



Parents' Strategies in Educating the Young Children to Memorize the Qur'an

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ABSTRACT

The public interest of Muslim parents in educating their children to memorize the Qur'an seems to be highly large. Educating young children to become Hafiz-ul-Qur'an requires strategies that can support them to truly become Qur'anic memorizers. The aim of this research is to explore the parents' strategies in educating their young children to become memorizers of the Qur'an. This is a qualitative study which used grounded theory analysis. There were four parents who involved in this study, those parents have been educating their young children to memorize the Qur'an in different backgrounds and domiciles in Indonesia. The conclusion of this study is that there are four strategies parents use in educating their children to memorize the Qur'an. Their strategies in educating the young children to memorize the Qur'an are trying to understand the characteristics of their children, applying habituation toward Al-Qur'an, motivating and giving them rewards, showing good example, consistency and discipline. The implication of this study is to examine in greater depth the strategies parents use in educating their children to become memorizers of the Qur'an. This research explores in depth how the parents' strategies in educating their young children to memorize the Qur'an.

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1. INTRODUCTION

In recent years, there has been a growing public interest among Muslim parents in encouraging their children to become a Hafiz (Qur'an memorizer). Muslims believe that the Qur'an will later become intercession/helper on the Day of Judgment (Zuhri, 2022). The reward also flows in every reciting a letter of the Qur'an (Soleyadi, 2024). In Islamic view, a Hafiz is entitled as an honourable person and the most prioritized person to be a leader (Imam) in daily prayer. In addition, the God (Allah) will spare the Hafiz and his/her family members from hellfire and give him/her a crown and glory clothes on the Day of Judgment (Khan et al., 2021). In the Qur'an surah Ar-Ra'd verse 28, explained that people who always read the Qur'an, they will be rewarded by Allah like a trade that never loses, so that, they will get profit continuously (Heriman & Mahmudi, 2024).

Aside from some glorious of memorizing the Qur'an above, based on several research results, showed that the ability to memorize the Qur'an has positive impact on children's learning achievement and cognitive intelligence (Husna et al., 2019; Kholidin et al., 2024; Irsal & Yunita, 2022). Their learning achievement is quite superior because their brains are often sharpened by memorizing the verses of the Al-Qur'an (Ulum & Ropikoh, 2018; Gulamhusein et al., 2023; Per-Henrik et al., 2023). Another study revealed that the brain waves in the experimental subjects who have been interacting with the Qur'an increase significantly (Majidi & Rajabi-Tavakkol, 2025). Moreover, memorizing the Qur'an and cognitive intelligence has a close relation, and the most related thing is memory as the basis of cognitive tasks.

The Muslim parents might prepare their children to become a Qur'anic Muslim generation, the generation that loves and utilizes the Islamic Holy Book as a guide for daily lives (Oktarina & Putro, 2021). By habituating the children to read, memorize, and understand the Qur'an, the parents hope that noble character and faith could be embedded (Athiyah & Islam, 2019; Muid & Nasrullah, 2024; Saleh et al., 2018). Cultivating character is important, aside of academic achievement, one of the ways to cultivate the character is by educating their children to memorize the Qur'an since early childhood (Zaitun et al., 2023). Therefore, it is a quite appropriate way for children to have a strong foundation in establishing children's character and mental health, because when the children's foundation is strong, parents have created strong children's confidence and support the next development.

Those benefits seem to be more optimal if applied since early childhood which is 'the golden years', in which children are very sensitive to receive various kinds of stimuli (Rifa'i, 2018). This 'golden age' is an opportunity for children to develop all aspects of the children's development and potency, because in this golden age, the children will easily follow, accept, see and hear everything they pay attention to (Ramadhan et al., 2022; Ulum & Ropikoh, 2018). One of the supporting stimuli for children's development is adapting the children to interact with the Qur'an. It is an invaluable investment for the children and the parents (Taufikin, 2025).

As the wisdom and benefits of memorizing the Qur'an above, also utilizing children's golden years, the parents might desire to educate their children to become a Hafiz since early years. However, to realize this desire is not easy, it requires strong determination, high patience, and intense consistency. Being a Hafiz also often encounters many challenges and barriers, such as time constraint, unable to recall, lack of motivation, as well as lack of concentration (Abdullah et al., 2019). Furthermore, the more challenging thing is how to

maintain the Qur'an verses that have been memorized, it takes certain efforts to maintain the Qur'anic rote properly.

Parents play a very important role in overcoming any challenge of the children. Indeed, the parent's role and support are the responsibility of the parents to their children who are born as a mandate and gift from the God to them (Maharany et al., 2024; Kharomen, 2019). The parenting style and children's education in the family environment also greatly determines the success of children to memorize Al-Qur'an. Authoritative parenting is believed to be an effective parenting style for educating children to memorize the Qur'an, in which the parents not only demand their children excessively, but also support and facilitate the children's needs well and moderately (Fadlillah et al., 2020). Besides, the parents also need to provide a conducive environment and a good example in their home if they want their children to become a sterling Hafiz.

Concerning Qur'anic memorization at an early age, some numbers of studies have concluded that memorizing the Qur'an in young children is possible with various achievements. This is supported by appropriate methods, qualified instructors, the use of media tools, as well as a supportive environment (Lubis & Ismet, 2019; Yuantini & Kibtiyah, 2021). As for other research related to the method of memorizing the Qur'an for young children, which was carried out by Susianti (2016) and Salamah (2018), revealed the effectiveness of Talaqqi and Kaisa method in improving children's ability to memorize the Qur'an. Both methods are good for early children who have not reached the ability to read and write, as well as the relatively short range of concentration. However, the study did not explain in depth the strategies or practices that parents used in applying the theory.

The novelty of this research lies in its focus on parent-driven strategies during early childhood, a dimension that remains underexplored in current literature. This approach shifts the attention from formal institutional methods to the informal, day-to-day practices within the family that shape a child's memorization journey. Based on previous studies, most of them reveal about the effectiveness of methods in memorizing the Qur'an for children and the relationship of memorizing the Qur'an with behaviours, academic achievement, and other children's development. However, few studies have deeply examined the specific strategies that parents themselves employ especially during the early childhood years, when children's brains are most receptive to structured input. In contrast to other studies, this research explores in depth how the parents' strategies in educating their young children to memorize the Qur'an, considering that currently the public interest to educate the children in memorizing Qur'an is quite high, especially parents who desire to have Hafiz children. Therefore, the aims of this research are to explore, understand, and describe the strategies of some parents who educate their children to memorize the Qur'an since early childhood.

2. METHODS

The research used a qualitative approach. The approach in this research is descriptive which aims to get a description of parents' strategies in educating their children to memorize the Qur'an since early childhood. While the data analysis technique in this research used grounded theory. Grounded theory is categorized in the symbolic analysis technique to social science research. The characteristic of grounded theory is the generation of theory from obtained data by constant comparative qualitative analysis which aims at the emergence of theory from the data, rather than exploring the data to confirm existing theory.

There are two kinds of data sources in this study. Firstly, the primary data sources in this study are obtained directly from four parents who educate their young children to memorize the Qur'an by taking the samples based on purposive sampling technique. The characteristics of the parents in this research are the parents who have been educating their young children to memorize the Qur'an and the children successfully have memorized the Qur'an at least one juz/part. While the secondary data sources include various matters relating to this research that can be used as the supportive sources of data such as audio-visual documentation, respondents' data, interview guidelines, other research reports and literature that are relevant and can be used as the references.

Collecting data in this research was taken from various information sources. The primary data collection technique used interviewing techniques. Meanwhile, the secondary technique used collecting. The interviews were conducted in an open and semi-structured ways which were chosen to be the data collection technique. Several kinds of documents were collected by the researcher such as audio-visual records, pictures and videos given by the research subjects, also many kinds of literature related to the research.

The subjects in this research are four parents from diverse regions in Indonesia that is Bandung, Jakarta, Tasikmalaya, and Ternate who support their children aged 4 to 9 in memorizing the Qur'an. The children have memorized between 1 to 30 Juz with one child achieving full memorization and participating in prestigious competitions such as MTQ National and Hafiz RCTI. Most mothers are housewives, while one is a teacher. Educational backgrounds vary from senior high school to master's degree. Fathers' roles range from employees to entrepreneurs and teachers with education levels from senior high school to master's degrees. The number of siblings also varies, indicating different family dynamics and support systems. This data in the **Table 1** reflects diverse socio-demographic contexts how the parental strategies in Islamic education.

Table 1. The research subjects data.

No	Intervi- ewer	Child Initial	Age	Sex	Domicile	Amount of Qur'an Rote	Compe- tition Followed	Siblings	Moth- er's Occupa- tion	Moth- er's Educa- tion	Father's Occupa- tion	Fath- er's Educa- tion
1	Mother	A	7	M	Bandung	2 Juz (40 Pages)	-	3 rd of 3	Teacher	Master	Teacher	Master
2	Mother	G	4	F	Jakarta	1 Juz (20 Pages)	-	1 st of 1	House Wife	Bachel or	Empley e	Bachel or
3	Mother	W	4	M	Tasikmala ya	1 Juz (20 Pages)	-	1 st of 2	House Wife	Bachel or	Empley e	Bachel or
4	Mother	B	9	F	Ternate	30 Juz (Entire Qur'an)	MTQ Province MTQ National Hafiz RCTI	6 th of 8	House Wife	Senior High School	Entrepre neur	Senior High School

3. RESULTS AND DISCUSSION

Educating children to become Hafiz-ul-Qur'an since early childhood requires strategies and certain methods that can support them to truly become Qur'anic memorizers (Shukri et al., 2020; Shofwan et al., 2019). The optimal strategies in educating children to learn and memorize the Qur'an are needed to achieve the best result (Kurniawati & Muthoifin, 2024). The parents in this research implement several strategies to educate their children in memorizing the Qur'an successfully. The researcher determined those 4 parents as the respondents in this research because they have been educating their children to memorize the Qur'an since early childhood incredibly. G and W who are still 4 years old have memorized 1 juz/part, more than 20 pages of the Qur'an. Then, A who is still 7 years old has memorized 2 juz/part, more than 40 pages of the Qur'an. More interestingly, B who is still 9 years old has memorized the entire Qur'an, more than 600 pages, in which before she was 8 years old she already completed her memorization of the entire Qur'an for 2 years then now days she tries to memorize the page and location of every Qur'an verse. The researcher made the strategies categories in several parts as follow.

3.1. Understanding the children's characteristics

Educating young children to memorize the Qur'an requires certain steps or strategies, surely the children are different from adults. Firstly, the parents try to know and understand the characteristics of the children. The parents need to follow their children's preference in the ways how the children memorize the Qur'an (Fairuzillah & Dirgantara, 2024). If the children memorize the Qur'an based on their own preference and desire, they will enjoy it. Moreover, the children can finish her memorization faster than the target and the parents' expectation because of the Qur'an chapter that the child memorized was the chapter he likes.

The first of all strategies in educating the children to memorize the Qur'an since early childhood is understanding the children's characteristics. The parents as the respondents in this research explained many statements related to the children's characteristics during the interview. The parents in this research try to educate their young children in memorizing the Qur'an by the ways based on the preference of their children. Such as A's parent (participant number one) told "I turn the murottal (melodious Qur'an recitation), it doesn't force them to listen, I just pay attention to the spot for example the child likes reading, so he sits enjoying it. I put the murottal on there" (SUCA01). And B's parent (participant number four) also said "We hang out, so there are the big mosques in Ternate, the main mosque, where B wants to recall in park or mosque, I will follow what she wants, the important thing is not to leave it" (SUCB02).

Interesting story by the participant number three, W's parent, when W memorized the surah/chapter of the Qur'an that he would like to memorize based on his preference, he could finish memorizing that surah/chapter quickly, faster than the specified target. As W's parent, the participant number three told that he chose himself and he was attracted with surah An-Naba', he continued playing on An-Naba'. He replayed on it continuously and evidently only one week he memorized An-Naba. So the surah he likes more quickly to memorize, there are certain surah he likes surely he quickly memorizes, it's same like Al-Muluk, he just completely memorized it for 2 weeks for a gift to his aunt's engagement and the time planning for memorizing is about one month. Evidently he already memorized it only for two weeks, so that's something unexpected (SUCW03).

On the other hand, the parents also avoid enforcing the children in the process of learning to memorize the Qur'an. As the second participant, G's parent said "Usually three verses in a day, but actually not the target. If the child doesn't want to do that, it depends on the child's ability, her spirit too can't be forced either" (SUCG09). G parent's statement is quite same with the first participant, A's parent. She said "Just look for the timing, where he like it and don't feel forced to sit talaqqi together with me or not" (SUCA08).

Therefore, the parents also recognized that their children memorize the Qur'an based on their own children's desire too, as the second participant, G's parent said "G also desires it, his enthusiasm is fabulous to get to know the Qur'an" (SBCG06). In fact, the children are fast and easy to memorize the Qur'an because it's based on their own awareness and their own learning by themselves. As the third participant, W's parent said "Actually he was not taught, he wanted to learn by himself habitually. If he was taught, it was difficult" (SBCW07).

In addition, the parents when they educate their children to memorize the Qur'an since early childhood, they try to know and understand the children's characteristics and then apply certain ways which are suitable for them. As A's & B's parents' (participant number one and four) statements, "We are also parents, we learn from children too, we try to think the child understands the world of their age" (SUCA29). And the participant number four, B's parent said "Children memorize well with their parents because parents know what their children are like, what mood, what needs to be applied. It's parents, all children are not the same, but the trick is it's a parent who knows" (SUCB30).

Besides, they also concern the children characteristics in term of play (SUCG25) (SUCW26). It's explained also by participant number one, A's mother who enrolls her child into an Islamic boarding school for memorizing the Qur'an. Where there are playground area like in a kindergarten and play programs.

Play activities for children also needs to be given. There were so many advantages of play on aspects of human development such as social, physical, cognitive, creativity, emotional, and spiritual. It should also be noted that the children's world is playing, their world full of imagination and full of joy (Mubiar et al., 2020). So that in the process of learning and memorizing the Qur'an in early childhood, they should not abandon children's rights to play (Fairuzillah & Dirgantara, 2024). La Ode Musa, the winner of the MURI record as the youngest Hafiz in Indonesia, his parent schedules Musa to play which is usually scheduled in the afternoon.

However, in memorizing the Qur'an, the parents or teachers must pay attention to the development of the children, whether their cognitive development or other aspects. So that it does not interfere with the children's development process, especially avoid pressure and stress to the children (Huzaery et al., 2024). Parent and teacher should note that the sensitive period of each child is different, along with the rate of growth and development of the child individually. The ability of a child cannot be equated with other children, so it cannot be generalized in achieving a target, especially a target in memorizing the Qur'an for early childhood. So, parents or teachers must not blame the child when he or she has not been able to reach the memorization target and they must be extra patient.

3.2. Habituation toward Al-Qur'an

Habituation toward Al-Qur'an is needed to educate children in memorizing the Qur'an. Several explanations of the parents how they educate their children to memorize are related to children's habituation with the Qur'an. The parent can stimulate the fetus by hearing the melodious Qur'an chanting (murottal) into the womb during pregnancy. There

was effective stimulation on fetus by hearing the Qur'anic chanting (Karimian & Hassani, 2023). And reading aloud daily prayers frequently to the children since they were babies can be habituated. Some researchers have observed the effectiveness of reading aloud to children (Batini et al., 2020). The parents also often play murottal (melodious Qur'an recitation) on to habituate the children with the Qur'an. On the other hand, introducing the Arabic letters, then, teaching the children to read the Qur'an are needed. The parents also could make a schedule or daily routine to create learning and memorizing the Qur'an as the habit. Surely habituation is an influential approach in educating children.

The parents in this research educate their children by habituation related to learning and memorizing the Qur'an. Even this way was already started by the participant number one, A's mother since she was pregnant. The mother wished to have Qur'an memorizers children long time ago, so she stimulated the fetus by hearing the melodious Qur'anic chanting or murottal into the womb. As A's parent (participant number one) said "Since the womb also, I have certainly listened to murottal. That's what I really felt from my three children since they were already in the womb, they have been tuned murottal" (SHAA21).

Other than that, A's parent (participant number one) also often read aloud daily prayers to her baby such as the prayer before and after eating or sleeping, she saw that the baby paid attention to her prayers even looked like he desired to imitate it. As A's parent told that when he wants to sleep, I deliberately read the prayers aloud (to him), and I just said pray first. When he was born, he paid attention to it. When he drank the breastmilk I recited prayers until it was finished "Allahumma bariklana fiima rozaktana waqina 'adzabannar", he was still baby he paid attention and saw I recited a prayer. Well, when he could say it was a surprise they talked like "Nanaaa ... Alahummaa". So it turns out he can and he record it, oh so simple he can. That is the case (SHAA27).

In addition, A's and W's parents (participant number one and three) also often play on murottal or melodious Qur'an verses chanting used electronic tools or gadget. They play on it daily. So that, the children heard it routinely and then indirectly they record what they heard. A's parent (participant number one) told "At a certain timing, how our children like it, I turn the murottal. It doesn't force them to listen, I just pay attention to the spot. For example the child likes reading, so he sits enjoying it" (SHAA22). W's parent (participant number three) also told "He just heard the murottal often, evidently he memorized it quickly from there" (SHAW23).

In fact, Muslim scholars had previously practiced listening and chanting of the Qur'an as an effort to educate the brain and make the children pious. This seems to be more beneficial than just classical music, because in addition to being intellectually intelligent, his spiritual mind is well stimulated. Thus, the parents who desire their children to become a Hafiz, they can start the program since the mother is pregnant (Islamiah et al., 2019).

Apart of listening to murottal (melodious Qur'an recitation), the parents also introducing the Arabic letter or Hijaiyyah to the children since early childhood, then, teaching how to read the Qur'an. They used Iqra method (a textbook authored by As'ad Humam and the team) in learning to read the Qur'an (SHAA31) (SHAB32) (SHAG33) (SHAW34). One of the statements is by A's parent (participant number one) is "In the past, when we introduced Iqra from an early age, I started introducing the Hijaiyyah (Arabic) letters when the children were two years old" (SHAA31).

On the other hand, the parents in this research also make daily routine or schedule to make learning and memorizing the Qur'an as the habit. Usually they teach their children in scheduled times every day. For example, A's and G's parents (participant number one and two) told that they teach and guide the children to memorize the Qur'an at evening,

however on the other times they teach them freely, just listening to Murottal (melodious Qur'an recitation) or repeating their memorizations (SHAA18) (SHAG17). Meanwhile, B's parent (participant number four) told that B wakes up usually at 3 o'clock at dawn to memorize the Qur'an. She memorizes 1 page up to 2,5 page of the Qur'an everyday. After that, she repeats the memorizations or does muraja'ah (repeating the rote) 5 juz or parts of the Qur'an daily (SHAB16) (SMOB19).

3.3. Motivating the child to memorize the Qur'an

The parents in this research give and maintain the motivation to the children in many ways to memorize the Qur'an. Firstly, they give many kinds of rewards to appreciate their children's achievement in memorizing the Qur'an. A's and W's parents (participant number one and three) usually give some gifts or presents on their children's own preference. As the participant number three, W's parent told "Usually giving a reward when he has memorized a chapter. He writes that he wants this reward, he writes it himself on the board. Rewards such as chocolate or snack, that's what makes him excited" (SMOW12). The participant number one, A's parent also told "If he is given gifts he will be happy, give appreciation. For example, he wants to listen to murottal but he wants something first, it's okay" (SMOA10).

While, the participant number four, B's parent told that the reward given to B is to participate B in some competitions or events. She has participated in three big competitions among them MTQ (*tahfiz* competition) in Province level, MTQ in National level, and Hafiz Indonesia RCTI TV Program. Besides, she is often invited in big events. The parent often offers to B a participation in any competition or event especially related to memorizing the Qur'an to motivate her in memorizing the Qur'an. That's the reward for B. When she wants to face the competition, her spirit and enthusiasm increase, she can complete her memorization and muja'ah faster than usual. Usually she can complete muraja'ah for 1 juz of the Qur'an for half hour. While, before competition she can complete the muraja'ah for 20 minutes (SMOB11).

Every child's effort especially related to memorizing the Qur'an needs to be appreciated even though for example the child has not reached the memorization target. When the child is given the appreciation for his every effort, he will feel appreciated and become a motivation for himself to continue and improve his memorization. Appreciating the child's effort can be with small things such as giving congratulations or flattering them with great, good, excellent, and so on. Besides, the parents can also give him a reward or prize when the memorization target is reached (Hidayah, 2018).

Besides, making a target in the process of memorizing the Qur'an is the way to motivate the children. Interesting story by B's parent (participant number four) that previously B memorized numbers of Qur'anic verses more than the numbers ordered by her teacher. The mother motivate her to memorize more, evidently she could do it. As the mother told "B was given an assignment to memorize. On the first day she was given one by one verse, I gave motivation to B like this. If our teacher gives one verse, we have to challenge the teacher. We report three verses, more than that is, so the first day of one verse. The next day I tell her to report three verses, she can. Then the teacher gave her three verses before going home, she can. The next day the teacher gave five verses, I told her ten verses at the same time. At the same time, adding some verses she can. At ten verses she can memorize twenty verses, well, the teacher was amazed. I thought it was impossible, but evidently like that, so I set it for fifteen minutes" (SMOB13).

The participant number three, W's parent also told about W's target applied in memorizing the Qur'an. The target is to complete a surah (chapter) of the Qur'an in certain

days. However, it's okay if he doesn't reach the target. Sometimes it's faster from the target, sometimes it's delayed. W's parent (participant number three) told "There are targets. For example how many days you want to complete for one surah (chapter), three days. But sometimes it is delayed, then there is. For example, al-Muluk (chapter), a month, evidently it takes two weeks only, so it's uncertain. Sometimes it's longer, sometimes it's faster" (SMOW20).

While, G's target usually three verses of the Qur'an in every day. However, it's just the target. If she doesn't want to reach that target, no problem, it depends on the child ability and spirit. The parent doesn't enforce the child to achieve that (SUCG09).

Besides, the parents also avoid enforcing the children in the process of learning to memorize the Qur'an that will make the children pressured. Permitting the children to memorize the Qur'an depended on their children's abilities, as each child has the growth and development individually. If the children could memorize the Qur'an only few verses in a time, it's okay. The important thing is their children don't feel uncomfortable. The parents also admitted that the children memorize the Qur'an based on their own children's desire and awareness. However, if the children feel pressured, their souls will be chaotic, then their learning and memorizing anything will not be effective .

In addition, the parents also give the motivation to the children by developing the faith and explaining the glorious of the Qur'an. It's told by G's and A's parents (participant number two and one) that "Then, giving her the motivation. Explaining that the Al-Qur'an is important to read, memorize it like that. Yes, give the motivation, keep growing G's self-confidence, you can do it. Sometimes there is something, she can't. I said you must be sure that you can, nothing can't be done as long as we try. Mom, this is a long surah (chapter), you can, you can, surely Allah helps you" (SMOGG14). "So from childhood, I explained, later people who memorized the Qur'an like this, I told them about heaven and it's still the language of children and they were motivated from there" (SMOA15).

The important strategy in educating children to memorize the Qur'an is to give and maintain the motivation to the children (Anoum et al., 2022; Hidayah, 2018). There are several ways to motivate the children in memorizing the Qur'an as stated the parents during the interview. The parents often give rewards to appreciate and motivate their children's achievement in memorizing the Qur'an. Most of them also determined the target in order to motivate the children. Other way, the parents also can motivate the children by instilling the faith and the glorious of the Qur'an (Zaenurrosyid et al., 2020).

3.4. Exemplary strategy

The other strategy in memorizing the Qur'an is exemplary strategy, which makes the child imitate (Nuha & Khoiruddin, 2025; Muhja et al., 2023). The parents show good examples to the children whether in term of memorization method or how children should do with the Qur'an. It's a kind of strategies to create supportive environment in memorizing the Qur'an as children recognize various kinds of facts around their environment. It's applied by G's parent (participant number two) in educating G to memorize the Qur'an. The participant number two said "First, we show her an example. I am as a mother, not only G who learns. But as the mother I also have to learn, so both I and G learn. Just give the example, so at home after the prayers we get used to recite the Qur'an like that. The child is invited to recite the Qur'an. For example, the child is not only taught, but she must also be exemplified. So from there, G would see what mother was reading, she wanted to know" (SEXG28).

3.5. Consistency and discipline

The last point that is no less important is discipline and consistency (*istiqomah*). The parents need have principle in educating their children to become Qur'an memorizers, any challenge that is faced by parents and children could be encountered. So, that the children can successfully memorize the entire Qur'an if the children and parents keep consistent and discipline firmly (Shukri et al., 2020). Regardless of the strategies and methods in teaching children to memorize the Qur'an, if they are not disciplined and consistent it will be difficult to make children a *Hafiz* (Ayyad, 2022). Usually for children who memorize Qur'an, a daily schedule is made whenever they memorize Qur'an and *muraja'ah* (repeating the rote), including other scheduled activities. The daily schedule must be carried out in a discipline and consistency because often the patterns and rules that have been built in such a way that it ends up in the middle of the program due to weak discipline and consistency.

B's parent (participant number four) has principle in educating B to become a Qur'an memorizer so that B can successfully memorize the entire Qur'an. The principle is being consistency and discipline. If she faces any challenge that hinder B in memorizing the Qur'an, whether inside or outside home, she keeps consistent and discipline firmly in educating B to become a Qur'an memorizer (SCDB04) (SCDB05).

4. CONCLUSION

The parents' strategies in educating the young children to memorize the Qur'an there are 4. Firstly, trying to understand the characteristics of the children by following the children's preferences in the ways they memorize the Qur'an and based on their own desire, avoiding to enforce the children, facilitating play activities. Secondly, applying habituation to the children toward Al-Qur'an by listening to the Qur'anic chanting (*murottal*) routinely, reading prayers aloud, introducing the Arabic letters, making daily routine or schedule in memorizing the Qur'an. Thirdly, giving and maintaining the motivation to the children and giving them the reward. Fourthly, showing the example or role model to the children and the last is consistency and discipline. Due to the research participants from various domiciles in Indonesia, the researcher didn't investigate face to face or in person observations of the research subjects. However, the researcher interviewed them through video call using supporting devices and applications. Future research is encouraged to explore broader dimensions of parents' strategies in educating young children to memorize the Qur'an. This includes examining the role of early childhood education institutions in supporting parental efforts, as well as conducting comparative studies on different parenting styles and their effects on memorization outcomes.

5. AUTHORS' NOTE

The authors declare that there is no conflict of interest regarding the publication of this article. Authors confirmed that the paper was free of plagiarism.

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