

THE EFFECTIVE TAHFIZ LEARNING MODEL APPLIED BY FAMILIES IN BANDA ACEH AND ACEH BESAR, INDONESIA

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Abstract

The Qur'an is one of the miracles of Allah bestowed to the Prophet Muhammad (Peace be upon him-PBUH). As a miracle, its authenticity will be maintained until the end of time. One way to maintain the purity of the Qur'an is by memorizing it. Recently, either children or adults have been enthusiastic about memorizing the Qur'an, as proven by the opening of tahfiz schools by the government, society, or private educational institutions. The high interest in memorizing the Qur'an is God's guidance to maintain the purity of His words. On the other hand, parents also play a significant role in encouraging their children to memorize the Qur'an. Interestingly, although busy with work and the heads of the family or housewives, parents in Banda Aceh have successfully educated their children to become hafiz and hafizah. This qualitative study aimed to investigate the tahfiz learning model applied by families in Banda Aceh, Indonesia, to investigate the tahfiz learning model applied by families. The data was collected by observing and interviewing four hafiz families in Banda Aceh as research samples. The study results revealed that the tahfiz learning methods used by hafiz families were talaqqī, tasmī', tikrāri, and murāja'ah. The techniques used were ifrādi, tsawāb wa iqāb, and uswah. To conclude, The effective tahfiz learning model applied in Banda Aceh families was *تكاملية طريقة* (integrated method).

Keywords: Learning, *Tahfiz*, Effective, Quran memorization

INTRODUCTION

The active role of parents is crucial in educating children according to their growth and development. Parents' daily behavior and consistency influence the children to be responsible in their education journey and will be a learning model for them.

“O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allah, but do that which they are commanded.” (Q.S. At-Tahrim, 66:6).¹

Understanding Q.S. At-Tahrim 66:6, parents have full responsibility to educate their children, including teaching the Qur'an as a source of knowledge. The Qur'an is Allah's

¹ Tim Penyusun, *Al-Quran dan Terjemahan*, (Jakarta: Kementerian Agama RI, 2017), hlm. 822

revelation to the Prophet Muhammad PBUH through the angel Gabriel as guidance for all humankind. There is no doubt in it, and guidance for those who are pious so that they will not go astray as long as they hold fast to this Book, as the Prophet PBUH said:

عَنْ مَالِكٍ أَنَّهُ بَلَغَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمُ بِهِمَا كِتَابَ اللَّهِ وَسُنَّةَ
(رواه مالك)

"I leave amongst you two things that if you follow or act upon, you will not go astray after me: The Book of God and my Sunnah (traditions)." (Narrated by Bukhari and Muslim).²

In addition, memorizing the Qur'an is a precious treasure contested by people who are severe to obtain its virtues in various ways.³ As in the *hadith* (the words and teachings of the Prophet Muhammad PBUH) narrated by Aisyah Radhiyallahu'Anha. She reported that the Messenger of Allah said:

"The one who is proficient in the recitation of the Qur'an will be with the honorable and obedient scribes (angels), and he who recites the Qur'an and finds it difficult to recite, doing his best to recite it in the best way possible, will have a double reward." (Narrated by Bukhari and Muslim).⁴

As Muslims, every parent must teach their children the Qur'an and should have a vision and mission to build a generation of Qur'an memorizers. Good family life always carries out their religion and is good preparation for entering family education.⁵ Mother and father must be in harmony to complement each other in building understanding and balance in the family. The motivation of family devotion in educating their children is solely for natural love, so the educational process takes place well in this atmosphere of love and affection.⁶ Thus the role of parents is very vital in a family.

Some working parents do not have enough time to teach their children, but they hire *Ustaz/ustazah* (religious teachers) to teach the Qur'an. On the other hand, some parents who are devoted full time to the family will be able to teach their children the Qur'an. Even though some parents are not *hafiz* (Qur'an memorizers), with Allah's grace, they can guide their children to become *hafiz/hafizah*.

² Malik Bin Anas, *al Muwatta'*, Juzu' 5, Bab Nahyi 'an al-Qaul bi al-Qadr (Maktabah Syamilah), p 297.

³ Muhsin, *Kunci-Kunci Surga*, (Solo: Aqwan, 2007), p. 205.

⁴ Hadits Riwayat Imam Muslim dari hadits Aisyah Radhiyallahu 'Anha N0.244.(898) *Kitab al-Musafirin wa Qashruha*, chapter.38

⁵ Zakiah Darajat, et.al., *Ilmu pendidikan Islam*, (Jakarta: Bumi Aksara, 2006), p.67

⁶ Abdul Mujib, *Ilmu Pendidikann Islam*, (Jakarta: kencana Prenada Mulia 2006), p. 226

Reading the Qur'an is an act of worship. Every letter of the Qur'an is worth one good deed, and one good deed is multiplied tenfold. Thus every Muslim needs to strengthen their Qur'an recitation, or called *tahsin*. A person can not read the Qur'an well if they do not master the *tahsin*. Studying the science of *tahsin* and practicing it according to the principles is necessary. *Tahsin* is more or less the same as the science of *tajwid* (giving every letter its right in reciting the Qur'an). *Tajwid* is more dominant in theory, while *tahsin* in its application or practice. It is not easy to learn *tahsin* because it must be practiced and repeated frequently, and particular methods are required. However, most parents are still not paying attention to *tahsin* learning. In teaching and improving the children's ability to recite the Qur'an, parents must first understand *makharijul huruf* (the place where the sound of the alphabet is coming from), correct *tajwid*, and rhythm. Learning *tahsin* takes a lot of patience in practicing and a fresh mind to memorize it.

Nowadays, memorizing the Qur'an is a trend. Not only adults, teenagers, and children also do the *tahfiz* Qur'an. Every parent tries and plays an active role in realizing it by following what the Prophet did to his companions as motivation in teaching their children to memorize the Qur'an. More familial methods are carried out, such as making appointments to add memorization in places that children like, memorizing while traveling by looking at the beautiful and comfortable atmosphere and memorizing the Qur'an in the vehicle while traveling to the hometown, and so on. These methods make the children more enthusiastic in *muraja'ah* (repeating the memorization of the Qur'an) and add new memorization.

The practice of teaching *tahsin* and *tahfiz* continues to be inherited since the Prophet died until now. Even in different periods, the determination to maintain the purity of the Qur'an is still very high. Recently, *tahsin* and *tahfiz* Qur'an programs have attracted many people, especially in the cities of Banda Aceh and Aceh Besar, Indonesia. In addition, the government also fully supports the programs by providing budgets for coaching activities, teacher incentives, and holding *tahfiz* festivals or *musabaqah* (competitions). Banda Aceh city is one of the most vibrant in conducting *hafiz* regeneration in various ages. Almost every mosque and educational institution in the city of Banda Aceh carries out *tahfiz* programs, including Baitussalihin Mosque, Ulee Kareng District. To increase the echo of Al-Quran memorization, in 2019, the city government held a *tahfiz* competition to establish 1000 *hafiz/hafizah* in Banda Aceh.⁷

Likewise, to activate the Qur'an recitation and memorization program, the Aceh Besar District Government administers a program, "Mengaji Ba'da Maghrib" (Qur'an recitation after Maghrib prayer). This program is run based on the Regent's Regulation

⁷ <https://pt-br.facebook.com/disdikbna/posts/banda-aceh-lomba-tahfidz-al-quran-jenjang-sd-dan-smp-se-kota-banda-aceh-telah-re/10158063902262518/>

(Perbup) number 53 of 2012, which later became a provincial program during the governorship of Zaini Abdullah.⁸

The solid support from the government of Banda Aceh City and Aceh Besar District in the Qur'an memorization and recitation program has motivated the parents to produce *hafiz* generations. These two areas become references for other regions in Aceh province. Therefore, to examine the reality in the field, the author took these two areas as the research objects.

Memorizing the Qur'an is not a simple task that most people can do. It is easier to read and memorize but challenging to maintain. In addition, people face varied problems in improving their recitation and memorizing of the Qur'an, starting from developing interests, creating a supportive environment, managing time, and choosing memorization methods.

From the explanation described above, the author aims to study how parents of *hafiz/hafizah* families in Banda Aceh city apply the learning model method to successfully educate their children to be *hafiz* of the Qur'an. Even though memorizing activities requires a strong commitment and a long process, they do so amid their busy activities.

RESEARCH METHODS

This study employed a qualitative research design, involving the researchers as an instrument. To achieve imaginative insight into the respondent's world, the researchers must be flexible and reflective but keep a distance. Qualitative research was used for several reasons. First, adapting qualitative methods is more manageable when dealing with multiple realities. Second, this method directly presents the relationship between the researchers and the respondent. Third, the qualitative method is more sensitive and adaptive to the mutual influences and the patterns of values encountered.⁹

This study applied a phenomenological approach. The essence of this approach is that the researchers try to explain or reveal the phenomenon of experience based on the awareness of several individuals.¹⁰ This approach concentrates on the respondents' personal experiences of *hafiz/hafizah* families and Qur'an teachers in Banda Aceh. The researchers conducted interviews and observations to obtain respondents' experiences implementing the *tahfiz* teaching process. The data were then analyzed and interpreted descriptively. The location of the research subjects was chosen based on the consideration that the city of Banda Aceh is mentioned as a glorious city previously named *Madani*

⁸ Mujiburrahman, *Urgensi Kebijakan Program Beut Al-Qur'an Ba'da Magrib Terhadap Peningkatan Literasi Al-Qur'an Bagi Anak Usia Sekolah Di Aceh Besa*, Jurnal Mudarrisuna Vol. 7 No. 2 Tahun 2017, hlm 217

⁹ Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: Remaja Rosdakarya, 2011), hlm.4.

¹⁰ Hamid Darmadi, *Metode Penelitian Pendidikan Dan Sosial*, (Bandung: Alfabeta, 2013), hlm. 288-289

(civilized) city. The city of Banda Aceh has the vision to embody a glorious city within the framework of *Sharia* (Islamic law). Banda Aceh is the capital of the province of Aceh. It strives to be an example in various aspects of people's lives, especially in implementing *sharia* and spreading Islam. Banda Aceh is currently very aggressive in conducting *tahfiz* programs, as evidenced by the opening of *tahfiz* programs in Islamic boarding schools, mosques, *madrassa* (Islamic schools), and public schools. Enthusiasm in memorizing the Qur'an continues to be in demand by the young generation in this glorious city.¹¹

THEORETICAL STUDY

1. Learning Process

Learning is a process of interaction between students and educators using educational principles and learning theories, which are the main determinants of educational success. Learning is a two-way communication: educating and learning. Educating is done by teachers as educators, while students do learning.¹² In short, learning is the interaction between students and their environment (teachers), which builds behavior. Internal and external factors that come from the environment influence the interaction.¹³ Overall, what is meant by Qur'an learning is an interactive process that improves the ability to recite the Qur'an through understanding and memorizing. The learning in this study is the interaction of students with their environment so that changes in better behavior occur by reciting the verses through the meanings and ability to memorize, especially in learning *taḥsin* and *tahfiz* Qur'an.

2. *Tahfiz* Qur'an

Tahfiz Qur'an is a combination of two words derived from Arabic, namely *tahfiz* and *Al-Qur'ān*. The word *tahfiz* is a form of *masdar* and *fi'il madhi affazha, yuḥaffizhu, tahfīzan*, which means to memorize. Thus *tahfīzul* Qur'an can mean someone memorized the Qur'ān. According to the language of the Qur'an, it means reading or being read, which is a derivative word (*Mashdar*) from *qara-a (fi'il māḍi)* with the meaning of *isim maf'ul*, which means read (*Al-Qur'ān* and its translation). Meanwhile, the Qur'an is the book of Allah as a miracle, revealed to the Prophet Muhammad through the angel Gabriel. It was written in *mashaf* (pieces of paper) that reached us with *mutawatir* (successive), and reciting it is counted as worship.¹⁴

¹¹ <https://bandaacehkota.go.id/jawara/pendidikan-hafidz-hafidzah-terus-tumbuh-di-kota-gemilang/>

¹² Ramayulis, *Ilmu Pendidikan Islam*, (Jakarta: Kalam Mulia, 2006), p. 239.

¹³ Nur Imaroh, *Efektifitas Pembelajaran Al-Qur'an Dengan Metode Qira'ati Di Pp*, (Yogyakarta: Fakultas Tarbiyah Sunan Kalijaga, 2008), p.13.

¹⁴ Atang Abd. Hakim, dan Jaih Mubarak, *Metodologi Studi Islam*, (Bandung: Remaja Rosdakarya, 2012), p. 15.

The definition of memorization is the process of repeating something by reading and listening, and any work that is repeated often must be memorized.¹⁵ However, memorizing the Qur'an is very different from memorizing hadith, poetry, wisdom, and others. Two main things are distinguished, namely:

a. Memorize the entire Qur'an.

It is said to be predicated as *al-hafiz* if a person can memorize the entire Qur'an, and if someone memorizes only half or a third of the Qur'an, it cannot be said to be a *hafiz*. The term *al-hafiz* is absolute for those who memorize the whole Qur'an by matching and perfecting their memorization with the correct tajwid.

b. Always memorize constantly and keep memorizing the Qur'an.

Suppose a *hafiz* does not maintain memorization and forgets part of the Qur'an due to lazy *muraja'ah* or illness to completely forgetting. In that case, this person is not allowed to bear the predicate of *Al-hafiz*.¹⁶ The Qur'an, which the author means in this research, is the life guidance for humankind, especially Muslims. It is the greatest miracle that Allah SWT revealed to Prophet Muhammad PBUH, which contains instructions related to faith, morality, *muamalah* (Islamic transactions), *sharia*, history, and so on. Therefore, Muslims must be able to study and understand the Qur'an content.

3. The Principle and Purpose of *Tahfiz* Qur'an

In addition to being read and contemplated, the Qur'an also should be memorized and transferred from text to the chest. It is the hallmark of knowledgeable people and a measure of faith.¹⁷ As His word in the Qur'an Surah Al Ankabut verse 49: "*But this 'Quran' is 'a set of' clear revelations 'preserved' in the hearts of those gifted with knowledge. And none denies Our revelations except the 'stubborn' wrongdoers*".¹⁸

The scholars agree that the law of memorizing the Qur'an is *fardhu kifayah*. It means that if one member of the community memorizes the Al-Quran, then the burden on other members is free, but if there is none at all, they are all guilty. This principle of *fardhu kifayah* is intended to protect the Al-Quran from forgery, change, and replacement, as has happened to other Holy Books in the past. Imam As-Suyuti, in his book *Al Itqan*, said, "Know that memorizing the Qur'an is an obligatory duty for the people."¹⁹ Today, many media such as CDs can store the text of the Qur'an, and many

¹⁵ Abdul Aziz Abdul Rauf, *Kiat sukses Menjadi Hafidh Qur'an Da'iyah*, (Bandung: Syamil Cipta Media, 2004), p.45.

¹⁶ Abdu al-rajab Nawabuddin. *Metode efektif menghafal al-Qur'an*, (Jakarta: Tri Daya Inti, 1988), p.17

¹⁷ Abdul Aziz Abdur Rauf, *Pedoman Dauroh Al Quran*, (Jakarta: Alfin Pres 2006), p. V

¹⁸ Tim Penulis, *Al-Qur'an dan Terjemahan . . .*, p. 568

¹⁹ Sa'adullah, S.Q, *Cara Cepat Menghafal Al-Quran*, (Jakarta: Gema Insani, 2008), p. 19

prints of Qur'ans have been certified by competent institutions, but this is not enough to maintain the purity and authenticity of the Qur'an.²⁰ Thus, the *tahfiz* program is fundamental, and no doubt that *hafiz/hafizah*, who practices, behaves with morals, and has etiquette towards the Qur'an at night and day, is the best-chosen person. As the Prophet said, "the best Muslim is the one who learns the Qur'an and teaches it."

The Qur'an was conveyed to the Prophet in stages. It is the highest glory guiding all humankind to be on the straight path and out of darkness without any doubt. There are several virtues of memorizing the Qur'an: 1) The Qur'an will give *shafa'a* (intercession) on the Day of Resurrection for humankind who reads, understands, and practices it. 2) The memorizers of the Qur'an have been promised a high degree in the sight of Allah SWT, a great reward, and respect among human beings. 3) The Qur'an is a proof or defender for its readers and a protector from the torments of hellfire. 4) Those who memorize and recite the Qur'an with better quality and quantity will be with angels who always protect them and invite goodness. 5) The memorizers of the Qur'an are prioritized to become *imams* (leaders) in praying.²¹

So, it can be concluded that the purpose of learning the *tahfiz* Qur'an by reciting, understanding, and practicing the Qur'an is to get a high degree in the sight of Allah SWT, *shafa'a* on the Day of Resurrection, great rewards, and respect among fellow human beings. The Qur'an becomes a proof or defender and a protector from the torments of hellfire for readers with intellectual abilities, personality knowledge, noble character, and skills to live independently.

4. Family

A family is defined as a group of people living in one house who still have kinship/blood relations due to marriage, birth, adoption, etc.²² In another sense, the family is an institution formed because of the marriage bond with a determination and aspiration to create a happy and prosperous family physically and mentally.²³ Humans living in this world generally want to be happy and prosperous physically and mentally, so various efforts are made to achieve a better life. One way to achieve happiness is by marrying so that humans have legal offspring. The families referred to in this study are the *hafiz* families, who have the commitment and endeavor to guide their children to become *hafiz* and *hafizah* both in the city of Banda Aceh and in the district of Aceh Besar.

5. Children's Learning Style and Their impacts on Memorizing

²⁰ Sa'adullah, S.Q, *Cara Cepat . . .*, p. 20

²¹ Alawiyah Wahid, Wiwi dan Siti Aisyah, *Kisah-Kisah Ajaib Para Penghafal Al. Qur'an*, (Yogyakarta: Diva, 2014), p.143.

²² Soekanto, *Soerjono, Sosiologi Keluarga*. (Jakarta: Pustaka Belajar. 2004), p.23.

²³ Syaiful Bahri Djamarah, *Pola Asuh orang Tua Dan komunikasi Dalam keluarga*, (Jakarta:Renika Cipta,2014), p.18

Every child has a different learning style because their intelligence is varied. Some children enjoy learning using images, but others enjoy physical activities. Through their Instagram page, the Ministry of Education and Culture (Kemendikbud) mentioned three types of learning found in children. They have their learning styles so that they are optimal in processing learning. To better understand the children's learning styles are summarized from the Achievement Center of Kemendikbud Instagram post.

- a) Visual learning style children are more sensitive to color, appearance, beauty, and neatness. They do not like long answers and have difficulty communicating verbally; thus, they are not good listeners. They like to doodle and find it easier to remember written information. This type of learning also tends to be passive, especially during class discussions. Visual children should be directed to study involving sight. Ask them to take notes on the teacher's explanations or make important information in notes. Expand the learning that involves hands-on practice because visual types are easier to digest information when they see instructions. In memorizing, colored verses and lines under verses are difficult, and the *kitabah* method before memorizing may help the children with this learning style.
- b) Auditory children are in contrast to visual children. Auditory children love to listen to various information. They digest information easier in dialogue, tone, or any information captured through hearing. They like to talk to themselves or hum while doing something. They tend to have low concentration levels because they are easily distracted by a commotion. Auditory children usually have good verbal communication skills because it involves dialogue; thus, the appropriate learning style is discussion. Through discussion, they can better obtain information more efficiently. When they are studying independently, the lessons can be recorded. The recording will help them in reviewing the lessons. It is better for auditory children to have a Qur'an recitation played or for parents to read the Qur'an using the recitation method before tahsin and memorize.
- c) Kinesthetic learning style children involves gestures or kinesthetics. Kinesthetic children like sports activities, such as sports, games, and so on. They usually find it difficult to stay still for a long time and enjoy moving. They also like to touch things and the other person to get attention. They use many body languages and speak slower. Kinesthetic children have difficulty understanding abstract objects, such as two-dimensional maps and concepts. Teachers or parents should try to increase learning using teaching props and practicum as they learn involving gestures. They can better understand information when they practice a lesson independently. If props are unavailable, walking back and forth or doing other activities while memorizing can help children understand the lesson.²⁴ The parents of *ustaz* of Kinesthetic children should use props, such as an anatomy of a mouth, to learn *makhrajul huruf* (the place where the sound of the alphabet is coming from). Memorizing while exercising or memorizing in a vehicle is also a good strategy.

²⁴ Tiyas Septiana (ed) <https://caritahu.kontan.co.id/news/ini-3-tipe-belajar-anak-dan-gaya-belajar-yang-tepat-untuk-mengoptimalkannya>.

From these three learning styles, all children have the potential for good memorization. Hence, parents or teachers must understand these characteristics properly and correctly.

DISCUSSION

This study examined nine aspects of *tahfiz* learning conducted in families in Banda Aceh, Indonesia. These nine aspects are explained below.

1. The process of memorizing the Qur'an assisted by parents

In memorizing the Qur'an, families conduct several activities. Family A said that "Children have been accustomed to memorizing the Qur'an since the womb and since they were 3 to 5 years old. Parents and children wake up before Fajr to have time for *tahajjud* and *witr* (night prayers). They take advantage of the time before and after Fajr to memorize. The memorization at home is then transferred to the *ustazah* at school. Children feel comfortable memorizing at home.²⁵ Unlike family A, family B memorize the Qur'an at a certain scheduled time, such as after the Fajr prayer until 7 am or 6 pm until the Maghrib prayer time.²⁶ Family C plays the recitation of the Qur'an to the children. After listening to it many times, the children begin to repeat what they heard. "every day, we play the recitation. When he memorized about half a *juz* (the Quran consisting of 30 *juz*), we listened and corrected what he memorized. It is the routine every day."²⁷ As for Family D, memorizing the Qur'an is done in stages continuously (*ittishal*), Parts of the verses are memorized until the children can recite it fluently."²⁸ This information indicates that children have been accustomed to memorizing from an early age, and certain times are designated for memorization, so the memorization is strong and is undertaken continuously.

2. The method used in the process of memorizing the Qur'an

Memorizing requires skills in choosing the appropriate method for the material and children's development. Family A. Every day plays the Qur'an recitation for the children to hear even when sleeping." The first memorization stage is done by *talaqqi* (teaching where the teacher recites the Quran and the student receives it through listening). The memorization is then independently reported to parents and *ustazah*.²⁹ Meanwhile, Family B chose the method of *talaqqi*, memorization, and *murajaah*.³⁰ Family C uses the *sima'I* method and repeats it, and when they are taught by the *ustaz* using the *tilawah* (recite) method.³¹ On the other hand, family D uses the *tasmi'* (listening), the *talaqqi*, the *tsawab* (reward), the *'iqab* (punishment) methods (if they are too lazy and cannot be persuaded by "tsawab"; the *'iqab* is a very light-a pinch or

²⁵ Interview with Nj and Rs, the daughters of FD, on 22 January 2021

²⁶ Interview with FD, mother of Nj, and Rs on 22 January 2021

²⁷ Interview with Sn and Hn, the parents of Fn on 24 January 2021

²⁸ Interview with Nh, the mother of Ak, Hq, and Asy, on 24 January 2021

²⁹ Interview with Nj and Rs, FD's daughter, on 22 January 2021

³⁰ Interview with FD, mother of Nj and Rs, on 22 January 2021

³¹ Interview with Sn and Hn, the parents of Fn, on 24 January 2021

loud voice), and *uswah* (parents also memorizing) methods.³² The interviews and observations reveal that the families in Banda Aceh use certain methods to teach memorization, i.e., *talaqqi*, *sima'i*, *murajaah*, *tasmi'*, *tsawab*, *'iqab*, and *uswah* methods.

3. The Target of Memorizing the Qur'an

The target of Qur'an memorization from the age of 1 to 3 in the hafiz families of Banda Aceh is varied. Family A does not have a specific target but tries to memorize the whole Qu'ran before reaching puberty; they believe that being persistent is the key.³³ Family B is trying to memorize the last part of the Qur'an (juz 30) because they consider children's different abilities.³⁴ Family C does not set a certain target, but if possible, they hope to memorize five juz at age 3. They mainly expect their children do their best to memorize.³⁵ Family D does not set a target but follows the child's ability (maybe 2 or 5 juz).³⁶ They try not to burden the kids with targets.³⁷ This interview indicates that all families expect their children to add memorization yearly, depending on their readiness.

4. Optimizing Children's Memorizing Results

Parents highly support optimizing memorization; one way to do this is to start with blessed activities. Family A took the ablution, did night prayer, and prayed, followed by *murajaah* to warm up the brain before memorizing. Sometimes they memorize and then do *murajaah*.³⁸ Family B also take ablution, say some prayers, and read the part they want to memorize several times.³⁹ Family C starts the memorization by doing ablution and praying. Next, they check whether the children are comfortable. Usually, they just repeat the memorization they have mastered while listening to the recitations and the recitations of the *ustaz*.⁴⁰ On the other hand, Family D also begins memorizing with ablution and praying; they use *rihal* for the place of the Qur'an for memorization. The Qur'an should not be exchanged or replaced with another unless it is torn.⁴¹ The interview reveals that before starting the memorization, children are accustomed to performing ablution and praying to provide a strong memory to maintain their memorization.

5. The Achievement of Memorization Targets.

³² Interview with Nh, the parent of Ak, Hq and Asy, on 24 January 2021

³³ Interview with Nj and Rs, the children of FD, on January 2021

³⁴ Interview with FD, the parent of Nj dan Rs, on 22 January 2021

³⁵ Interview with Sn and Ibu Hn, the parents of Fn, on 24 January 2021

³⁶ Interview with Nh, the parent of Ak, Hq dan Asy, on 24 January 2021

³⁷ Interview with Nh, the parent of Ak, Hq and Asy, on 24 January 2021

³⁸ Interview with Nj and Rs, the children of FD, on 22 January 2021

³⁹ Interview with FD, the parent of Nj and Rs, on 22 January 2021

⁴⁰ Interview with Ustaz SQ SQ on 24 January 2021

⁴¹ Interview with Nh, the mother of Ak, Hq and Asy, on 24 January 2021

Achieving the target is the objective of a business; likewise, in memorizing the Qur'an, families report their progress. Family A said that their child had met the set target.⁴² In contrast, family B said their children had not reached the target.⁴³ Family C said that the target had been achieved, and the results were excellent. As for family D, the target has not been achieved fully.⁴⁴ Only one of the four families in this study admitted that their child's memorization had not achieved the target. The interview indicates that generally *tahfiz* learning in families in Banda Aceh has met the target.

6. The Attitude of Parents If Their Child's Memorization does not Meet the Target

Most parents in *hafiz* families provide a similar answer about memorization not achieving the target. Family A said that they are striving to reach the target.⁴⁵ Likewise, Family B keeps trying and motivating and encouraging their children.⁴⁶ Family C said that if their memorization did not reach the target, they would improve the methods and techniques in memorization.⁴⁷ In summary, all families do not quit when their children's memorization is not on target; they continue to motivate their children and improve their teaching methods.

7. Problems Children Face When Memorizing the Qur'an.

The children's emotion is mainly unstable and affects their memorization habit. The interviews revealed that the common problems faced by parents in their child's memorization activities were the children being sleepy, tired, and crying.⁴⁸ Family B said their children often forget and spend time playing with their friends.⁴⁹ Similarly, family C said their child was tempted by his friends' invitations to play.⁵⁰ Likewise, family D also admit their children like to play with their peers.⁵¹ When the children spend more time playing, their concentration is lacking, leading to forgetting the memorized verses.

8. Solutions for Children's Memorization Problems

Family A mentioned that when their children have problems memorizing, they perform ablution, multiply their prayers, and continue to motivate them to memorize.⁵² Family B continued to improve the circumstance until their child was motivated to memorize.⁵³ Family C solved the problem by increasing the child's memorization schedule.⁵⁴ On the other hand, family D rewards their children with gifts, invites

⁴² Interview with Nj and Rs, the children of FD, on 22 January 2021

⁴³ Interview with FD, the mother of Nj and Rs, on 22 January 2021

⁴⁴ Interview with Nh, the mother of Ak, Hq and Asy, on 24 January 2021

⁴⁵ Interview with Nj and Rs, the mother of FD, on 22 January 2021

⁴⁶ Interview with FD, the mother of Nj and Rs, on 22 January 2021

⁴⁷ Interview with Nh, the mother of Ak, Hq and Asy, on 24 January 2021

⁴⁸ Interview with Nj dan Rs, the children of FD, on 22 January 2021

⁴⁹ Interview with FD, the mother of Nj and Rs, on 22 January 2021

⁵⁰ Interview with Sn and Hn, the parents of Fn, on 24 January 2021

⁵¹ Interview with Sn and Hn, the parents of Fn, on 24 January 2021

⁵² Interview with Nj and Rs, the children of FD, on 22 January 2021

⁵³ Interview with FD, the mother of Nj and Rs, on 22 January 2021

⁵⁴ Interview with Sn and Hn, the parents of Fn, on 24 January 2021

them to see other places, such as mosques, football fields, and car-ride, and treats them with delicious food they like, so they don't get bored are willing to memorize.⁵⁵ The interview shows that all families do various methods to foster the interest in memorizing among children.

9. Parents' efforts in optimizing children's memorization process.

Various efforts were made to optimize the child's memorization. Family A said that good collaboration between parents and the *ustaz/ustazah* is necessary, as well as with the siblings at home.⁵⁶ Family B said they increased memorization time and chose *mustajab* (efficacious) times. Family C motivates children by telling them the virtues of memorizing the Qur'an. On the other hand, the D family always maintains their commitment as parents to continue to teach their children to memorize the Qur'an, supervise, and give small and large gifts. They admitted that this commitment is also a mutual agreement between parents, *ustaz/ustazah*, and children". The interview results indicate that all families always try to optimize their child's *tahfiz* program as all parents want their children to become *hafiz/hafizah* and *Ahlul Qur'an* (those whose life is based on the Qur'an).

CONCLUSION

This study reveals that families in Banda Aceh have implemented the following process of Qur'an memorization: familiarizing the children with Qur'an memorization from in the womb and early age to toddlers (age of 5). The time chosen for memorizing is before *Fajr* (preceding by *tahajjud* and *witr*), after *Fajr*, after *Asr*, and after *Maghrib* prayers. They memorized it at home and reported it to the *ustazah* at school. Generally, the children feel comfortable memorizing at home. To train children's memorization, parents also play the Qur'an recitation audio. After listening to the recitation many times, the children started repeating what they heard. When the memorization is half a *juz*, parents listen and correct what he has memorized. These practices are done gradually, continuously (*ittisāl*), starting from the parts of verses till they can memorize them fluently.

Several methods are used in memorizing the Qur'an. They are *talaqqi* (reading the Qur'an following the *tajwīd* then immediately imitated by the child), *ifradi* (memorizing independently), *murāja'ah* (memorizing verses that have been memorized previously to be connected with new memorization), and *tasmi'* (parents or *ustaz/ustazah* listening to the child's memorization). In the *tasmi'* method, there are *tsawab* and *iqab* for children. *Tsawab* or reward is giving an award because they memorize fluently. Those who are too lazy or not succeeding in memorizing get the *'iqab* (punishment), but the *'iqāb* is very light (a pinch and loud voice). In fostering the memorization of children, parents must be the *uswah* (examples) for children, meaning that parents must also memorize the Qur'an.

⁵⁵ Interview with Sn and Ibu Hn, the parents of Fn, on 24 January 2021

⁵⁶ the parents of Nj and Rs, the children of FD, on 22 January 2021

Concerning the memorization target, some families do not set a specific target but aim for memorizing 30 Juz before puberty. They believe that being persistent is the key. Other families aim to have memorized juz 30 at the age of 3, considering children's different abilities. Another family aims to memorize five juz at the age of 3. In contrast, one family does not set a target, but they do their best to memorize depending on the child's ability and aim for maybe 2 to 5 juz. To sum up, families generally target memorizing at the age of 3; at the age of 3, they have memorized juz 30, and a maximum of 5 juz.

Memorizing activities are carried out flexibly according to the child's condition. Before memorizing, the children perform ablution, do *tahajjud*, pray, and sometimes listen to the ustaz memorization through a device. In memorizing, it is also recommended to maintain *adab* (attitude) towards the Qur'an, such as using *rihal* to place the Qur'an and not changing the Qur'an unless it is torn.

With several memorization methods and techniques, the results are promising and satisfying. Parents continue to motivate children and maintain their enthusiasm. However, children's memorization does not always develop smoothly; parents face several obstacles: age and peer factors. Children are at a challenging age to develop independence and discipline; they prefer to play with their peers.

In overcoming these challenges, parents have made physical and spiritual efforts. Physical effort is by giving prizes to those who diligently memorize, inviting them to play in interesting places or dining in the places they love. The spiritual efforts are praying and keeping the child in a state of ablution. To optimize the children's memorization process, parents also strengthen the collaboration with the *ustazah*, brother or sister who memorizes first, increase the memorization time, choose efficacious times and motivate children with the virtues of memorizing the Qur'an. They always maintain their commitment to teaching their children to memorize the Qur'an, fulfill promises of small and large gifts, and continue to supervise. This commitment is a mutual agreement between parents, *ustaz/ustazah*, and children.

The *tahfīz* learning methods applied by families in Banda Aceh are *talaqqi*, *tasmi'*, *tikrāri*, and *murāja'ah*. The techniques used are *ifradi*, *tsawāb wa iqāb*, and *uswah*. This study concludes that the effective *tahfīz* learning model applied in families in Banda Aceh is *طريقة تكاملية* (integrated method), combining several methods with participatory interactions between parents, children, and *ustaz/ustazah*.

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