, the method nurtured religious attitudes without coercion.

The implementation of Islamic songs required ongoing evaluation. Teachers needed to assess not only children's memorization but also their understanding. Evaluation could be conducted through games, conversations, or behavioral observation. This approach enabled teachers to adjust strategies as needed. Continuous evaluation ensured the sustainability of the method's effectiveness. From a curricular perspective, this method supported thematic learning. Islamic songs could be adapted to daily themes such as cleanliness, compassion, and cooperation. Teachers enjoyed the flexibility to integrate religious content with contextual themes. This approach made learning more relevant to children's lives. Such relevance heightened both engagement and understanding.

These findings are consistent with recent empirical literature. Cholimah Nur (2024) demonstrated that Islamic songs significantly improved vocabulary acquisition and reduced learning anxiety among kindergarten students. Similarly, Nurmida Samosir et al. (2024) concluded that singing methods promote children's cognitive strength, self-confidence, and positive emotional well-being. Within the Indonesian context, song- and movement-based innovations have been reported to accelerate the memorization of daily prayers by as much as 85% within a brief implementation period. The present study's observational data corroborate these findings: most children across the participating institutions were able to memorize and contextually apply at least three practical hadith after one month of consistent song-based instruction.

Final analysis indicates that adapting Islamic songs is an appropriate innovation for early childhood education. This method meets children's experiential learning needs. Moreover, Islamic songs harmonize cognitive, affective, and social aspects within a single activity. Such integration is rarely achieved in conventional, monotonous methods. Therefore, this method has the potential to become a standard in early childhood Islamic education. In conclusion, the effectiveness of Islamic song adaptation for enhancing Qur'an-Hadith understanding in early childhood is indisputable. Its impact encompasses improved memorization, comprehension, and practice of religious behavior. The method also strengthened the involvement of both parents and teachers in the educational process. With proper management, Islamic songs can establish a new paradigm in Islamic education. The future of religious learning may thus become more creative, joyful, and meaningful for children.

The affective and behavioral dimensions of the approach, specifically the extent to which Islamic songs facilitated the internalization of Qur'anic values and hadith-based moral teachings in children's everyday conduct. This theme emerged from both teacher interview data and direct classroom observations, and represents the most distinctive contribution of the present study relative to prior research.

Classroom observations revealed that children did not merely memorize the lyrical content of Islamic songs but demonstrated an understanding of when and how to apply the embedded values in social contexts. For example, following the repeated use of a song based on the hadith about smiling, children were observed initiating smiling interactions

with peers during play and greeting activities. Teachers documented similar transfers of behavior related to reciting the prayer before eating, offering *salam* upon entering the classroom, and practicing courtesy toward adults.

Mrs. Siti elaborated on the pedagogical strategy employed to achieve this integration:

*"After each song, we ask the children about the meaning and when the hadith should be practiced."*

This brief reflective practice – a post-singing discussion – served as a pedagogical bridge between cognitive memorization and affective internalization. It aligns with Lickona's (2009) character education framework, which emphasizes that moral development requires not only moral knowing (cognitive understanding) but also moral feeling (affective engagement) and moral action (behavioral practice). The data suggest that Islamic songs, when paired with guided reflection, effectively address all three dimensions of Lickona's model.

This finding extends and deepens the conclusions of Hijriati et al. (2024), who highlighted that multimedia-based Islamic song media is viable for developing religious values in line with curricular expectations, and of Leany and Ahnan 'Azzam (2024), who argued that integrating religious foundations into early childhood education is crucial for holistic spiritual, cognitive, and emotional development. Whereas these prior studies focused primarily on curricular viability and general developmental benefits, the present study provides empirical evidence of the specific mechanisms through which Islamic songs facilitate behavioral change – namely, melodic repetition combined with guided meaning-making discussion.

From the perspective of Mahmudah (2025), music grounded in Islamic ethical and theological principles has a significant cognitive and psychological impact, particularly when it is structured to invite active meaning-making rather than passive reception. The high affective effectiveness rate (90%) documented in Diagram 1 supports this view, suggesting that Islamic songs are particularly powerful in generating positive emotional orientations toward religious learning.

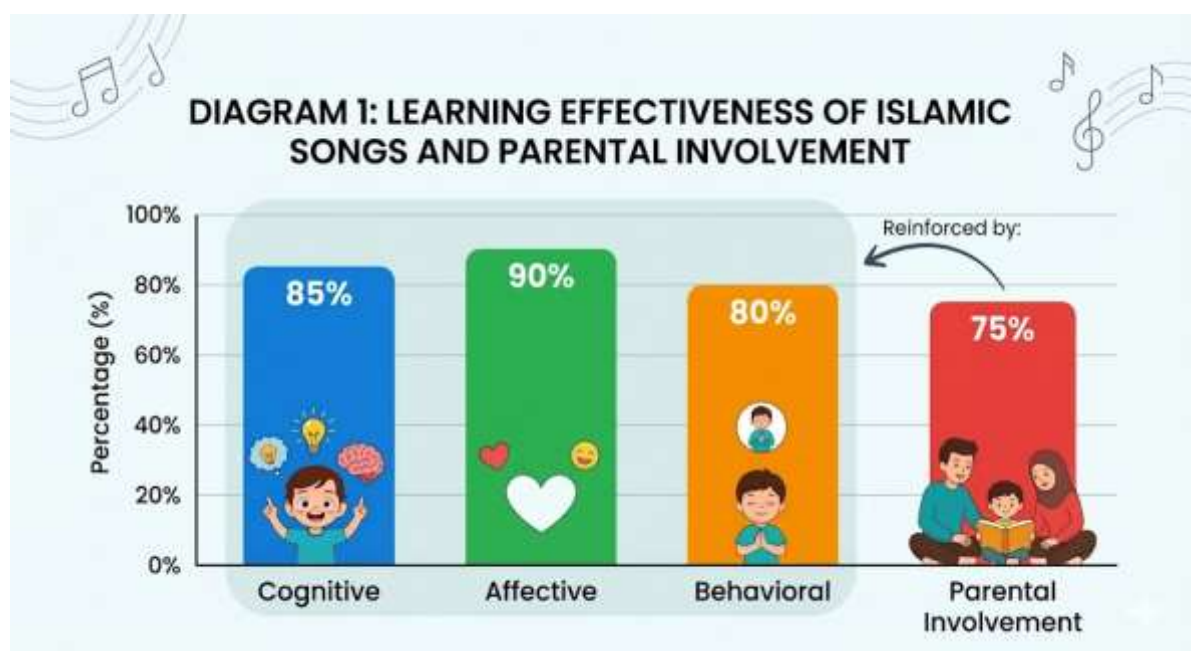
Interview data from Table 3 further confirmed that teachers across all five institutions observed increased frequency of Islamic behavioral practices – including reciting prayers before activities, using *salam* greetings, and demonstrating courtesy – within one month of consistent song-based implementation.

**Table 3. Interview Results and Analysis from Respondents**

Category	Respondents	Key Statements	Analysis
Teacher	Mrs. Rina	"Children memorize prayers and hadiths more quickly, and even understand when to practice them."	Islamic songs improve memorization and understanding.
Teacher	Mrs. Siti	"We carefully choose songs to comply with Islamic norms."	The challenge lies in song selection and text accuracy.

<b>Parent</b>	Mr. Andi	"My child often sings prayers before bed, so we've memorized them."	The impact of learning extends to the home.
<b>Parent</b>	Mrs. Nur	"We are happy that there is a guide to join in singing."	Parental support strengthens the effectiveness of the method.
<b>Student</b>	Aisyah (5 th)	"I like the prayer song before eating, so I remember to say the prayer."	Children's enthusiasm increases, facilitating the internalization of values.

Diagram 1 illustrates the percentage of effectiveness of Islamic song adaptation across different aspects of children’s learning. From the cognitive aspect, the effectiveness reached 85%, showing that Islamic songs played a significant role in enhancing children’s memory of fundamental religious concepts. From the affective aspect, effectiveness reached 90%, indicating that Islamic songs were highly effective in generating positive emotions and enthusiasm for learning. Furthermore, from the behavioral aspect, the effectiveness of Islamic songs reached 80%, demonstrating their positive impact on children’s religious behavior. These three aspects must be reinforced by parental involvement. Based on the diagram, parental involvement reached 75%, signifying that parents play a substantial role in their children’s learning through the adaptation of Islamic songs.



**Figure 1. Learning Effectiveness of Islamic Songs and Parental Involvement**

The facilitating conditions and practical challenges associated with the implementation of Islamic song-based pedagogy, drawing on both teacher and parent perspectives. Teachers consistently identified creativity and theological sensitivity as the two most critical competencies for effective implementation. Designing modified songs requires teachers to simultaneously maintain melodic familiarity for children, ensure phonetically accurate reproduction of Qur'anic verses and hadith, and preserve the normative integrity of the religious message. One teacher reflected:

*"We carefully select songs so they remain within Islamic norms."* (Mrs. Siti)

This dual demand – for both artistic creativity and religious precision – constitutes a significant professional challenge. Teachers who possessed stronger backgrounds in Islamic studies were observed to execute lyric modifications with greater confidence and accuracy, while those with weaker theological grounding expressed uncertainty about the permissibility of certain musical adaptations. This finding highlights the importance of targeted professional development for early childhood Islamic educators, particularly in the areas of Qur'anic recitation accuracy and the principles of Islamic aesthetic ethics.

The parental dimension of the approach emerged as a notable amplifying factor. Schools in the study provided audio files and printed song lyrics to parents, enabling continued engagement at home. Multiple parents reported that their children sang Islamic songs spontaneously during daily routines, and several noted that they themselves had memorized prayers through repeated listening:

*"My child often sings the bedtime prayer song, and we end up memorizing it as well."* (Mr. Andi, Parent, Institution B)

*"We are pleased to have guidance, so we can sing together with our child."* (Mrs. Nur, Parent, Institution D)

These testimonies suggest that Islamic song-based learning functions as an effective mechanism for home-school continuity, extending the learning environment from the institutional setting into the family context. The 75% parental involvement effectiveness rate documented in Diagram 1 reflects this synergy, and aligns with Vygotsky's emphasis on social interaction as a primary driver of meaningful learning.

#### **D. Discussion**

##### **The Future of Quran-Hadith Teaching For Early Childhood**

Teaching the Qur'an and Hadith to young children is a crucial foundation for shaping a generation with noble character. However, traditional methods that tend to be monotonous are often less engaging for children. In this context, the modification of Islamic songs emerges as an innovation that bridges the gap between sacred values and the need for enjoyable learning. Islamic songs are adapted from popular melodies to make them more familiar to children. This effort makes religious learning more contextual within the lives of modern children (Indah Baharudin, 2023). Thus, the modification of Islamic songs holds a strategic position in the future of Islamic education. The discourse on this innovation cannot be separated from the principles of Islamic pedagogy. Islam emphasizes ease in education, as reflected in the Prophet's saying, *"Make things easy and do*

*not make them difficult.*" The use of Islamic songs as a learning method aligns with this principle. Through song, the messages of the Qur'an and Hadith are conveyed in a more child-friendly manner. Children learn religion without pressure, making the process feel natural. This demonstrates the harmony between creativity and religious norms (Rosyada, 2024).

The Islamic song method makes use of the power of musicality in children's cognitive processes. Music has been proven to enhance memory through rhythmic repetition. When verses or Hadiths are embedded in songs, memorization becomes faster and longer-lasting (Wildani Tsaniyah, 2024). This corresponds with behaviorist theory, which emphasizes reinforcement through repetition. Thus, music is not merely a medium of entertainment but a scientific instrument for shaping children's memory (Hijriati, 2024). This advantage makes Islamic songs highly relevant in the era of neuroscience-based education. Beyond cognitive aspects, modified Islamic songs also have affective impacts. Songs create a positive emotional atmosphere in learning. Children feel joy and motivation when singing together. Such positive emotions foster active engagement, which in turn enhances understanding (Alzaidi, 2025). Hence, Islamic songs not only facilitate memorization but also embed values at a deeper level. This supports the vision of character education within early childhood curricula.

From a social perspective, collective singing fosters harmonious interaction. Children learn to cooperate, appreciate peers, and share roles in group settings (Irmawati, 2025). Islamic songs create an inclusive social space where Qur'anic and Hadith values are naturally practiced. These interactions also develop early communication skills. In other words, Islamic songs function as a medium for the socialization of religious values. This advantage expands the scope of religious education from the individual to the community level. The discourse on the future of Qur'an-Hadith instruction must consider cultural relevance. Children today live in a digital entertainment era rich with music and visuals. Without innovation, religious education risks losing its appeal. Modifying Islamic songs is thus an adaptive strategy for facing this reality. Through song, Islamic values can enter children's worlds without losing their essence (Farida Rohayani et al, 2022). This approach demonstrates that religion can synergize with contemporary culture.

Nevertheless, this innovation raises debates concerning the sacredness of holy texts. Some fear that embedding Qur'anic verses or Hadiths in songs may diminish their sanctity. Such concerns are valid given the sacred position of the Qur'an and Hadith. To address this, standardized guidelines are required for modifying Islamic songs. These guidelines must regulate textual use, melody selection, and contextual application. In this way, innovation remains within the framework of Sharia.

Teachers play a strategic role in implementing this method. They are not merely instructors but also creators who design Islamic songs consistent with religious values. Their creativity must be balanced with theological understanding to avoid misdirection (Alsedrani, 2024). Training teachers in creative pedagogy and Islamic ethics is therefore

urgent. Without this competence, the Islamic song method risks losing direction. With enhanced teacher capacity, the future of this innovation can be secured.

Parental involvement is equally essential to the success of the Islamic song method. Songs sung at school should be reinforced at home for stronger retention. Schools can provide song guides so that parents can accompany their children. Such collaboration expands the scope of education from the classroom to the family environment. With parental participation, the internalization of religious values becomes more consistent (Cholimah Nur, 2024). This proves that Islamic songs can serve as a bridge between school and home.

From a technological perspective, the future of this method is highly promising. Islamic songs can be developed into applications, animated videos, or interactive digital platforms (Rizki Vita Losi, 2022). Technology enables children to learn through engaging and easily accessible media. Digital integration expands the reach of religious education to the global level (Nurmida Samosir et al, 2024). However, such development must still prioritize ethics and Islamic values. With digital innovation, the Islamic song method can thrive in the era of Education 4.0. The academic discourse on Islamic song modification also touches on aesthetic principles. Songs used must be beautiful but remain within Sharia boundaries. Islamic aesthetics emphasize harmony between beauty and value. With this principle, Islamic songs can be appealing without imitating cultures that conflict with Islam. Normative beauty enhances the appeal of religious learning. This underscores the role of art as an effective instrument of *da'wah*.

The Islamic song method also supports the principle of multiple intelligences in education. Songs activate children's musical, linguistic, and kinesthetic intelligences. Thus, the method is inclusive of diverse learning styles. This stands in contrast to conventional methods, which rely solely on linguistic intelligence. Such advantages make Islamic songs a relevant strategy in potential-based education. Therefore, this method can be widely adopted.

The effectiveness of this method is not only theoretical but also empirical. Research indicates that children who learn through songs memorize and understand the meanings of prayers more quickly. They are also more consistent in practicing Hadiths in daily life. This proves that Islamic songs facilitate holistic value transfer, encompassing cognitive, affective, and psychomotor domains. Therefore, the method can serve as a model for future religious education.

However, the success of this method requires regulation and standardization. Without clear guidelines, risks of misuse remain. For instance, using excessively profane melodies could undermine religious essence. Thus, educational institutions and religious authorities must establish implementation standards. These include requirements for lyrics, rhythm, and application procedures. With regulation, innovation can proceed in line with Islamic educational objectives.

This discourse also has curricular implications. In the future, Islamic songs could become a core element of Qur'an-Hadith instruction. Curricula should allow space for creative methods to make learning more contextual. Thus, Islamic songs would not merely serve as supplementary tools but as integral parts of instructional design. This approach would shift paradigms of religious teaching in early childhood education. Such change aligns with the demands of 21st-century education.

### **E. Conclusion**

This study demonstrates that the Islamic Song Modification (ISM) approach constitutes an effective and innovative pedagogical strategy for enhancing Qur'an-Hadith learning among early childhood students in Indonesia. Through classroom observations, teacher interviews, and parental involvement data, the research provides empirical evidence that song-based instruction improves children's concentration, accelerates the memorization of short Qur'anic verses and practical hadiths, and fosters positive religious behavior. The effectiveness of this approach was observed across three developmental dimensions—cognitive (85%), affective (90%), and behavioral (80%)—with parental involvement contributing an additional 75% to overall learning outcomes. Critically, this study demonstrates that religious instruction can be made meaningful and enjoyable without compromising the sanctity of sacred texts, thereby offering a strategic response to the growing challenge of disengagement from religious learning in the digital era.

The findings carry concrete implications for educators, curriculum developers, and policymakers in Islamic early childhood education. For classroom teachers, ISM provides a replicable, low-cost instructional model that integrates music, movement, and religious content in a developmentally appropriate manner. Teacher training programs should incorporate ISM as a core methodology, supported by structured lesson planning guides and approved song repositories. For curriculum developers, the measurable outcomes of this study provide an evidence base for embedding ISM within the national PAUD (Pendidikan Anak Usia Dini) framework as a formal pedagogical strategy for Qur'an-Hadith instruction. At the policy level, the Indonesian Ministry of Religious Affairs and the Ministry of Education should consider establishing ethical and pedagogical standards for music-based religious instruction to ensure alignment with the objectives of *maqāsid al-sharī'ah*. Digital platforms and educational applications may further expand the reach of ISM, particularly in underserved or remote regions, though their implementation must be governed by clear content guidelines to preserve the integrity of sacred texts.

Several limitations of the present study should be acknowledged. The research was conducted within a limited number of PAUD institutions in a specific regional context, which constrains the generalizability of the findings to other geographical, cultural, or institutional settings. The observational and qualitative nature of the data collection, while appropriate for exploratory inquiry, does not permit causal inference regarding the direct impact of ISM on learning outcomes. Furthermore, the relatively short implementation period limits conclusions about the durability of the observed effects. Future research should address these limitations through randomized controlled or quasi-experimental designs that enable rigorous comparison between ISM and conventional instructional

methods. Longitudinal studies are also needed to assess the sustained effects of music-based religious pedagogy on children's moral formation and spiritual development across the primary school years. Cross-cultural comparative studies examining ISM implementation in diverse Muslim-majority contexts—including Malaysia, Turkey, and the Middle East would further enrich understanding of its adaptability and cultural responsiveness. In sum, the modification of Islamic songs represents a promising new paradigm for early childhood religious education: one that is creative, humanistic, empirically grounded, and firmly rooted in Islamic values.

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