



## The Effect Of Listening To Quran Recitation On Social-Emotional Development In Pre-School Children During Covid-19 Pandemic

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### A B S T R A C T

Covid-19 pandemic, a non-natural disaster, has a prolonged impact on children, such as trauma. The biggest challenge for children with a pandemic is a growing risk that affects cognitive, behavioral, and emotional abilities. This study analyzes listening to Quran recitation on social development in pre-school children at Baitul Karim Quran Education Center. The research design used Quasy-Experiment with pretest-posttest approach with control group design. Fifty-four pre-school children at TPQ Baitul Karim were the population with 48 respondents by cluster sampling technique. The independent variable was listening to Quran recitation, while the dependent variable was social-emotional development. The instrument utilized a questionnaire sheet. Data were analyzed by the Wilcoxon signed-rank test and Mann-Whitney test with a significance  $p < 0.05$ . The results showed that there was no significant difference in social-emotional development before intervention between intervention and control groups. Meanwhile, its result in post-test was  $p = 0.000$  ( $p < 0.05$ ), there was a significant difference in the social-emotional development after intervention between both groups. In conclusion, listening to Quran recitation affects social-emotional development in pre-school children during the pandemic. Also, there is a difference between listening to Quran recitation and classical music. Listening to classical music does not affect social-emotional development in pre-school children.

## INTRODUCTION

Many people, including children, felt the problems in the Covid-19 pandemic era. Children should get the right to play. However, there is health protocols limitation and stringent rules to avoid transmission of the Covid 19 virus. Many parents are not aware of the dangers of the Coronavirus. Pandemics are an element of non-natural disasters that often have a prolonged impact on children, for example, traumatic power. The biggest challenge for this new problem is early childhood social-emotional disorders.

Social-emotional development is critical in child development. It is because children are formed through a learning process. The learning process during childhood affects development at a later stage (Briggs, 2012). American Academy of Pediatrics (2012) states that social-emotional development refers to the child's ability to manage and express emotions entirely, both positive and negative emotions, building relationships with other children and adults around them, and actively explore the environment through learning. The social development of children is very much influenced by treating or guiding parents towards children in introducing various aspects of social life or norms in society. Parents can create structures or routines for children and foster positive attitudes in children.

A study by Maulina et al., (2015) stated that Quran recitation therapy overcoming developmental problems. Medicine Institute for Education and Research in Florida, United States, researched the effect of listening to Quran recitation in humans on physiological and psychological conditions. The research results proved that listening to Quran recitation had physiological and psychological changes. It showed that listening to Quran recitation reduced the tension of the nerves by 97%.

One of the surahs in the Qur'an, which has a therapeutic effect, is Surah Al-Rahman, which has the meaning of God's merciful towards His servants and describes the blessings of Him. Quran recitation in surah Al-Rahman has relaxing effects. It has a slow, gentle and harmonious tempo. It can reduce stress hormones, activate natural endorphins, and increase relaxation. Also, it will affect the control of the limbic system (Har, 2018). Listening to Quran recitation will bring sound waves from the audio and stimulate delta waves to affect the body's cells and affect the receptors in the body and make the body relax and feel comfortable (Elzaky, 2011)

## **METHOD**

The research design used the Quasy-Experiment method and pretest-posttest design with control group design. The population in this study were pre-school children at the Baitul Karim Education Center (TPQ). The sample in this study was 48 pre-school children divided into two groups consisting of 24 treatment groups and 24 control groups. The intervention group was listening to Quran recitation, while the control group was hearing classical music. Sampling utilized probability sampling with cluster sampling technique. Implementation of Quran recitation therapy by listening to Quran surah Ar-Rahman, while classical music using a mobile phone with back sound. It was done every day in 1 week with a duration of approximately 15 minutes, with a sitting state. Before and after the intervention, there were interviews with respondent's mothers using a social-emotional development questionnaire. Instrument to evaluate social-emotional development based on the social expressions of early childhood emotions according to Golman (1996). There is an achievement in social-emotional development when 50% of items are answered with yes. The independent variable in this study was listening to Quran recitation, while the dependent variable was the social-emotional development in children aged 3-5 years. Data analysis utilized the non-parametric Wilcoxon test (effect) and Mann-Whitney (difference) because the data were not normally distributed.

## **RESULT**

Research obtained respondents' age, social-emotional development between pre-test and post-test, and social-emotional development between the intervention and control groups.

**Table. 1 Characteristics of Respondents by Age**

No.	Age (years)	Intervention Group		Control Group	
		Frequency (n)	Percentage (%)	Frequency (n)	Percentage (%)
1.	4	4	16.6	6	25
2.	5	12	50	10	41.7
3.	6	8	33.3	8	33.3
	Total	24	100	24	100

Table 1 describes that most of the intervention and control groups are five years old (50%).

**Table.2 Social-emotional development before listening to Quran recitation in the intervention group and classical music in the control group**

No.	Social-emotional development	Intervention Group		Control Group	
		Frequency (n)	Percentage (%)	Frequency (n)	Percentage (%)
1.	Not achieved	16	66.6	14	58.3
2.	Achieved	8	33.3	10	41.6
	Total	24	100	24	100

Table 2 shows that most respondents do not achieve milestones in social-emotional development before listening to Quran recitation in the intervention group (66.6%) and classical music in the control group (58.3%).

**Table 3 Social-emotional development after being given Murottal Al-Qur'an therapy in the intervention group and classical music in the control group**

No.	Social-emotional development	Intervention Group		Control Group	
		Frequency (n)	Percentage (%)	Frequency (n)	Percentage (%)
1.	Not achieved	2	8.3	7	29.2
2.	achieved	22	91.6	17	70.8
	Total	24	100	24	100

Table 3 explains that most respondents achieve milestones in social-emotional development after listening to Quran recitation in the intervention group (91.6%) and classical music in the control group (70.8%).

**Table 4 Wilcoxon signed-rank results between pre-test and post-test in control and intervention group**

Group		Wilcoxon Signed-Rank Test			
		n	Mean	Z	Sig. (2-tailed)
Control	Pre-Test and Post-Test	24	5.00	-1.00	.317
Intervention	Pre-Test and Post-Test	24	7.50	-3.74	.000

Table 4 shows that in the intervention group  $p = 0.000$  ( $p < 0.05$ ), listening to Quran recitation affects social-emotional development. Meanwhile, in the control group,  $p = 0.317$  ( $p < 0.05$ ), listening to classical music does not affect social-emotional development.

**Table 5 Mann-Whitney results in pre-test between intervention and control group as well as post-test between two groups**

Group		Mann-Whitney		
		n	Mean	p
Pre-Test	Intervention and Control	48	25.50	.555
Post-Test	Intervention and Control	48	32.00	.000

Table 5 shows  $p = 0.555$  ( $p > 0.05$ ), which means there is no significant difference in socio-emotional development before intervention between intervention and control groups. Meanwhile, the result in post-test is  $p = 0.000$  ( $p < 0.05$ ), there is a significant difference in the socio-emotional development after intervention between both groups.

## DISCUSSION

Most respondents did not achieve milestones in social-emotional development before listening to Quran recitation in the intervention group and classical music in the control group. Developing social-emotional must be done from an early age, especially in kindergarten age. It is because children begin to build relationships with peers in the home and outside the home. However, due to the Covid-19 pandemic, they must be at home. Their social development cannot be reached. Social-emotional development is critical in child development. It is because children are formed through a learning process. From the early stages of development, babies show a sense of security in their families when the environment meets their needs. American Academy of Pediatrics (2012) states that social-emotional development refers to the child's ability to manage and express emotions entirely, both positive and negative emotions, building relationships with other children and adults around them, and actively explore the environment through learning. Pre-school children are those aged between 3-6 years. They usually attend pre-school programs. Most respondents achieved milestones in social-emotional development after listening to Quran recitation in the intervention group. Increased social-emotional development in the intervention group was due to listening to Quran recitation. Quran recitation will carry sound waves from the audio stimulating delta waves associated with sound impulses transmitted into the body and affect the body's cells. Sounds received by the ear and central nerve, then transferred to all parts of the body, and encourage the brain to produce chemicals called neuropeptides and stimulate the release of natural endogenous opioids. As a result, it can reduce stress hormones, activate natural endorphin hormones, increase feelings of relaxation, improve the body's chemical system. This molecule will affect the receptors in the body so that the result is that the body feels comfortable (Elzaky, 2011). According to Izzat & Arif (2011) the Quran has many benefits for healing physical and spiritual ailments. A study by El-Kadhi stated that listening to Quran recitation had a tremendous influence on body physiology. Al-Qur'an could improve health and mental states by up to 98% (Al-Atsary, 2017)

Moreover, most respondents achieved milestones in social-emotional development after listening to classical music in the control group. Music therapy heals people physically and psychologically. Researchers from The Neuro, through MRI scans, prove that the brain releases dopamine (a hormone related to the brain system, providing feelings of pleasure and reinforcement to motivate a person to do certain activities proactively) while doing music therapy in a capacity that is not excessive. Music therapy

can be assigned to everyone, either in a state of suffering from certain diseases or in good health (Natalina, 2013).

There was no significant difference in socio-emotional development before intervention between intervention and control groups ( $p>0.05$ ). Meanwhile, there was a significant difference in the socio-emotional development after intervention between both groups ( $p<0.05$ ). The results showed that respondents with the intervention had a good response. The intervention can affect the psychological side of the respondent, which creates calm. In line with Har (2018) research, Surah Ar-Rahman has a slow tempo ranging from 60 to 120 bpm. The slow tempo itself is a tempo that is in line with the human heartbeat so that the heart will synchronize its beat according to the rhythm of the sound. Reading Quran with a slow, gentle and harmonious tempo will reduce stress hormones, activate endorphins, increase relaxation in the body and affect the control of the limbic system as an emotional center in humans to control feelings. Belief in the Al-Qur'an as a holy book and a guideline from God can increase relaxation so that the child's social-emotional can be adequately managed.

## CONCLUSION

Listening to Quran recitation affects social-emotional development in pre-school children during the pandemic at Baitul Karim Quran Education Center. Also, there is a difference between listening to Quran recitation and classical music. Listening to classical music does not affect social-emotional development in pre-school children.

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