



Listening and its Impact on the Educational Process Sections of Preschool Education in Mosques and Quranic Schools a descriptive and analytical study – Setif Province as a model

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Abstract:

Education in mosques, Quranic schools, traditional Quranic schools, and various associations plays a vital role in the intellectual life of society. The education of young children has also been a part of this educational process. Mosques, Quranic schools, and associations have provided material and human resources to ensure the success of education within them, all thanks to the dedicated efforts of those in charge.

This is all achieved through the specific efforts of those who run these institutions. In this study, I examined the category of preschool children taught in mosques and Quranic schools. This study is based on my own experience, as I taught this category for five academic years, serving as both teacher and supervisor. This study, covering the final academic year, highlights the importance of listening skills in acquiring knowledge. Knowledge, and that it is the basic pillar in the educational process, especially in its beginnings.

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Introduction:

The first stage of primary education is one of the most important basic stages in which the student acquires skills; these skills grow and develop with the different stages of education, and these skills differ in importance from one skill to another. Scholars have limited the linguistic skills to four skills; There are the skills of listening, reading, expression, and writing, but the skill of listening is more important in the preparatory and pre-school stage, i.e., the stage before school age. Listening, as Ibn Khaldun said, is the father of skills. The student learns to listen well, acquires knowledge through listening, and activates the memory. It begins with memorization, the scope of which expands over time.

Article elements: The impact of listening in educational life – Listening and the Holy Quran, Listening and language, Listening and Arabic poetry, a case study.

1- The skill of listening and its importance in educational life.

Knowledge of language skills is more than necessary for a teacher, and a skill is: "A readiness or energy that helps in possessing the ability." (Zain Kamel Al-Khuwaiski, 2014, p. 11.)

Skill is the ability to perform complex motor tasks in an organized and integrated manner, according to pedagogical knowledge bases, with precision and ease, and it is necessary to adapt to the changing circumstances surrounding the work, whether related to the student or other circumstances. Skill is characterized by precision, planning, and adaptability to different situations, along with the ability to do so. It is acquired through training and repetition, enabling the student to gain competencies. Developing language skills depends on continuous and serious training, setting goals to be achieved, and developing students' abilities. Language skills (Huda Mahmoud Al-Nashif, 1995, p. 103.)

As for listening, it is the opposite of speaking or conversation, and it is the most important skill because of its impact on the rest of the other skills. It is closely linked to educational activities, directly or indirectly,

especially in the pre-school stage. The educational process, which used to rely on the objectives-based approach, considered listening to be a fundamental pillar in it. Because the teacher is the focus of the educational process, and the student is the recipient.

Listening has levels and types in which it is effective. There are four types of listening: marginal listening is incidental listening that occurs when a child is engrossed in an activity and listens in a marginal way to music, for example, or to a word being spoken without pausing. It is closer to the process of hearing than to listening. Appreciative listening is the type of listening that a child does with focus because what he is listening to pleases him and he wants to enjoy it. In addition to marginal and appreciative listening, there is attentive and analytical listening. (Huda Mahmoud Al-Nashif, 2007, p. 57.)

2. Listening to and reciting the Holy Quran.

At the beginning of the revelation of the Holy Quran, the reliance was on listening and memorization. The first revelation of the Holy Quran was in a general form, then it was revealed gradually according to events and circumstances. This was for the purpose of "gradually nurturing the Muslim nation in a natural way to reform the human soul, rectify its behavior, build its character, and perfect its being, until it reached its full potential..." Reciting the Quran in chronological order is the best aid in memorizing, understanding, studying, reflecting upon its meanings, and acting upon its teachings. (Manna' al-Qattan, 2000, p. 117.)

This was before the Holy Quran was written down. Therefore, listening played a significant role in teaching people of all ages. Any method that doesn't consider the intellectual levels of the listeners, or the personal characteristics of the learners, is a failed method. The Holy Quran established a sound methodology from the moment of its revelation, and the Prophet (peace and blessings be upon him) frequently recited it. He would review it with Gabriel (peace be upon him), and this was like an educational listening. The Companions during the time of the Messenger of God (peace and blessings be upon him) used to memorize by listening and reviewing it through prayer and acting upon it. For this reason, the Prophet (peace and blessings be upon him) guided his Companions to those from whom they should listen to the Holy Quran and learn from. The Prophet (peace and blessings be upon him) said, "Take the Quran..." From four: Abdullah bin Masoud, Salim, the freed slave of Abu Hudhayfa, Muadh bin Jabal, and Ubayy bin Kaab) It was narrated by Imam Al-Bukhari in his Sahih, on the authority of Abdullah bin Amr, number: 3808.

During the time of the Prophet Muhammad (peace and blessings be upon him), oral transmission was the foundation for memorizing the Holy Quran. The Holy Quran has been learned orally to this day, and from it come the various Quranic readings with their different narrations. Reliance on oral transmission was for numerous purposes, but written documentation was limited to a specific number of scribes of revelation. Then, written documentation began during the time of Abu Bakr al-Siddiq (may God be pleased with him). Listening contributes to activating the memory for memorization and comprehension. Do you not see that those who are blind possess insight? The blind person has the ability to learn through listening and may even surpass their peers in memorization and learning, unlike the deaf person who, despite having sight, is unable to learn and acquire knowledge.

The basis of Quranic readings is based on listening, and in our mosques there has become known the "reading body" or "reading circles," which rely on listening in teaching children the Holy Quran and reciters. Many reading circles have been established in recent years in many states. These circles have become a body. This organization consists of members who have obtained certifications in Quranic recitation. It has its own headquarters and relies primarily on oral transmission in its teaching methods; there are no recitations without oral transmission.

The Holy Quran has mentioned the importance of hearing for humankind in numerous verses, including: God Almighty says: {And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those [one] will be questioned.} [Al-Isra: 36], and God Almighty says: {And of His signs is your sleep by night and day and your seeking of His bounty. Indeed in that are signs for a

people.} They hear (Quran 30:23), and God Almighty says, "Have they not been guided by how many generations We destroyed before them, in whose dwellings they now walk? Indeed in that are signs. Then will they not hear?" (Quran 32:26). God has given precedence to hearing over knowledge, as He Almighty says, "When the wife of Imran said, 'My Lord, I have vowed to You what is in my womb, dedicated [for Your service], so accept it from me. Indeed, You are the One who will guide you to the right path.'" (Quran 3:110). The All-Hearing, the All-Knowing (Al Imran 3:35), and in His saying, the Most High, "Say, 'Do you worship besides Allah that which does not possess for you [the power of] harm or benefit? And Allah is the All-Hearing, the All-Knowing'" (Al-Ma'idah 5:76), and He, the Most High, says, "Say, 'Who provides for you from the heaven and the earth? Or who owns hearing and sight? And who brings forth the living from the dead and brings forth the dead from the living? And who manages [the affairs of] the heavens and the earth?'" (Al Imran 3:35), and He, the Most High, says, "Say, 'Who provides for you from the heaven and the earth? Or who owns hearing and sight? And who brings forth the living from the dead and brings forth the dead from the living? And who manages [the affairs of] the heavens and the earth?'" (Al Imran 5:76), and He, the Most High, says, "Say, 'Who provides for you from the heaven and the earth? Or who owns hearing and sight? And who brings forth the living from the dead and brings forth the dead from the living? And who manages the affairs of the heavens and the earth?'" (Al Imran 5:76), and He, the Most High, says, "Say, 'Who brings forth the living from the dead? And who manages the affairs of the heavens and the earth?'" (Al Imran 5:7 ... The command will be, "They will say, 'Allah.' So say, 'Then will you not fear Him?'" [Yunus 61]. There are numerous verses that demonstrate the importance of listening, and that it is a crucial means for understanding and reflection.

3. Listening and Arabic Poetry

In the pre-Islamic era, listening played a crucial role in preserving Arabic poetry and acquiring culture. People would listen to poems repeatedly until they memorized them. The rajaz meter, with its metrical and rhythmic foundations, originated from listening. People diligently memorized many verses through listening, thus expanding their memory capacity. They also held gatherings specifically for this purpose. And there were markets where they recited their poems, and people would listen and sometimes memorize them entirely or in part. They also had markets where they competed in poetry, such as the markets of Ukaz, Dhu al-Majaz, and Majanna...

As for poetry, both ancient and modern, listening has always been its primary means of transmission. The use of the skill of listening, with its various techniques, has contributed to the preservation of the poetic heritage since ancient times. From ancient times to the present day, don't you see that the folk poet of our time recites poetry even though he cannot read or write, yet the listener memorizes it by hearing it repeatedly, despite his own lack of literacy skills? It is the skill of listening that activates the memory and contributes to retention.

The child in the pre-school stage must use the ability to listen well so that his education and achievement will be positive. The child has the ability to imitate eloquent Arabic poetry and the refined styles of the Arabs in their speech, and he has the ability to acquire skills from them, which help him in constructing sentences and producing ideas for expression.

4 - Hearing and the Arabic Language.

The language that God chose for Adam - peace be upon him - began with hearing; God taught Adam, peace be upon him, all the names. The Arabic language was acquired through hearing and practice, and it was an innate ability within them. When the decision was made to compile the Arabic language, the standard of hearing played a fundamental role in this compilation. Hearing contributed to preserving it from any distortion and safeguarding it, so it was taken from its pure sources that had not been mixed with any other tongues that had entered it. The language was infiltrated by foreign words and phrases, becoming ingrained in the minds and ears of its listeners as if they were their original, natural form.

(The last sentence appears to be a fragment and is left untranslated.) Indeed, the Arabs, due to the importance of listening, made it a means of raising and teaching their children language, eloquence, and

insight. Its primary environment was the desert, where they imbibed the original language, free from any defect and pure from any distortion. Ahmad ibn Faris said, "Language is acquired through habit, like an Arab child who listens to his parents and others; he learns the language from them." Time passes, and it is received orally from a teacher, and it is also received by hearing from trustworthy narrators of truthfulness and integrity, and one should be wary of what is merely suspected.

The stage of codifying the Arabic language was an important stage for compiling the Arabic language with its various dialects, and this contributed to preserving it and building its rules on solid foundations. (Ibn Faris, 1977, p. 48.)

First: Preschool education; its concept and reality.

1- The concept and term "preschool education": It is education specifically for young children, encompassing the age group of at least 4 years and at most 5 years. It is an educational and developmental process that includes teaching the child communication, comprehension, dialogue, and listening. The child also learns to read and write gradually, and acquires manners, morals, and the biography of the Prophet Muhammad (peace be upon him). May God’s prayers and peace be upon him – in addition to learning the pillars of Islam and acquiring knowledge of how to interact with people. This education takes place in mosques in special sections, or in Quranic schools or associations, and is supervised by volunteers as needed. It also has a special curriculum prepared by the Ministry of Religious Affairs and Endowments. This applies to Quranic schools and mosques, and it is the equivalent in schools. Public Preparatory Section, and in this regard, it was stated in Article 44 of the Education Guidance Law 04/08 that “The State shall ensure the development of preparatory education and continue to generalize it with the assistance of public bodies, administrations, institutions, associations, and the private sector.” (The definition of preparatory education in Algeria was published in the Official Gazette, Decree No. 35-76, dated April 16, 1976. The text of the definition in Article 19 reads as follows: “Preparatory education is education designated for children who have not reached the compulsory school age.” Algerian Official Gazette: Issue No. 33, April 23, 1976, p. 428.)

Mosques and Quranic schools are part of the public institutions of the state that oversee the opening of preschool programs.

The opening of preschool sections in mosques and Quranic schools only began in the last few years. The teaching of children began in traditional Quranic schools (kuttabs) from ancient times, through memorizing letters and what was easy to memorize from the Holy Quran. These schools were widespread in all Muslim countries, including our beloved Algeria. Later, mosques opened special sections for teaching preschool children. At the age of schooling, Quranic schools emerged and opened their own departments. The name was then changed from "preparatory department" to "pre-school departments" in 2019. Initially, each directorate of religious affairs had its own curriculum, but the curriculum was unified in the 2021/2022 academic year.

The schooling age was a point of entry, leading to the emergence of Quranic schools and the opening of their own specialized departments. The pre-school sections had an impact on academic achievement through the acquisition of basic learning skills, and their results were very positive through the acquisition of a rich vocabulary. Children learn how to memorize, read, write, repeat, express themselves, and converse, and they are exposed to stories, the Holy Quran, and Islamic education. The songs also played a role. Education plays a role in acquiring essential knowledge and principles.

2- Statistics of students enrolled in preschool classes for the 2021/2022 academic year:

A- Total number of students in the Setif province:

Males	females	the total
7974	8406	16380

These statistics show us that mosques play a significant role in the education of preschool children, and this number is not to be underestimated. This is further augmented by the resources available at various associations. Parents generally prefer Quranic schools and mosques, but due to a lack of resources, whether in terms of pedagogical tools or supervision, Other methods that contribute to the success of the educational process include, most importantly, framing, as it relies on volunteering. Volunteering without training and knowledge in the field of education and pedagogy negatively impacts achievement and the educational process. This category requires specific knowledge and skills that must be available in the teacher.

Because of the parents' concern for their children, associations of all kinds have become interested in this category, and include many preschool sections. As for the city of Setif, it has the most association that cares about this category. The Association of Algerian Muslim Scholars, and there are many other associations that are concerned with this category, including the Al-Ma'ali Association; it is a national association that is concerned with many fields, including: preschool education, and support lessons...

B - Students according to age and category:

pupils under 5 years old		Students aged 5 to 6 years	
Males	females	Males	females
2777	2614	5197	5792

In some departments, preschool education includes children as young as four years old. However, this age group has become less common recently, with the focus now primarily on five-year-olds.

3- Boys' Education and Knowledge Acquisition. The Holy Quran has given great importance to knowledge and its people. The nation of the Holy Quran is the nation of "Read!" Indeed, the first revelation to the Prophet (peace and blessings be upon him) called for reading and learning. God Almighty says: "Read in the name of your Lord who created (1) Created man from a clinging substance (2) Read, and your Lord is the Most Generous (3) Who taught by the pen (4) Taught man that which he did not know." He knows (Al-Alaq: 1-5). Therefore, the methodology of scholars was derived from the methodology and teachings of Islam, such as Ibn Sina, Abu Hamid al-Ghazali, al-Farahidi, Ibn Khaldun, and Abd al-Rahman al-Hajj Salih...

These scholars focused on physical, spiritual, and intellectual development, such as teaching them the Holy Quran, ethics, arithmetic, logic, and astronomy, all while accommodating different age groups.

4 - Characteristics of a Preschool Child

Children at this stage (from four to six years old) are characterized by a number of features. These features, which accompany their growth, encompass several aspects, including: (Rawafed Journal for Studies and Scientific Research in Social and Human Sciences, p. 59.)

A. The Physiological Aspect

- The brain is sensitive to many chemicals that harm it but do not harm an adult.
- The brain consumes a quarter of the oxygen the body uses.
- If oxygen is cut off from the brain for 15 seconds, its function is disrupted, and the child dies within 4 minutes.

B. The Emotional/Social Aspect

The child begins to overcome their fear independently, without relying on others, as they start to understand their true surroundings, and their fear gradually fades.

Their inclination towards others and their love of cooperation increase, leading them to want to help their family with household chores.

The child's attempts to become independent from their parents intensify. - He enjoys playing games but initially refuses to abide by the rules, rebelling until he gradually learns to respect them.

C - The Intellectual/Cognitive Aspect

- Signs of logical thinking and abstract reasoning appear, and the connection between thinking and sensory experience gradually diminishes.

- Practical thinking (trial and error) prevails over abstract reasoning. (Faisal Ahmed Mansouri, 2006, Dar Al-Fikr,)

This stage is one of the child's distinguishing features; Experimentation, hyperactivity, and play are natural characteristics of this stage. Children at this age utilize their senses, such as hearing, sight, smell, and touch. Their thinking is also imaginative; they may act out scenes from cartoons, especially the main character, and in doing so, they are far removed from reality. Logic is grounded in reality; he lives in his own little world, and stubbornness is a characteristic of this stage, though he may gradually overcome it.

These traits are rooted in reality. This is a collection of scientific knowledge that clarifies the characteristics of the child in the preschool stage. These characteristics help in preparing the curriculum and the optimal method for delivering information, while taking into account the students' specific circumstances.

5- Statistics specific to the studied sample.

Number	Daily study schedule	Times for play And times for stories	Students who lack the ability to learn	Days without studying
Total number: 63 Males: 24 Females: 39	From 8:30 AM To 11:00 AM	Each time there is a game with a benefit, just as there is time allocated for stories.	Their number is 13, some of whom have autism, and some of whom have learning disabilities.	Friday and Saturday, in addition to the known school holidays.

Table (1): Sample Statistics

5-1- Number: The number of students is 63, divided into three sections, of which 39 are male and 24 are female.

5-2- Daily Study Hours: Classes begin at 8:30 AM and end at 11:00 AM. There is a 15-minute break, during which students engage in recreational physical activity.

5-3- Time for play, recreation, and story time: During study time, there are times allocated for scientific games and handicrafts that are beneficial to the student, such as learning about geometric shapes, and there is time allocated for stories; Universal stories, stories of prophets and messengers, and meaningful stories—listening plays a crucial role in this process.

Play is a vital educational and developmental tool for children, and it is one of the factors that helps build relationships between individuals. Such as cooperation, respect, and responsibility...

5-4- The Holy Quran and the Prophetic Hadith: The Holy Quran is a fundamental subject in teaching, where the student memorizes a group of chapters (surahs) during the academic year. While the curriculum includes specific chapters, memorization involves memorizing approximately one juz' (section) of the Holy Quran. The method of memorization is through the use of the curriculum, which is a book. The Islamic education curriculum designed for this age group uses large, colorful letters. Students look at the surah they are to read and memorize each verse or section individually through repeated group recitation. The teacher reads, and then the students repeat after him. The reading session lasts

approximately fifteen minutes, after which each student reads what they have memorized. The surah, and the duration for reading and memorizing it, ranges from two to four lessons. Students vary in their memorization ability; some may memorize it in the second lesson, others in the third or even the fourth, and some may memorize the surah in one or two lessons, depending on the number of verses it contains.

In order to reinforce memorization among the students, we repeat all the chapters upon entering the classroom. This is the first thing we do after the greeting and prayer. The students also recite all the chapters at the end of each term. As for the Prophetic traditions (Hadith), they are preserved along with the wisdom, rulings, and guidance they contain. The Hadiths, in general, address matters of worship, ethics, creed, and upbringing.

5-5- Drawing and Singing: These are artistic means that contribute to acquiring artistic taste, refining morals, stimulating and developing memory through memorization, enhancing the ability to express oneself, and acquiring educational knowledge through songs. These activities also contribute to discovering talents.

5-6- Educational games and sensory activities: These are among the activities that play a role in the educational process; Educational activities that are not frequently used by teachers, in addition to sensory activities through which the child feels things up close...

At this stage, the student is characterized by sensory intelligence, which allows him to understand the language of symbols and the possibilities of expressing needs, ideas, and feelings.

5-7- Oral Expression: Oral expression involves the student describing certain images in their own unique way. Through this process, the student learns to construct short and long sentences, overcomes shyness and embarrassment, and develops initiative. This expression also includes dialogues between students, facilitated and initiated by the teacher.

Oral expression also encompasses dialogues between students, which are conducted and produced by the teacher. 5-8- Students who do not have the ability to learn: This is one of the phenomena that has become present and characterizes the state of society in recent years; The large number of students with autism who also have academic delays or speech difficulties has increased significantly compared to the overall number of students, as well as compared to previous years. In response to this, specialized teachers have been trained to work with this group, fulfilling the demands of parents of these students who have a right to... They learn, and thus, they have specialized departments for this group.

Secondly: The curriculum and its impact on the educational process.

1 - The curriculum used in studying the sample.

The curriculum followed in this study is a curriculum chosen according to scientific standards that suit the ages of the students, and the didactic icons are suitable for their ages and achieve the desired goals of the curriculum.

The book	Islamic Education Book	Activity Book —Letters and Numbers—
Topics of the subject	The Islamic education program consists of four units: - Hadith, supplications and remembrances - Morals and worship - Biography - Creed.	The Letters and Numbers Activities Program consists of: Lines - Shapes - Letters - Numbers - Dimensions - Colors

Table (2) Curriculum and its Components

First - The Islamic Education Book - Quranic Education for Young Children

The content of the Islamic Education Book consists of three main components: the Holy Quran, Hadiths, Supplications, and Ethics, and Songs. Each of these units contains one, two, or at most three lessons. These components encompass everything a student needs and is essential for learning, particularly regarding the Quran. It is a book that speaks, preserves the Prophet's sayings (peace and blessings be upon him), and embodies the culture of the nation. The book begins with an introductory lesson entitled "It Is a Happy Day," a text that coincides with the start of the school year, a joyous occasion on which students express their happiness and delight.

1 - The book's cover.

A. Title of the book: Islamic Education Book (Quranic Education for Young Children). It is intended for the first level of education.

B. Colors: The book's cover uses several colors, including:

Blue (the most common), yellow, black, brown, and red.

The book's title is in yellow and brown.

The cover features a picture of a mosque with a minaret, a dome, and a Quranic school. Around it are boys and girls carrying school bags and wearing different clothes, and nearby is an elderly sheikh leaning on his cane.

— This image symbolizes belonging, while the diverse clothing represents the fact that schools embrace all students, regardless of their skin color, language, ideas, or culture.

C. The back cover: contains the content program entitled (Organizing the content in the learner's book using an integrated activities approach - units -).

D. Edition: The book for preschool students, published by the Ministry of Religious Affairs and Endowments, 2021 edition, printed by the National Printing Arts Establishment, Rouiba Unit, Algeria, 2021.

Y. The national flag: appeared The Algerian national flag is on page three, occupying the entire page. This is intended to connect students to their homeland through the mental image it evokes.

2 - Content of the Islamic Education textbook.

A - The introductory lesson: The book contains an introductory lesson that talks about entering the Quranic school for the first time, an entry that is accompanied by joy and happiness for the student and the family, and it was entitled: It is the happy day...

B - The book consists of the following main themes:

The Holy Quran	Hadiths, supplications, and morals	Religious hymns
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3- Didactic Processes:

Didactics is a set of methods used in the teaching and learning process, including icons, to acquire skills and knowledge in easy and simple ways.

These didactic processes are based on competencies and principles. Such as discussion, discovery, thought, and action. These may be symbols related to the subject matter. The icons found in the Islamic Education book are:

A - Circular Ornament: This is a comprehensive title for various learning activities.

B - Image of a Quran holder and its icon "Listen and Memorize": In the Quranic text, the icon is "I listen and memorize," while in the Hadith text, it is "I listen and memorize." The Hadith text is found in the teacher's guide.

C - Image of a Quran and its icon "I Learn": Learning related to the Hadith text.

D - Image of a mosque with two minarets and its icon "I Adhere": Behavioral and practical performance.

E - An image of two hands in the form of supplication, with the icon "I supplicate": This indicates the presence of supplication.

F - An image of a lamp, with the icon "I supplicate": This represents teachings related to faith or the Prophet's biography.

Images and symbols in the educational process contribute to learning and improve the student's level because they condense mental concepts and aid in comprehension and recall.

Images and symbols in the educational process contribute to learning and improve the student's level because they represent a summary of mental knowledge. 4 - Units of the Islamic Education Textbook.

4 - 1 - The Holy Quran.

The Holy Quran section includes a collection of chapters (surahs) from the Holy Quran, starting from page 9 to page 24. It contains 18 surahs, from Surah An-Nas to Surah Al-Bayyinah, in addition to Surah Al-Fatihah, which is the first surah with which students begin their memorization and which is the first surah with which God began His Book. You will find the name of the surah at the top, then... The surah is written according to the recitation of Warsh from Nafi'.

— Didactic processes used in the Holy Quran curriculum:

A — Listen and memorize: This involves listening and memorizing.

B — I understand: This is a summary of the verse's meaning, a single sentence that the student memorizes and understands.

— Methodological flaws in the Holy Quran curriculum.

— Reciting the Holy Quran requires knowledge of the rules of Tajweed, and this is often lacking.

— The Holy Quran is the most important subject matter, and this is not suitable for such a young age. Some educational scholars believe that the Holy Quran cannot be imitated in its wording and style.

—The central theme of the Holy Quran and its positive aspects.

— The Holy Quran is a fundamental subject, and this is lacking in our educational institutions.

— Connecting students to their religion, their nation, and their culture.

— Acquiring concepts and vocabulary, thus enriching the student's language skills.

— Developing the skill of memorization and the ability to retain it.

4-2- The Axis of Hadiths, Supplications, and Ethics

This axis consists of ten units, each with its own title and beginning with a hadith that serves as the starting point for the lesson. After every two units, there is a meaningful story that includes a hadith of the Prophet (peace and blessings be upon him), a wise saying, or a lesson about past generations.

1 - The ten units, stories, and their titles:

Unit number	The title of unity	The title of the story
1	Purity and cleanliness	The People of the Elephant
2	Greetings and seeking permission	
3	The virtue of learning the Holy Quran	The Shepherd and Kindness to Parents

4	Kindness to parents	
5	Etiquette of speech and trustworthiness	The milkmaid
6		
7	Truthfulness	The honest and trustworthy one
8	Cooperation	
9	Removing harmful things from the path	Removing harm
10	Pillars of Islam	

2. Didactic Processes Used in the Axis of Hadiths, Supplications, and Ethics

A. I Listen and Memorize: The student listens to the Prophet's hadith (peace and blessings be upon him) with clear hearing and pronunciation, then repeats it with the teacher; then memorizes it through repetition.

B. I Learn: This is understanding what the hadith calls for; it is the cognitive aspect.

C. I adhere: This refers to what the student should do; it is a practical aspect.

D. I supplicate: This refers to knowing the specific supplications that the student should recite, which are obligatory for him in his life, such as the supplication for entering and leaving the house, the supplication before sleep, and the supplication for concluding a gathering...

E. I understand: This is the result of what the hadith calls for in a single sentence.

4-3- The hymns.

The section on songs included a collection of songs related to homeland and religion.

A - Titles of the songs:

B - The Advantages of Songs:

- Connecting the student to their identity and homeland.
- Connecting the student to their religion and beliefs.
- Educational songs for acquiring knowledge.

Secondly - Quranic Education Activity Book for Young Children - Numbers and Letters -

1 - The Book's Outer Design:

- The book's name is written and formatted; This contains evidence of Qur'anic writing; They study in a Quranic school that relies on the Holy Quran as a fundamental subject in education and upbringing. It is a reflection of the philosophy of every nation, embodying it in its spiritual and material principles. The philosophy of education directly reflects the history and civilization of the nation to which it belongs. Based on this, the development of preparatory education falls within the context of heritage. The human civilization, where the pre-school period is considered one of the most important stages of human development, as it is during this period that the child's abilities and personal, physical, and emotional qualifications are crystallized, through which the future personality is formed. The pre-school stage has received a substantial share of the efforts of thinkers and educators, especially Muslims. (Abu Talib Muhammad Saeed and others, 2001, p. 190.)

— On the front is a picture of a pencil with an eraser. In the center of the pencil are books, and on either side of it are a male and female student in school uniforms. Around the pencil are letters and numbers in

different colors, a box of watercolors, shapes, and trees. Above the pencil are clouds with the axes of the book written in the center.

The pen is a symbol of knowledge, and our nation is the nation of "Read," as the first revelation to the Prophet Muhammad (peace and blessings be upon him) was Surah Al-Alaq, which commands reading and calls for knowledge. The first thing God created was the pen, and He commanded it to write the destinies of His servants. Thus, the pen was a fitting symbol for the cover of the Book.

2- The Content of the Book

The first page of the book, after the cover, includes a message from the Minister of Religious Affairs and Endowments, followed by the national flag, then the book's introduction, which discusses its main themes, and then my student ID card; this card contains information about the student, including their name, class, school, and mosque. The main themes are then presented.

3 - The topics and titles of its lessons.

Didactic Activities: The book includes a set of icons that facilitate the activities, namely:

I Observe: The student relies on looking at a picture of the activity.

I Demonstrate: An activity in which the student highlights the faint outline.

I Complete: An activity in which the student connects the dots. I color: An activity in which the student highlights a shape using colors.

I draw: An activity in which the student highlights a faint shape.

I write: An activity in which the student highlights the shape of a letter or number.

I mark: An activity in which the student identifies a letter or color with a symbol.

I distinguish: An activity in which the student identifies a letter within a word.

I listen: An activity in which the student listens to identify the sound of the desired letter.

I discover: An activity in which the student circles a number.

I match: An activity in which the student matches a number to the appropriate noun it modifies.

These icons are all part of a single whole; they complement each other cognitively, methodologically, and pedagogically. Each icon has its own role and purpose, and the goal it is meant to achieve.

Thirdly – The results obtained at the end of the season.

This experiment was conducted for the 2021/2022 academic year. Two entire generations had previously studied it, but circumstances prevented us from completing the previous two academic years, unlike this one. This was due to the emergence of the Coronavirus pandemic, which affected academic achievement at all educational levels, and even people's social lives. It was observed that the students who studied in the preschool section had a very good academic level, unlike those who had not studied in preschool sections.

As for the results obtained, they were as follows:

Memorizing chapters from the Holy Quran	Memorizing excerpts from songs	Preserving Prophetic manners and morals	Memorizing letters, both orally and in writing.	Memorizing numbers, both orally and in writing	Drawing and coloring
Memorized more than half a section	Six verses from the anthems	Respecting the neighbor Obedience to parents	Memorizing all the letters	Memorizing the numbers from 0 to 20, both orally and in	Memorizing the primary colors while coloring various

		Traditional supplications		writing.	shapes.
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The most important results achieved at the end of the academic year:

- 1- Memorizing what is easy from the Holy Quran, from Surah An-Nas to Surah Ash-Shams.
 - 2- Memorizing the letters, both aurally and in writing, at the beginning, middle, and end of words.
 - 3- Memorizing the numbers from zero to twenty, both aurally and in writing.
 - 4 - Memorizing a collection of educational songs, specifically six sections; each section consists of five verses.
 - 5- Preserving Prophetic manners and morals, including: memorizing supplications such as the supplication for entering the house, the supplication for leaving it, the supplication before sleeping, and the supplication for concluding a gathering..
 - 6- Studying a set of Islamic teachings: the pillars of Islam, the pillars of faith, knowledge, obedience to parents, and respect for neighbors; These are essential and important topics..
 - 7 - Acquiring conversational and communication skills through dialogue. We used a number of passages with the students.
 - 8 - Writing some short words.
 - 9 - Memorizing colors and knowing how to use them.
 - 10 - Interest in drawing; self-expression and drawing shapes.
 11. Connecting the student to their community by teaching them what they need in their daily lives, such as the days of the week, months, and seasons.
 12. Developing their linguistic and communication skills through educational activities and games.
- Conclusion:

The education of preschool children, whether in Quranic schools, mosques, or community centers, has numerous and countless advantages from various perspectives. However, it still suffers from a number of shortcomings that can be addressed, particularly those related to structure, pedagogical methods, and other aspects.

Research Findings:

- The first sense a student acquires and develops from birth is hearing; therefore, students must be trained to cultivate this sense through attentiveness and good listening skills.
- Teaching preschool children, when the necessary resources are available, has numerous and countless benefits.
- Mosques and Quranic schools operate on their own initiative, lacking pedagogical resources. As for supervision, it's a dire situation; they rely entirely on volunteers.
- Early childhood education, using a scientific approach that capitalizes on the innate abilities of children, is the only truly successful way to educate our children. - Using Standard Arabic in teaching, simplified through explanation, helps correct the vocabulary and grammatical structures used.
- Correcting students' articulation through repetition and individual review, distinguishing between letter sounds, especially those that are similar in shape or articulation.
- Working to develop preschool programs in terms of curriculum and syllabus, teacher training, and the provision of pedagogical resources.
- Linking the written letter to its spoken sound, thus forming a mental image for the student.

- The family plays a role in the educational process, as well as in acquiring and consolidating knowledge.
- Quranic schools and mosques need support in all aspects, especially regarding preschool education and Quranic instruction.

Coordination between the Ministry of Religious Affairs and the Ministry of National Education is essential in curriculum development and implementation. Utilizing modern curricula and methods, along with educational psychology, contributes to the success of the educational process.

The preschool programs emerged due to economic, social, educational, and psychological factors, and have helped address many of these challenges.

- The Preschool Programs were established for various reasons. Working to instill family values and good habits in students, and teaching them social life and a sense of community with others.

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