

## THE EFFECTIVENESS OF TAHFIZ LEARNING IN ACEH BESAR REGENCY

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### ABSTRACT

*The Quran is one of Allah's miracles revealed to the Prophet Muhammad SAW, in which its authenticity is maintained until the end of time. One way to maintain the Quran's purity is to memorize it. Recently, the interest in memorizing the Quran has been significantly high among children and adults, evidenced by the establishment of tahfiz (Quran memorizing) institutions by the government, society, and private educational institutions. The high interest in memorizing the Quran is a form of God's guidance to maintain the purity of His words. Parents have a significant role in determining their children's interest in memorizing the Quran. This unique phenomenon occurred in Aceh Besar Regency, the provincial capital and the busiest city in Aceh province. While busy with their career and roles as household heads or homemakers, Aceh Besar parents have successfully made their children hafiz and hafizah (Quran memorizers). This condition is undoubtedly interesting to be studied. This qualitative research observed four hafiz families in Aceh Besar Regency. The data were collected via observation and interviews. The result indicates that Aceh Besar families used talaqqī, tasmī', tiktārī, and muraja'ah as tahfiz learning methods, while they used individual (ifrādi), tsawāb wa iqāb, and uswah, as the techniques. It is concluded that the effective tahfiz learning model applied in Aceh Besar families is the طريقة تكاملية (integrated method).*

**Keywords:** Aceh Besar Regency, Effective, Learning, Tahfiz.

### ABSTRAK

Al-Qur'an merupakan salah satu mu'jizat Allah yang diturunkan kepada Nabi Muhammad saw. Sebagai suatu mu'jizat, keaslian dan keotentikannya terjaga hingga akhir zaman. Salah satu cara menjaga kemurnian Al-Qur'an adalah dengan menghafalnya. Akhir-akhir ini minat untuk menghafal Al-Qur'an sangat tinggi baik dari kalangan anak-anak maupun orang dewasa. Kenyataan ini dibuktikan dengan dibukanya lembaga tahfiz baik oleh pemerintah, masyarakat maupun lembaga pendidikan swasta. Tingginya minat menghafal Al-Qur'an merupakan salah satu bentuk hidayah Allah dalam rangka menjaga kemurnian kalam Nya. Di sisi lain peran orang tua juga sangat menentukan minat anaknya untuk menjadi penghafal Al-Qur'an. Fenomena menarik seperti yang dilakukan oleh orang tua di Kabupaten Aceh Besar yang merupakan ibu kota provinsi dan aktivitas kota tersibuk di provinsi Aceh. Di tengah kesibukannya sebagai orang tua karier dan juga sebagai kepala atau ibu rumah tangga ternyata orang tua di Kabupaten Aceh Besar sukses menjadikan anaknya sebagai hafiz dan hafizah. Kenyataan ini tentunya menarik untuk dijadikan sebuah kajian penelitian. Penelitian ini adalah penelitian kualitatif dengan mengambil sampel empat keluarga hafiz yang ada di Kabupaten Aceh Besar. Pengumpulan datanya dilakukan dengan cara observasi dan wawancara. Hasil penelitian ini menunjukkan bahwa metode pembelajaran *tahfīz* yang dilakukan dalam keluarga di Kabupaten Aceh Besar adalah *talaqqī*, *tasmī'*, *tiktārī*, dan *murāja'ah*, dan teknik yang dilakukan adalah teknik individual (*ifrādi*), *tsawāb wa iqāb* dan *uswah*. Berdasarkan hasil penelitian ini maka penulis menyimpulkan bahwa model pembelajaran *tahfīz* efektif yang diterapkan dalam keluarga di Kabupaten Aceh Besar adalah طريقة تكاملية (integrated method).

**Kata Kunci:** Pembelajaran, Tahfiz, Efektif, Kabupaten Aceh Besar

## A. INTRODUCTION

Parents have a critical role in educating children according to their development phase. A parent's consistency will always be a learning model for their children because the parent's attitude is an example of responsibility for the daily educational process.

Translation: "O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allāh in what He commands them but do what they are commanded." (*The Holy Qur'an*, 2017, Chapter 66: 6)

Based on the verse above, parents have full responsibility to educate their children, including teaching the Quran as a source of knowledge. The Quran, a guidance for humanity, is Allah's revelation to the Prophet Muhammad through the angel Gabriel. It is a guide for those who are pious, and there is no doubt in it; thus, people will not be misguided as long as they adhere to this book, as the Prophet SAW said below.

Translation: "*I have left you two guidelines, if you hold onto them, you will never go astray, namely the Quran and the Sunnah of the Messenger of Allah*" (Shahih Bukhari Muslim) (bin Anas, n.d.).

Memorizing the Quran is a precious treasure contested by people serious about obtaining virtues and is carried out in various ways (Muhsin, 2007). In the hadith narrated by Aisha Radhiyallahu'Anha, Rasulullah SAW said:

Translation: "*Verily the one who recites the Quran beautifully, smoothly, and precisely, he will be in the company of the noble and obedient angels. And as for the one who recites with difficulty, stammering or stumbling through its verses, then he will have TWICE that reward*" (HR. Bukhari dan Muslim) (Imarah, 1993).

A good family will always practice their religion which is good preparation for entering family education. As Muslims, parents are obliged to teach the Quran to their children. They also need to have a vision and mission to form a Quranic generation required to create hafiz children (Daradjat, 2006). The motivation to educate children is solely for pure love. As long as the child is still the family's responsibility, education can only be carried out smoothly in an atmosphere of love and intimacy. Therefore, harmony between the mother and the father is critical to foster because both are essential elements that complement each other in forming harmony and balance in family life (Mujib, 2006). Thus, parents have a vital role in a family.

Parents who are busy with their careers and do not have sufficient time to teach the Quran to their children will look for teachers who can teach it. Meanwhile, parents who have plenty of time for their families can teach the Quran to their children. Some parents are not hafiz, but with the grace of Allah, they can educate their children to recite the Quran and become hafiz. These facts are very reasonable.

Reciting the Quran is a form of worship. Every letter of the Quran is worth one good deed, and a good deed is multiplied ten times. Thus, it is necessary to strengthen the Quran recital, i.e., tahsin, study tahsin science, and practice it according to the rules because it is impossible to recite well without mastering the science of tahsin. Tahsin is similar to tajweed;

however, tajweed emphasizes the theory, while tahsin focuses more on the application or practice. A particular method is needed to learn tahsin for parents. Not everyone can master it because tahsin must be frequently practiced and repeated. However, less attention to tahsin is given when teaching Quran to children. In teaching and improving the ability to read the Quran, it is essential to understand the letter makharijul, correct tajweed, and the recital rhythm. Learning tahsin is challenging because it requires a fresh mind, patience in practicing, and the ability to remember every text.

Tahfiz Quran is not only carried out by adults, but also by teenagers and children. In fact, nowadays it is very common for children to memorize the Quran. Thus, every parent should try and play an active role in making in realizing what the Prophet with to his companions. It also becomes a foundation to motivate their children to memorize the Quran in a friendly method, for example memorization in places the children enjoy and while traveling by looking at the beautiful scenery and comfortable atmosphere. The key is making children more enthusiastic both in murajaah and add new memorization.

Teaching tahsin and tahfiz have continued long after the Prophet's death. The determination to maintain the Quran's purity remains high even after the Prophet's era. Recently, tahsin and tahfiz programs have been of great interest to many people, especially in Aceh Besar Regency. The provincial and regency governments fully support the program by providing budgets for coaching activities, teacher incentives, as well as tahfiz festivals and competitions. Aceh Besar is one of the most active regencies in hafiz regeneration from children to adults. Almost every mosque and educational institution in Aceh Besar has a tahfiz program, e.g., the Baitussalihin Mosque at Ulee Kareng District. To increase the spirit of memorizing the Quran, in 2019, the Aceh Besar government held a tahfiz competition to generate 1000 hafiz in the Aceh Besar Regency (Dinas Pendidikan Kota Banda Aceh, 2019).

Furthermore, the Aceh Besar government initiated a Quran recital program after Maghrib to encourage reading and to memorize the Quran. The program was implemented based on the Regent Regulation Number 53 of 2012, which later became a program of the Aceh government during the governorship of Zaini Abdullah (Mujiburrahman, 2017).

Aceh Besar government's strong support of the Quran memorizing and recitation program further motivates the parents in the area to create the next generation of hafiz. The regency has become a benchmark for other regions in Aceh province. Therefore, the author selected the regency to examine the actual condition as the research object.

Not everybody is capable of correcting and memorizing the Quran. There are problems faced when correcting and memorizing, i.e., it is easy to read and memorize but challenging to maintain. The problems that arise when correcting (tahsin) and memorizing (tahfiz) include interest development, environment creation, time management, and the method.

From the description above, the author is interested in observing the learning model applied by Aceh Besar hafiz families while continuing their various activities. They could

make their children hafiz even though memorizing activities require a strong commitment and a lengthy time.

## **B. METHODOLOGY**

This qualitative study involved the researcher as an instrument, following the data. The researcher was flexible and reflective but kept a distance to gain imaginative insights from the respondents. There were several considerations in the decision to conduct qualitative research. First, adopting a qualitative method is more manageable when dealing with multiple realities. Second, this method directly presents the nature of the relationship between the researcher and the respondents. Third, this method is more sensitive and adaptable to the common influence and the encountered value patterns (Moleong, 2011).

The study used a phenomenological approach, i.e., it attempts to explain or reveal awareness-based experiences that happened to several individuals (Darmadi, 2013). The approach focused on the personal experiences of Aceh Besar families and teachers in teaching tahfiz Quran to their children and students. The author conducted interviews and observations to obtain stories of their experiences during the tahfiz teaching process. The answers and observations were analyzed and interpreted descriptively to draw research conclusions. Aceh Besar Regency was selected as the research location because it is known as a glorious city, previously named civil city. The vision of Aceh Besar Regency is "the realization of a glorious Aceh Besar Regency within the framework of sharia". Aceh Besar is the capital of Aceh province which attempts to be a benchmark in various aspects of social life, especially in sharia implementation and Islamic syiar. Aceh Besar is currently very aggressive in conducting tahfiz programs, as evidenced by the widespread tahfiz programs in Islamic boarding schools, mosques, madrasas, and public schools. The interest in memorizing the Quran continues to be of interest to children in the glorious city (Usman, 2018).

## **C. THEORETICAL Or CONCEPTUAL FRAMEWORK**

### *Learning*

Learning is a training process carried out by students based on educational principles and learning theories which are the main determinants of educational success. It is a two-way communication process, i.e., teaching is carried out by teachers as educators while students carry out learning (Ramayulis, 2006). Thus, learning is an interaction between students and the environment (teachers) with the expectation of a positive behavior change to happen.

Many factors influence the interaction, i.e., internal factors from the individual and external factors from the environment (Imaroh, 2008). Overall, learning to read the Quran is an interaction that transforms the ability to recite Quran verses seen through acts of understanding and remembering. In this study, learning is the interaction between students and their environment, which leads to a positive behavior change, i.e., happens by reciting the words they see through understanding and memorizing them, especially in learning tahsin and tahfiz.

### *Tahfiz Quran*

Tahfiz Quran combines two Arabic words, i.e., tahfiz and Quran. The word tahfiz is a form of masdar and fi'il madhi affazha, yuhaffizhu, tahfizan, which means memorizing. Therefore, tahfiz Quran or tahfizul Quran can be defined as being (someone) that memorizes the Quran. According to language, Quran means a text or being read, which is a derivative (masdar) from the word qara-a (fi'il madi), meaning isim maf'ul, meaning to be read (Quran and its translation). Meanwhile, according to the terminology, the Quran is Allah's book, a miracle revealed to the Prophet Muhammad SAW through the angel Gabriel. It was written as mushafs that reached us through mutawatir, and reading it is considered a form of worship (Hakim & Mubarak, 2012).

The definition of memorizing is the process of repeating something. By reading and listening, any task that is often repeated will indeed be memorized (Rauf, 2004). However, memorizing the Quran is far different from memorizing hadith, poetry, wisdom, and others. The two main differences are described below.

#### 1. Memorizing the entire Quran

The term hafiz (one who memorizes the Quran) becomes absolute for someone who memorizes the entire Quran in which the memorization is perfected with correct tajweed. A person is considered a hafiz if he memorizes the entire Quran; therefore, someone cannot be considered a hafiz if they only memorize half or a third of the Quran.

#### 2. Constantly memorizing and maintaining the memorization

Suppose a hafiz does not maintain his memorization and partially forgets or completely forgets due to lack of muraja'ah or illness. In that case, he has no right to be called a Quran memorizer (Nawabuddin, 1988). Quran is the greatest miracle revealed by Allah SWT to the Prophet Muhammad SAW, which contains guidance relating to aqidah, akhlaq, muamalah, sharia, history, and many more. The Quran referred to in this study is guidance for humanity, especially Muslims. Therefore, Muslims are required to learn and understand the content.

#### *The Law and Purpose of Tahfiz Quran*

Apart from being read and contemplated, Quran also needs to be memorized; thus, transferred from writing into the heart. It is the hallmark of knowledgeable people and becomes a benchmark of one's faith (Rauf, 2006). In the Quran Surah Al Ankabut (29:49), Allah said which means: "*Rather, it [i.e., the Qur'an] is distinct verses [preserved] within the breasts of those who have been given knowledge. And none reject Our verses except the wrongdoers*". (The Holy Qur'an, 2017, Chapter 29: 49).

The Islamic scholars agree that the law of memorizing the Quran is fard kifaya. It means that if part of the community members memorizes the Quran, the burden of the remaining community is released; however, if there are none, all of them are sinful. The fard kifaya principle is intended to protect the Quran from falsification, alteration, and substitution, which happened to other books in the past. According to Al Itqan, Imam As-Suyuti said: "Know that memorizing the Quran is fard kifaya for the ummah" (Sa'adullah, 2008).

Currently, many CDs can be used to store Quran texts, and many Qurans have been certified by competent institutions; however, it is insufficient to maintain the purity and authenticity of the Quran (Sa'adullah, 2008). Undoubtedly, a person who memorizes the Quran, practices it, behaves with morals, and is always polite is the best-chosen person. It agrees with the words of the Prophet, "the best of Muslims are those who learn the Quran and teach it".

Quran is the holy book of Allah which was revealed to Rasulullah Peace Be Upon Him gradually through the angel Gabriel AS. Quran is the highest honor that guides humanity to be on the right path, out of the darkness, and into the light. There is not the slightest evil in the Quran. There are several benefits of memorizing the Quran. First, the Quran will provide syafa'at to the people who read, understand, and practice it on judgment day. Second, Quran memorizers are promised a high degree on Allah's side, great rewards, and respect among fellow human beings. Third, Quran is a hujjah or defender for its readers and a protector from the torments of hell. Fourth, those who memorize the Quran with better quality and quantity of reading will be with angels who always protect them and encourage them to do good deeds. Fifth, the memorizers of the Quran are prioritized to be the imam for prayers (Wahid & Aisyah, 2014).

It is concluded that the purpose of learning tahfiz Quran is to increase judgment day syafa'at for those who read, understand, and practice it, promised a high degree at Allah's side, obtain reward and respect in the world. The Quran is a hujjah or defender for its readers and a protector from the torments of hell. Readers will have intelligence, knowledge, personality, noble character, skills to live independently, and have a directive role as the results achieved in higher-level education.

### *Family*

A family is defined as a group of people living in the same house who have kinship or blood relations due to marriage, birth, adoption, or other reasons (Soekanto & Soerjono, 2004). Family can also be defined as an institution formed by marital ties to create a happy and prosperous family physically and mentally (Djamarah, 2014). Humans, in general, want to be physically and mentally happy and prosperous; therefore, various efforts are made continuously to achieve a better life. Getting married and having legal offsprings are ways for humans to achieve happiness. As referred to in this study, families are hafiz families who have commitments and efforts to educate their children to become hafiz in Aceh Besar Regency.

### *The Child's Learning Style and Its Affect on Memorizing*

According to the Instagram post of the National Achievement Center of the Ministry of Education and Culture, there are three types of learning in children. Each learning type has a distinct style that effectively processes learning. Every child has a distinct learning style because the type of intelligence of each child is different from one another. Some children enjoy learning with pictures, while others prefer physical activities. The following is a summary of the reference.

### 1. Visual learning type

Children with this type of learning are more sensitive to color, appearance, beauty, and neatness. They do not like long answers and have difficulties in verbal communication. Since they dislike verbal things, visual types are not good listeners. The children like to doodle, and they find it easier to remember written information. They also tend to be passive, especially during class discussions. If a child is a visual type, direct them to study using the sense of sight. They should be asked to take notes of the teacher's explanations and essential information. Hands-on learning should be increased because visual types digest information easier when they see instructions. In memorizing, children of this type can be assisted with colored verses, underlining verses that are difficult to memorize, and also use the kitabah method before starting to memorize.

### 2. Auditory learning type

In contrast to the visual type, auditory types prefer to listen to various information. It is easier for them to digest dialogues, tones, and any information captured through the sense of hearing. These children like to talk to themselves or hum while doing something. Auditory types' concentration levels tend to be low because their focus is easily distracted whenever a commotion occurs. People of this type usually have good verbal communication skills. Since it involves dialogue, having discussions is a suitable learning style for auditory types because children can obtain better and more efficient information through discussions. When studying independently, set up a recorder to record the lessons the child reads because auditory children can easily repeat lessons from the recording. Children of this type should be asked to listen to murattal via MP3 or listen to their parents recite the Quran with a tilawah method before initiating tahsin and memorizing.

### 3. Kinesthetic learning type

The last type of learning involves gestures or kinesthetics. This type of child likes physical activities such as sports, games, and many more. They usually find it challenging to sit still for long periods because they enjoy moving. Kinesthetic children also like to touch, including touching other people to get attention. They use a lot of body language and speak slower. Kinesthetic types tend to have difficulty understanding abstract things such as two-dimensional maps and concepts. Children of this type are easier to understand information when they practice a lesson independently; therefore, learning using teaching aids and practicum should be carried out more frequently. If there are no teaching aids, walking back and forth or doing other activities while memorizing can help children understand the lesson (Septiana, 2021). For this type of child, parents or teachers should use teaching aids such as mouth pictures to learn makhrajil letters. Memorizing while exercising or memorizing in a vehicle.

The description above shows that all children have the potential to memorize well as long as parents or teachers understand their learning styles properly and correctly.

## D. RESULTS AND DISCUSSION

### *The Effective Tahfiz Learning Model in Aceh Besar Families*

Since the pregnancy stage, teaching to memorize the Quran has been conducted by playing Quran recital to the baby in the womb. When the child starts to speak and pronounce letters well, the memorization process is carried out at white times, i.e., a convenient time to memorize the Quran when the child's mind is not burdened with school lessons, such as after Maghrib and before bedtime. It is carried out after Fajr on holidays to repeat old memorization. Quran murattal is always played at home before children go to bed to familiarize them with memorization. Apart from the memorization process, there are other important factors, i.e., the intention to teach must be sincere because of Allah and must be accompanied by firmly and confidently praying to Allah. It is also necessary to improve the reading, explaining to children to be closer to the Quran, using the same manuscript, discipline in repeating, and setting targets. In another method, the teacher reads a verse fluently and correctly, and the child repeats the verse. The child is allowed to memorize it when the tajweed is correct. Parents in Aceh Besar turn on the recitation CD every morning after Fajr and in the evening after Asr to facilitate memorization. Several children participate in the Quran memorization program at the Quran study house (Rombela) every Monday to Thursday night, which teachers accompany. Apart from memorizing, they present their memorization to the teacher. Parents often give gifts such as dolls, new clothes, and other things to motivate children to memorize.

The talaqqi method is used to memorize the Quran by listening to the teacher's reading and then reading the part to be memorized repeatedly at least ten times. The time for memorizing is after Maghrib. In addition to the talaqqi method, the kauniy method is applied to short surahs or selected surahs. The amount of memorization is at least one page with repetition. Other methods include talqin or tasmi, tafahhum, and tiktir. To facilitate the memorizing activities, parents prepare a schedule that includes the time and surahs to be memorized. Before starting the activity, children are required to read prayers and ask parents to pray so they can memorize easier and keep the memorization. When they get tired of the talaqqi method, their parents replace it with the tilawah method. Children prefer the tilawah method because it uses various rhythms, i.e., in one verse, there are two or three rhythms, including bayati, jawabul jawab, syuri, and many more. Parts in the verse that are difficult to memorize are underlined and highlighted.

Parents in Aceh Besar set different memorization targets for their children. It can be one to two juz, three juz, or even as much as five juz. Apart from memorization, muraja'ah is also a priority.

Before memorizing, children are required to perform wudu, read the surah Al-Fatihah, read prayers, correct readings according to the tajweed, listen to murattals, listen to parents' readings, repeat the readings until they become fluent, and then they can memorize it. Before the activity, some parents motivate their children by reading achievements stories of hafiz competitions from the Serambi newspaper or WhatsApp posts. Most families who applied the memorization process and method achieved the desired target even though the target was not perfect.

Parents who had fewer targets continued to encourage their children, carry out Quranic tours, and give presents. Based on the interviews, none of the parents forced their child to reach the full target because each child's ability is different. However, parents continued to guide their children until they reached the target. Children face several problems in memorizing the Quran. First, school assignments and additional programs sometimes clashed with their muraja'ah schedule. Second, parents lacked time at home to supervise their children's free time; therefore, children opted to play with their friends. Third, some children did not have a strong commitment and did not yet have an istiqamah character in memorizing. Fourth, parents found it difficult to supervise their children because they had other activities outside the house.

Parents have taken several steps to overcome the obstacles. First, taking a day off for muraja'ah activities and strengthening memorizations. Meanwhile, new memorizations were practiced after Maghrib. Second, giving rewards to those fluent in one to two juz of tasmii. During holidays or at the end of the month, rewards were given, e.g., going to religious tourist places, shopping for children's needs, and other activities. Third, parents explain to children the importance of memorizing the Quran.

Parents whose children memorize the Quran must have a strong mentality because they may face many problems. The issues must be resolved wisely and fairly. In addition, children need mentors who understand their psychology.

Several things must be prepared to optimize the memorizing process in children. First, parents must make time for the Quran; therefore, children see that their parents are also with the Quran. Second, parents should also be involved in the memorization and muraja'ah processes in preparing the schedule. Third, parents and teachers must build interactive communication with children in memorizing the Quran. Fourth, intend solely because of Allah SWT. Fifth, prepare a new muraja'ah and memorization schedule and respect the set schedule. Sixth, increase motivation by giving gifts, consistently using the same mushaf, as well as monitoring the muraja'ah and new memorization programs.

#### *The Challenges Faced by Parents in Tahfiz Learning in Aceh Besar Regency and the Solutions*

There were many additional tasks and programs at school in family A, which sometimes clashed with the children's muraja'ah schedule. Also, the parent had less time at home to supervise the children; therefore, children spent most of their time with friends. Meanwhile, the children from family B were less willing to memorize; however, their parents continued to persuade them to memorize. As for family C, the children were willing to memorize, but they lacked concentration, were easily distracted, and had plenty of schoolwork. Meanwhile, family D had specific challenges, i.e., the children constantly fought to memorize; however, the parent only had limited time because they had five children who were all memorizing the Quran. In addition, there were differences in children's memorizing styles, i.e., some did it while sitting, another child walked, another had to be repeated, and another was a fast memorizer.

The description above shows that parents face challenges in teaching memorization to their children. The challenges include the burden of school assignments, the child's lack of desire to memorize, lack of concentration, and difficulties adjusting children's memorization methods. The parents dealt with the challenges by taking a day off for muraja'ah activities, giving gifts, and explaining the importance of memorizing the Quran. This description is illustrated in the chart below.

## E. CONCLUSION

The Quran memorization strategy applied by families in Aceh Besar familiarizes children with memorizing the Quran from pregnancy, early age, and up to toddler age (five years old). The time selected for memorizing was before Fajr (should perform tahajjud and witr prayers before the activity), after Fajr, after Asr, and after Maghrib. At first, children memorized it at home, then read it to their teacher at school. Several methods were used to memorize the Quran in Aceh Besar families, i.e., the talaqqi, tasmi', tigrari, muraja'ah, tafahhum, and tilawah methods. Based on the findings above, it can be concluded that the effective tahfiz learning model in Aceh Besar Regency is the *طريقة تكاملية* (integrated method) which allows participatory interaction between parents, children, and teachers.

Every learning process has challenges, including in tahfiz learning. The challenges in tahfiz learning in Aceh Besar Regency include the children's young age, the children's tendency to play, which interferes with their concentration, peer influence, the burden of school assignments, and the difficulty in synchronizing children's learning styles. To overcome the challenges, parents had to be patient while they continue teaching, take children to visit exciting places and eat at places that children like while memorizing, give gifts, actively communicate with the teachers, motivate with stories of successful people and reward from Allah, taking days off to learn tahsin and repeat memorization, as well as teach children according to their learning style.

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