Enhancing Parent-Teacher Collaboration in Tahfidzul Qur'an Learning: Roles, Challenges, and Strategies

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Abstract

The memorization of the Quran holds significant importance in Islamic education, fostering spiritual, cognitive, and moral development. This research aims to identify the profile of early-age children Quran memorizers, discover the learning methods used for young children, and examine the roles of family and teachers in supporting young children in memorizing the Quran. Early-age children lack strategies in the memorization process; therefore, the responsibility of parents and teachers is to accompany them in devising strategies for memorizing the Quran. The method used was a qualitative research method with a field research type. The research findings conclude that: 1) Quran memorizers among early-age children come from diverse family backgrounds in terms of economic, social, and educational status. However, these differences do not affect the enthusiasm and diligence of early-age children in participating in Quran memorization. 2) The method used in teaching early-age Quran memorization is the 'talaqy' method, involving direct teaching between teachers and students with three processes: 'talqin' (the teacher dictates the Quran verses in front of the child), 'tasmi' (the child imitates the teacher's recitation), and 'murajaa'h' (the child repeats the memorization in front of the teacher). 3) The role of the family includes motivation, guidance, setting an example, and discipline. The role of the teacher encompasses being a facilitator, guide, evaluator, and manager. Recommendations are provided for fostering holistic Tahfidzul Quran education, promoting synergy between home and school environments, and empowering stakeholders in cultivating Quranic literacy among the younger generation.

Keywords: Tahfidzul Quran, Early Childhood Education, Parental Involvement, Teacher-Student Relationships, Collaborative Learning.

INTRODUCTION

One of the most intelligent choices made in the gradual process of the Prophet Muhammad's (Peace Be Upon Him) revelation of the Quran was to give him the chance to learn, understand, and apply the Quranic teachings. Because of this arrangement, the companions of the Prophet can study the Quran gradually and build a solid foundation of Islamic beliefs that will help them succeed as a community both here on Earth and in the hereafter (Ngatono et al., 2024; Nordin et al., 2023; Suwoko, Waston, Bambang Setiaji, Muthoifin, Huda Kurnia Maulana, 2024; Waston, Ali, et al., 2024).

Tahfidzul Quran holds immense significance in Islamic tradition, embodying the preservation of divine revelation and spiritual enlightenment. Early childhood, characterized by heightened neuroplasticity and receptivity to learning, provides an opportune moment for Quranic memorization. The Quran serves as a guiding light for moral conduct, cognitive development, and spiritual growth, making Tahfidzul Qur'an education integral to holistic early childhood education (S. Arifin et al., 2023; Hakiman et al., 2021; Negara et al., 2024; Rahmawati, Asy’arie, et al., 2024; Sutarja et al., 2024; Tarmuji et al., 2022).

Tahfidzul Qur’an, the sacred act of Quranic memorization, holds profound significance in Islamic tradition, serving as a beacon of spiritual enlightenment and guidance. Particularly during early childhood, characterized by heightened receptivity to learning, Tahfidzul Quran education plays a pivotal role in nurturing holistic development encompassing moral, and spiritual dimensions. In this context, the collaborative efforts of parents and teachers emerge as paramount in ensuring the success and continuity of this sacred journey.
This research delves into the multifaceted roles of parents and teachers in Tahfidzul Quran learning during early childhood, elucidating their profound impact on children's motivation, discipline, and overall success in Quranic memorization. Through a synthesis of empirical findings and theoretical frameworks, this study not only underscores the significance of parental and teacher involvement but also delineates the intricate dynamics of their collaborative efforts (S. Arifin et al., 2023; Fatimah, 2019; Huda, 2020; Mahmudulhassan et al., 2023; Muthoifin et al., 2024; M. Muthoifin, Amelia, et al., 2024; M. Muthoifin, Rosyadi, et al., 2024; Shobron & Anshori, 2020; Shobron & Rahman, 2019; Sumiran et al., 2022; Waston, 2018).

The first section examines the significance of the Tahfidzul Quran in early childhood education, elucidating its pivotal role in shaping moral conduct, cognitive development, and spiritual growth. Subsequently, the research delves into the distinct roles of parents and teachers, drawing insights from empirical studies and theoretical perspectives (Anurogo, 2023; Anurogo et al., 2023; S. Arifin et al., 2023; Fatimah et al., 2020) (Muthoifin et al., 2024; Nuha, Sudarno Shobron, 2020).

Concurrently, teachers are depicted as esteemed guides, entrusted with scaffolding children's memorization skills, fostering a supportive classroom environment, and providing tailored interventions. Drawing upon pedagogical principles and classroom management strategies, the research elucidates the multifaceted roles of teachers as facilitators, mentors, evaluators, and learning managers in Tahfidzul Quran education (M. Muthoifin & Fahrurozi, 2018a; Narayan Prasad Adhikari, 2021; Waston et al., 2023; Yayuli et al., 2021).

Moreover, the study underscores the synergistic relationship between parents and teachers, highlighting the importance of collaborative efforts in optimizing children's learning outcomes. By fostering regular communication, joint initiatives, and mutual respect, parents and teachers can cultivate a holistic understanding of children's learning journey, thereby enhancing socio-emotional well-being, character development, and spiritual growth (Aozora Tawazun et al., 2024; Fuadia et al., 2024; Haikal Azumardi Azra et al., 2024; Nur Zen Hasanah et al., 2024; Prasanti et al., 2024; Sukmawati et al., 2024). Despite the inherent value of parent-teacher collaboration, the research acknowledges the challenges that may impede effective partnership, ranging from logistical barriers to cultural differences. Through strategic interventions such as fostering mutual respect, providing culturally sensitive communication channels, and celebrating diverse family backgrounds, stakeholders can overcome these challenges and foster inclusive and equitable Tahfidzul Quran (Apriliani et al., 2024; Nafisa et al., 2024; Ramdani et al., 2024; Sasmita et al., 2024).

Parent-teacher collaboration is a cornerstone of effective education, and this is particularly true in the context of Tahfidzul Qur'an learning, where the goal is for students to memorize and recite the Quran accurately. Despite the acknowledged importance of this collaboration, there is a significant gap in the research regarding the specific roles, challenges, and strategies that can optimize this relationship in the context of Tahfidzul Qur'an education. This research aims to fill this gap by providing a comprehensive understanding of how parents and teachers can work together more effectively to support students in their Quranic studies (Akbar et al., 2024; Dala'ilul Hasanah et al., 2024; Dhea Salsabila et al., 2024; Ilmi et al., 2024; Muhammad et al., 2024; Nurfazri & Nur Agustin, 2024).

Existing literature on parent-teacher collaboration in general education highlights the positive impact of strong partnerships on student outcomes (Cahyani M Djamil et al., 2024; Damyanti et al., 2024). Studies have shown that when parents and teachers communicate regularly, set shared goals, and solve problems jointly, students tend to perform better academically and socially. However, the specific dynamics of parent-teacher collaboration in the context of Tahfidzul Quran learning require further exploration. This research endeavors to address this gap by providing empirical evidence and theoretical insights into the collaborative efforts of parents and teachers in facilitating children's success in memorizing the Quran.
collaboration in Tahfidzul Qur'an learning have not been extensively explored, leading to a limited understanding of how these general principles can be applied to this specialized form of education (Mahmudulhassan, 2024; Nirwana AN et al., 2024; Rahmawati, Abdul Aziz, et al., 2024; Sari et al., 2024).

Research on parental involvement in religious education underscores the importance of parents in reinforcing religious values and beliefs. However, balancing religious education with secular education and managing differing expectations between parents and educators can pose significant challenges. In the context of Tahfidzul Qur'an learning, these challenges are compounded by the need for consistent and intensive memorization practices, which require strong support both at home and in educational settings. Yet, the literature lacks comprehensive insights into these specific challenges and their impact on student outcomes (Azkya Ramadhan et al., 2024; Bari et al., 2024; Bustani ulum et al., 2024; Dadah et al., 2024; Deva Noqita et al., 2024; Nasrulloh et al., 2024; Nursyahidah et al., 2024; Ramadhan, 2024; Sahrudin & Mh, 2024).

Tahfidzul Qur'an learning has traditionally focused on methods of memorization, the role of motivation, and the psychological benefits of memorizing the Quran (Marthoenis et al., 2019; Wahid, Ibrahim, et al., 2023). While these aspects are crucial, there is a dearth of research examining the collaborative efforts between parents and teachers in this context (Mahmudulhassan et al., 2024; Waston, Wiranto, et al., 2024). Understanding how parents and teachers can effectively support each other and complement each other’s efforts is essential for optimizing students’ memorization and recitation skills (Andri Nirwana et al., 2024; A. A. Astuti et al., 2024).

One of the primary gaps in the current research is the lack of detailed exploration of the specific roles that parents and teachers play in supporting students' Tahfidzul Qur'an learning (Anwar et al., 2024; Waston, Muthoifin, et al., 2024). By investigating these roles, we can identify best practices and develop guidelines for effective collaboration. Furthermore, understanding the unique challenges faced in this context, such as cultural differences, varying levels of religious knowledge, and logistical issues, is crucial for developing targeted strategies that can address these challenges (Nirwana et al., 2024; Sukisno et al., 2024).

To address these gaps, this research will employ a mixed-methods approach, combining qualitative interviews and focus groups with quantitative surveys (Wahid, Amin, et al., 2023; A. M. Yahya et al., 2022). This methodology will allow for a comprehensive understanding of the specific roles, challenges, and strategies in parent-teacher collaboration in Tahfidzul Qur'an learning (Indriastuti et al., 2022; Rizka et al., 2021b) By analyzing successful models of collaboration and gathering in-depth insights from parents, teachers, and students, this research aims to develop practical strategies that can be implemented in various educational settings (Amrin et al., 2021; Fatimah et al., 2023; Sahman Z et al., 2023).

Ultimately, this research aims to contribute to the field of Islamic education by providing actionable insights and strategies to enhance parent-teacher collaboration in Tahfidzul Qur'an learning (Apriantroro, Puspa, et al., 2023; Hernawan, 2019) By fostering a more effective and supportive educational environment, we can improve student outcomes and ensure that students receive the comprehensive support they need to succeed in their Quranic studies (Diana & Azani, 2024; Suwardi et al., 2024). This research will not only fill a significant gap in the literature but also provide valuable guidance for educators and parents committed to supporting students in their spiritual and educational journeys (Diouane, 2024).

In essence, this research serves as a comprehensive exploration of the roles of parents and teachers in Tahfidzul Quran learning during early childhood, underscoring the transformative potential of collaborative efforts in nurturing the next generation of Quranic scholars and spiritual leaders.

**METHOD**

A qualitative research approach using a field study design was employed. In addition to outlining how early children can memorize the Al-Qur'an, the rationale behind the use of qualitative research is the connection between the issue under investigation and several primary data from the research subjects that are inextricably linked to community life (Hidayat et al., 2022).

The research location was in the Zahrawain cabang jebres, Zahrawain cabang kleco, and Zahrawain cabang teras in Jawa Regency. The characteristics of the informants referred to in this research include early-age
children, accompanying teachers, and parents. Whereas, the participants in this study were four students, four accompanying teachers, and four parent informants (Handayani, 2024; Mainiyo & Sule, 2023; Susanto et al., 2023; Yafi, 2024b).

This research was conducted to obtain and collect data, the tools used were methods, techniques in research, data from interviews, and materials from other research such as papers, and textbooks. During the interview process, assistance with a camera tape recorder, and interview guide (Afiyah, 2024; Muthoifin, 2024; Rosyadi et al., 2024; Waston, Ismail Abdul Ghani al-Jalal, Abubakar Muhammad, 2024).

This method aims to understand the phenomenon being studied from the perspective of participants or research subjects, focusing on meaning, interpretation, and social context (Al-misbah, 2024; Mahmudulhassan, Andri Nirwana, 2024; Wachidah et al., 2024; Waston, Yusuf Olawale Owa-Onire Uthman, Mahmudulhassan, 2024).

RESULT AND DISCUSSION

The Role of Parents in Tahfizul Quran Learning

Parents serve as the primary nurturers of a child's religious and moral development, laying the foundation for Tahfidzul Quran learning from infancy. Through modeling, verbal encouragement, and creating a supportive learning environment at home, parents instill a love for the Quran in their children. Family rituals, such as reciting Quranic verses together and celebrating milestones in memorization, reinforce the significance of the Tahfidzul Quran in daily life (Ari Kurniawati, 2024; Fauzian & Affandi, 2023; Iqbal et al., 2023; Lebdaoui et al., 2024; Mahmudulhassan, Waston, Muthoifin, 2024).

Moreover, parental involvement in selecting reputable Quranic teachers and monitoring progress ensures the quality and continuity of Quranic education (Endartiningsih et al., 2023; Irmi et al., 2023; Sanyoto et al., 2023; Shobron et al., 2023).

According to research, the most important socialization agents in a child's life and the individuals closest to a child's life are parents and family, because the family has a big influence in forming a child's character (Academic Resilience, Self-efficacy.Pdf, n.d.). The role of parents in motivating to learn the Qur'an is by the following parental aspects: 1) Providing guidance and direction to children, 2) providing encouragement, 3) providing children's learning facilities, and 4) consulting with the teacher (Nurianna & Nurhafizah, 2020).

From the results of observations and interviews with parents of young children who take part in learning the Tahfidzul Qur'an, family influence is very important for the success of learning the Tahfizul Qur'an. The following are the roles of parents that influence the success of learning Tahfuuidzul Qur'an:

Parental Motivation

Student participation and parental support have a conflicting relationship. An impulse that powers an individual's execution and realization of desires is known as motivation (Ansong et al., 2017). Parental motivation greatly influences the success of children's Tahfidzh learning. The stronger the parents' motivation, the greater the child's chances of success. AZ, M's father, is an entrepreneur in the culinary sector who produces various types of cakes that are sold in the market and also takes orders.

However, his economic life is still simple, which can be seen from the physical condition of his house. Nevertheless, he has a strong desire for his child to start learning to memorize the Koran as a basis for deepening other Islamic sciences, such as tafsir, hadith, and fiqh.

There is a case study; the strong motivation from AZ and his wife for the success of M, their child, in learning Tahfidz is proven by their full attention by providing assistance in muraja’ah, providing motivation, giving gifts, and being patient with the obstacles faced by the child. M was successful in learning tahfizh according to the planned target. M has completed memorizing 3 chapters of the Al-Qur'an, namely: Juz 30, Juz 29, and Juz 1.

Likewise, SH, AM's father, has a strong motivation for AM to be introduced to the Al-Qur'an from an early age so that he memorizes the Al-Qur'an so that his love for the Al-Qur'an grows. Strong motivation from SH
and his wife, impacted AM's success in participating in tahfizh learning by completing 3 juz by rote, namely: Juz 30, Juz 29, and Juz 1.

MN, AFZ's father, is a tahfizh teacher at a different tahfizh school. He already has memorized 15 chapters of the Koran. MN's motivation for including AFZ in this tahfizh learning is to introduce the Koran from an early age. He has no desire to memorize more AFZ. The most important thing, according to him, is that the quality of the reading is good first and the quality of the memorization is really strong. AFZ has completed memorizing juz 30 (Damaiwati et al., 2024; Dewi Azhar et al., 2020; Indranata & Imawan, 2022; Sugiyanto et al., 2020; Suhadi & Muslim, 2021; Suryono et al., 2020).

SS, AMF's mother, is a single parent who has 11 children. The first husband died leaving 5 children, while the second husband also died leaving 1 child, namely AMF, and 5 children from his previous wife. The main motivation for SS to include AMF in the Tahfizh learning program is so that AMF will become a valuable asset in the afterlife (Apriantoro, Muthoifin, et al., 2023; Muthoifin et al., 2024; M. Muthoifin & Rhezaldi, 2024; Suwoko, Waston, Bambang Setiaji, Muthoifin, Huda Kurnia Maulana, 2024; Waston, Muthoifin, Soleh Amini, Roni Ismail, Sekar Ayu Aryani, 2024).

Likewise, AMF's father, when he was still alive, had a strong desire for AMF to become a hafizh, and even made an audio recording containing advice for AMF to memorize the Koran. When AMF is in a low mood, the recording is played to raise enthusiasm to continue murajah (Anwar et al., 2024; M. Muthoifin, 2024b, 2024a; Waston, Mahmudulhassan, Andri Nirwana, & Muthoifin, 2024; Waston, Wiranto, et al., 2024; Waston, Amini, et al., 2024).

**Mentoring**

One of the programs from the ‘Tahfizh Zahrawain School’ is assistance from parents for children to carry out murajah at home. Parental support at home has a big influence on the success of Tahfizh learning because early-age children do not yet have strong independence. Apart from that, early-age children have several problems, including mood that changes easily, the tendency for children to still be happy and often play, and limited concentration in learning (Muthoifin, 2021).

The Murajah activity is the repetition of new memorization learned at school and old memorization at least 10 times. This Murajah activity is carried out at home accompanied by parents. Not all parents accompany their children in Murajah activities. This mentoring has a big influence on the success of Tahfizh learning (Kelkusa et al., 2023; Ningtyas et al., 2023; Nur et al., 2023; Sofa Izurrohman et al., 2023; Syam et al., 2023).

Therefore, teachers always coordinate and motivate parents to assist. The efforts made by teachers for mentoring are as follows:

- Controlling parental assistance in children's Murajah via the WhatsApp group application.
- Provide advice and motivation to parents in the WhatsApp group twice a week.
- Organize a Quran prayer group for parents.
- Give appreciation gifts to parents who diligently report.
- Parenting studies once a month.

Providing generous assistance to young children is not an easy matter. Parents must have a lot of patience, sincerity, and patience in guiding their children to carry out Murajah activities. Parents do various things to get their children to do it. Among parents' efforts to persuade children to be generous when their mood is down are: taking them for a light ride on a motorbike, giving them their favorite food and drinks, promising to buy them toys, promising to buy them valuable gifts, telling interesting exemplary stories about pious people, heaven, which will be obtained by people who memorize the Quran (Agustin & Amelia, 2023; Amry et al., 2023; Lingga, Salminawati, et al., 2023; Oktatianti et al., 2023; Purwasari et al., 2023; Rahim & Alqahoom, 2023).
Exemplary

Educating children is not just a transformation of knowledge. Parents don't just order and advise children. Most parents educate their children more on verbal processes only. Even though the verbal process is important, there is something more important and more influential than that, namely the exemplary practice of parents at home (Abuzar, 2024a; Bintoro et al., 2023; Hidayat & Ghani, 2023; Jabbar et al., 2024; Mai & Djuwarsa, 2024; Raharja, 2023).

“Children See, Children, do”, children see, children do. Children's behavior depends on what the people closest to them do every day. Especially his parents at home and his teacher at school. Don't ignore the influence of your playing friends. And don't forget the influence of television programs and information technology (Waston, Mahmudulhassan, Andri Nirwana, & Muthoifin, 2024).

Therefore, the Messenger of Allah (pbuh) paid great attention to the important role of parents in educating children. As narrated by Abu Hurairah (ra), the Messenger of Allah said: “Every child is born in a state of Fitrah” and the ruling on the dead children of the disbelievers and of the Muslims.” (HR. Muslim, 2658)

The sentence “It was his parents who made him...” Parents have a huge influence in shaping a child's personality both in terms of beliefs (Aqidah) and behavior (Akhlaq). Parents are responsible for choosing teachers for their children to gain knowledge and manners. Parents are the ones who are responsible for choosing friends for their children to play with every day (Begum, 2024; Tattaqillah et al., 2024).

Muhammad Qutb, an Egyptian scholar, in his work on children's education, said, “Good role models are very helpful in forming good character. In many cases, the example has minimized the effort that must be expended. This is because children like to imitate. Muslim children imitate their parents in praying, even before they learn to speak. Finally, getting them into the habit of praying on time is very easy (Endartiningsih et al., 2023; Haerul et al., 2023; Irmı et al., 2023; Lingga, Mustaqim, et al., 2023; Maryanto, 2023; Munir & Aquil, 2023; Sanyoto et al., 2023; Yaumil et al., 2023).

Likewise, in early childhood Tahfıdzh learning, parental example is very influential on children's success. Exemplary means anything worthy of imitation or imitation. Based on the results of interviews with several parents of children who took part in Tahfıdzh learning, they have set an example in memorizing the Al-Qur'an (Apriantoro, Yasir Hasanridhlo, et al., 2023; Asia et al., 2023; Hakim et al., 2023a; M. Muthoifin et al., 2023; Srifyan et al., 2023; Thaib et al., 2023).

MN, AFZ’s father, takes turns carrying out Murajaah activities with his wife. When MN did ‘Tasmi’, his wife listened. Likewise, when his wife did ‘Tasmi’, MN listened. This is done every day and witnessed by AFZ. SS, the mother of AMF, once a week holds learning activities to read the Quran at her home with the mothers (Hakim et al., 2023b; Handayani et al., 2023; Kurnia Putra et al., 2023; Musa & Ali, 2024; Qolbi et al., 2024; Yafi, 2024a).

Discipline

According to a study, habituation done from an early age will bring these hobbies and habits into a kind of custom so that they become an inseparable part of their personality. Habituation is the spearhead in developing a discipline for early childhood (Academic Resilience, Self-efficacy.Pdf, n.d.). On the other hand, discipline includes teaching, guidance, or encouragement by adults that aims to help children learn to live as social beings and to achieve optimal growth and development (Darling-Hammond et al., 2020).

The formation of a disciplined character in children must start from an early age. This will make it easier for parents and teachers to apply discipline for various needs in the future. On the other hand, if the formation of disciplinary character is late or in adolescence, for example, it will be more difficult and experience obstacles in its implementation (Adams, 2011).

Ibnul Qayyim in the Book of Tuhfatul Maudud said, “Something that children need is great attention to their behavior. A child grows according to the habits instilled by his mentor at a young age, such as being angry, stubborn, sensitive, hasty, sulky, irritable, and greedy. If these despicable traits are left unchecked, when he
grows up it will be difficult for him to get rid of them... Because of this, we see so many people whose deviant behavior is due to their education as a child" (Abuzar, 2024b; Alauddin et al., 2024; Kurniawan & Anggraeni, 2024; Macsudov et al., 2024; Prayitno et al., 2024; Putri et al., 2024; Srifyan & Afiyah, 2024).

Character education is not a process of memorizing exam question material and techniques for answering them. Character education requires habit. The habit of doing good; the habit of being honest, and chivalrous; ashamed of cheating; ashamed of being lazy; and embarrassed to let the environment dirty (Tamjidnor & Nazri Ismail, 2022).

Character is not formed instantly, but must be trained seriously and proportionally to achieve the ideal shape and strength. Forming a disciplined character in children requires a long process and starts early. The role of parents determines success in implementing discipline towards children. Because of this, Imam Ghazali emphasized that parents should get used to discipline from an early age by always controlling their children's behavior. Imam Ghazali said, “If a child is left alone at the beginning of his growth, he will usually grow up to have bad morals; likes to lie, is jealous, likes to steal, pits himself against one another, likes to interfere in other people’s affairs, likes to abuse other people, and likes to cheat. All of this can be avoided with a good education (Waston, Mahmudulhassan, Andri Nirwana, & Muthoifin, 2024), (Tumiran, 2019).”

Learning Tahfidz from an early age requires applying discipline in murajaah activities. The tendency of children to still prioritize playing, unstable mood, limited concentration, and low independence are obstacles that children often experience in being able to consistently carry out Muraja’ah activities. Therefore, parents must have the ability to control, guide, and encourage children to carry out the habit of Muraja’ah every day as directed by the teacher. If one day the child does not do Muraja’ah, then the next day it will be more difficult for the child to want to do Muraja’ah activities.

One of the common obstacles for children that disrupt the Murajaah activity process is information technology devices, namely televisions and gadgets. Some parents apply strict discipline regarding the use of gadgets and television viewing (Abdullah et al., 2023; Emmanuel et al., 2023; Maryanto, 2023; Munir & Aquil, 2023; Nurzannah et al., 2023; Yaumil et al., 2023).

According to the case study, SH, AM’s father, does not provide a television in his house and does not provide gadgets for his son, AM. This tightening of discipline on the use of television and gadgets turns out to be quite effective for children who want to practice Muraja’ah every day according to the targets programmed by the teacher. It was proven that AM’s amount of memorization was by the learning targets of the Zahrwain Tahfizh School where he had already completed memorizing 3 juz (Alqahoom, 2023; Ghani, 2023; Hanafi & Jibril, 2024; Muthoifin, Bahaaeldin et al., 2023; Ridha et al., 2024; Setyawan, 2023).

Meanwhile, MN, AFZ’s father, still provides television and opportunities to use gadgets, specifically to watch Islamic cartoon shows and listen to recordings of Al-Qur’an Murattals. The tightening implemented by MN by limiting gadgets and television means that AFZ is not interested in having gadgets to watch television. So, it is very easy for MN to get into the habit of Muraja’ah every day. As a result, so far MN has not encountered any difficulties in memorizing the Al-Qur’an (Al-Qosimi et al., 2022; Marwanto, 2020; Risman & Asman, 2022; RochmawatiI et al., 2022; Suciyan, 2022; Supriyono, 2020; Thamrin et al., 2020).

In contrast, AZ, M’s father, still provides television and uses gadgets. The impact is that it often becomes an obstacle for parents to raise the mood so that their children want to do Muraja’ah activities. Moreover, if M is already playing games on his gadget, it becomes difficult to persuade him to do Muraja’ah activities. What happened was that M sulked and didn’t want to do anything anymore, just remained silent. The patience and tenacity of AZ and his wife to seduce, encourage, and guide M in carrying out the habit of Muraja’ah every day has had an impact on M’s success in completing 3 juz by heart.

SS, AMZ’s mother, felt difficulties in implementing the habit of murajaah activities for AMZ. Several factors cause difficulties in disciplining AMZ. Among them is the status of AMZ, which has just become an orphan. His father died as a result of Covid-19. Apart from that, his status as the last child, the youngest, of 11 siblings adds to the difficulty of implementing discipline for AMZ. SS complains that he often loses the mood to carry
out Murajaah activities. There is only one way to raise AMZ’s mood, namely playing back the recording of advice from his father so that AMZ memorizes the Quran.

The role of parents in disciplining children in memorizing the Koran is a factor that determines children's success. The research is in line with research on the Abu Hilya family which succeeded in bringing Hilya Qanita, Abu Hilya's daughter, to win first place in the Al-Qur'an tahfizh competition held by the RCTI television station in 2013. Hilya, starting from the age of 3 years, was given a schedule of activities. Daily for murajaah and ziyadah, increasing memorization, but not yet consistent. Starting from the age of 5 years, he is consistent in carrying out a daily schedule. Every day Hilya wakes up before the Morning Prayer to perform the ‘Tahajjud prayer’ of at least 2 rak’ahs and 1 wit’ rak’ah. After the Morning Prayer, perform ziyadah (extra) activities for 1-2 hours. Then continued with yesterday’s memorizing Murajaah activities until just before breakfast. At the age of 8 years and 7 months, Hilya has completed memorizing 30 chapters of the Al-Qur’an starting at the age of 4 years (Heniyatun et al., 2020; Hermawan, 2022; Husaini & Khafidah, 2021; Kamaludin et al., 2020; S. H. Muthoifin, 2018; Prasetyaningrum et al., 2021; Rachmadhani, 2021).

Motivate Children
Motivation for Memorizing the Quran. A strong internal drive to accomplish a goal is known as motivation. Islam divides motivation into two categories: extrinsic and intrinsic. An individual's drive to accomplish objectives and get over challenges is referred to as intrinsic motivation. When someone has intrinsic motivation, they don't need outside encouragement to finish activities. Conversely, extrinsic motivation refers to the drive to engage in an action to receive rewards rather than punishment (Locke & Schattke, 2019).

Therefore, self-motivation is necessary for achieving the intended goals. Your level of motivation directly affects your ability to reach your goals, thus the more motivated you are the more successful you will be in school. A highly motivated person will make a concerted effort to learn, and vice versa. A person with poor motivation will act uninterested and give up easily (Mahadi & Jafari, 2012).

Motivation aims to generate an action that will influence needs and provide encouragement for the emergence of motivation. Meanwhile, according to Jahja, the function of motivation is 1) encouragement that arises from behavior or action, 2) the path taken to achieve the expected goal, and 3) a person must be fast in his work (Dörnyei, 2000).

Meanwhile, the function of motivation is divided into three, namely: 1) forcing people to move; 2) explaining where to go, namely being guided towards the goal to be achieved; and 3) setting aside actions, namely sorting out the actions that must be carried out (Filgona et al., 2020).

The Role of Teachers in Tahfidzul Quran Learning
To guarantee that students can meet the lesson's learning objectives, effective teaching is crucial. To spark students' interest in a subject, teachers must also use a variety of instructional techniques (Dzulkifli et al., 2021).

Teachers, as esteemed guides in the journey of Quranic memorization, play a crucial role in nurturing students' intellectual curiosity and spiritual connection with the Quran. Through pedagogical techniques such as repetition, recitation, and mnemonic devices, teachers scaffold children's memorization skills while fostering a deep understanding of Quranic verses. Additionally, cultivating a supportive and nurturing classroom environment fosters students’ confidence, resilience, and sense of belonging, facilitating effective Tahfidzul Quran learning.

According to a study (Olakulehin, 2007), as teaching staff, every teacher/instructor must have professional abilities in the field of teaching and learning processes, with these abilities teachers can carry out their roles, namely:

As a Facilitator, who provides convenience for students to carry out learning activities.

As a mentor, who helps students overcome difficulties in learning.

As an Evaluator, who assesses student learning progress.
As a manager, lead groups of students in class so that the learning process is successful.

**Teacher as Facilitator**

As a facilitator, the teacher plays a role in providing services to make it easier for students in the learning process activities. As a facilitator, the teacher prepares comfortable and conducive classroom conditions before learning, accompanies children during the learning process, and closes the learning process in a pleasant atmosphere.

Practically there are 4 roles of teachers as facilitators in early childhood tahfizh learning:

**Before learning**
- Welcome and greet the arrival of children
- Gives a sweet smile
- Shake hands with children
- Calling with a good call
- Opening with greetings
- Read study prayers
- Start learning with something fun
- Starting with an icebreaker

One of Dr. Kameel El-Labudy's helping his three children (Tabarak, Yazid, and Zaenah) be able to memorize the Al-Qur'an at an early age by providing motivational reinforcement by giving prizes to children who have achieved the predetermined memorization targets. The prize given as a reward for achieving memorized quality has been prepared in the form of a gift box packaged in attractive colors which is placed in a place where it can be seen. There are 3 types of prizes according to the achievements achieved, namely: 1) Special prizes, 2) Attractive prizes, 3) Ordinary prizes (D. Astuti et al., 2020; Fatimah et al., 2021; M. A. K. Hasan, 2021; Q. D. H. dan M. A. K. Hasan, 2020; Likullil Mahamid, 2022; Mulyoko, 2020; Rizka et al., 2021a).

**During Learning**
- Starting with a newly memorized murajaah
- Teaching new memorization with talqin via video
- Watch and listen carefully when the child is being talqin
- Give praise and encouragement when the child can memorize
- Giving gifts
- Create an atmosphere of competition in halaqah
- Convey the importance of studying the Koran
- Tell the story / asbab nuzul briefly what they have memorized

**Closing of Learning Implementation**
- Checking children's memorization
- Write down memorized achievements on the mutabaah sheet
- Closing with prayer

**Communicate and Coordinate with Parents**
- Controlling parental assistance in children's murajaah via the Whatsapp group application
Provide advice and motivation to parents twice a week
Holding lectures for parents

**Teacher as Guide**

The teacher's role as a guide is to help find and solve the problems faced by children in the learning process. According to research, guidance is assistance to individuals to achieve self-understanding, and self-direction needed to make maximum self-adjustment (Devianti, 2023).

On the other hand, the role of a teacher as a guide is a teacher whose job is to provide psychological and humanitarian assistance scientifically and professionally so the teacher as a guide must try to create communication with students in facing life's problems and challenges (Waterson, 2009).

In other words, teachers as mentors are required to be able to provide psychological assistance to identify students who are suspected of having learning difficulties, carry out diagnoses, and predictions, and help solve children's problems (Haryani, 2020).

The role of the teacher as a guide for early childhood in the Tahfidzh learning process is very important. Various obstacles for young children in participating in the learning process require guidance from a teacher. Among the obstacles faced by young children are difficulties in memorizing, problems adapting to the environment, problems with independence, and problems in destroying the atmosphere in the form of noise and disturbing other friends.

Various obstacles faced by children will result in the learning objectives not being achieved. Therefore, a teacher, especially for young children, must have a lot of patience, understand child psychology, have good communication skills, and have the ability to provide alternative solutions for children.

Children who experience difficulty memorizing can be caused by feelings of lack of self-confidence, resulting in a passive, withdrawn, and unresponsive attitude. Children like this must receive special attention by approaching them, accompanying them, providing motivation, and persuading them to return to the learning process together (Alam et al., 2021; Basuki et al., 2021; M. A. K. Hasan & Abdurrohim, 2019; Muqoyadi et al., 2019; Nurrohim, 2019; M. F. Saputra et al., 2021).

Suppose a child disrupts the learning process by making noise or disturbing other friends either verbally or physically. In that case, the teacher tries to communicate persuasively or persuade him or separate this child from his group and accompany him with other entertaining activities so that the learning atmosphere remains comfortable (Agustiar et al., 2019; Mualim et al., 2020; Nurhuda & Prananingrum, 2022; Nurseha et al., 2019; Rafsanjani & Rozaq, 2021; Suri et al., 2021; Yayuli et al., 2022).

**Teacher as Evaluator**

The teacher as an evaluator is a teacher who assesses students. The assessment is carried out to determine the level of effectiveness, success, and efficiency of the learning process. As an assessor, teachers should continue to pay attention to learning outcomes until optimal learning outcomes are achieved (Yambi, 2020).

Assessment or evaluation is a series of activities to obtain, analyze, and interpret data about student learning processes and outcomes which are carried out systematically and continuously so that it becomes meaningful information in decision-making (Approach et al., 2024). Assessment for early childhood is an effort to collect, analyze, and interpret various information about the performance and progress of various aspects of development that can be achieved by children after participating in habituation activities over a certain period (Buzzetto-more & Alade, 2019).

Evaluation of learning for early childhood is carried out by direct observation. According to Hani's research, there are several observation methods used to assess early childhood learning:

1. **Anecdotal notes**, namely: written descriptions of behavior displayed by children in special situations. Anecdotal notes are daily journals that record the behavior of students during the learning process in the form
of descriptions of facts, situations that occur, behavior, and what children say (Amrin et al., 2021; I. Arifin, Fara, et al., 2021; Asyrofi, 2019; Mulyadi et al., 2020; Nihayati & Farid, 2019; Susilawati, 2019).

Running Notes, namely: a detailed narrative of the child's behavior and the sequence of events. The difference with ‘Anakedot Notes’ is that the observer records the child's behavior as a whole and not just specific events (Kumalasari & Waluyo, 2019).

A checklist is a list of notes about something that can be used as a reference to check whether something happened or not. This checklist can be used to assess children's developmental achievements (Meisels et al., 1995).

Time Sampling is an observation that shows how often a behavior occurs. Time sampling is carried out to observe the behavior of a child or group and record the child’s behavior at predetermined time intervals (Myin-Germeyes et al., 2018).

Event Sampling is an observation that allows observers to wait and then record specific behavior that has been selected in advance. This observation contains footage of deviant behavior that occurs in certain situations and cannot be predicted when it occurs (Hansen & Arntzen, 2015).

**Teachers as Managers**

Teachers need to be capable of managing both teaching and classroom management to function as managers. Although they have different objectives, class management, and teaching management are two closely connected tasks that can be distinguished from one another. All activities directly aimed at achieving certain learning objectives are included in teaching management. On the other hand, classroom management refers to a collection of practices meant to provide and preserve the best possible environment for learning (Setyaningsih & Suchyadi, 2021).

A study by Taran, Sum, and Edfra, explains that what is included in classroom management is, for example, stopping student behavior that disturbs class attention, giving prizes for the timely completion of assignments by students, or establishing group and productive norms (Wahyunni et al., 2017).

The goal of early childhood classroom management is to provide an environment that best supports the learning needs of the children by attending to all of their developmental needs, removing any barriers that may impede their progress, and fostering a love of learning. The following guidelines must guide the learning environment if effective classroom management is to be achieved (Nuritasari & Juliarto, 2015).

The principle of reflecting children's tastes. In other words, the classroom management carried out must be attractive to children. The provision and arrangement of the learning environment must take into account the characteristics, feelings, interests, and learning characteristics of children.

Principles oriented towards optimizing children's development and learning. The implementation of learning must be able to develop all dimensions of children's development, directing children to become lifelong learners who can develop children's more stable learning abilities.

The principle is based on learning efficiency.

What is meant in this case is that various efforts are made by educators to create a learning environment for children that is productive and effective in terms of time, energy, and effort. Based on the results of observations and interviews, the implementation of classroom management carried out by the Tahfidz Zahrawain School consists of two activities (Musthofa, 2021; M. Muthoifin & Fahrurozi, 2018b; K. D. Saputra, 2020; Widya Ananda et al., 2021; Zaman, 2019).

Condition the classroom before implementing the lesson.
The classroom is not too big and not too small
Create cool, calm, and conducive room conditions
The walls of the room are neutral in color, without accessories that will disturb the child's concentration.
Prepare audio-visual media devices with loud sound and clear images.
Create a comfortable classroom atmosphere during learning.
Conditioning children by making the ustadzah (female teacher) the center of attention by providing fun games or icebreakers before playing the game.
Providing direction and education to children about the importance of obeying the rules given by the ustadzah. Children are divided into small groups, those who are still crying, and whose condition is not yet stable, will be handled by one of the ustadzahs outside the class while reading stories, or providing games to divert their sadness.
Children who can follow KBM well are given appreciation in the form of praise, hugs, or rewards which motivate them to take part in Tahfidz the next day.
The role of the teacher as a learning manager determines the efficiency and effectiveness of learning to achieve goals. As a learning manager, the teacher carries out learning planning, organizing learning, motivating learning, supervising and supervising, and evaluating comprehensive and continuous learning (Arbi et al., 2019; Muchlis, 2020; Muhamad Subhi Apriantoro, 2021; Prihantari & Saputra, 2021; Ramdhani et al., 2021; Tohirin & Zamahsari, 2021).
In this case, Tahfidz Zahrawain School has established a learning plan which is prepared with the following references:
The number of hours allocated in one meeting.
Number of days in one week of learning.
Number of weeks in one semester for effective study time.
The number of juz that are the target for memorization in one semester.
In one week, there are 4 days for learning, each day there is 60 minutes of learning time. In one semester there are 15 weeks of effective time for learning activities. So, in one semester, there are 60 learning activities. The target for students to memorize in one semester is ½ juz (chapter). The number of pages of the Utsman manuscript in ½ juz (chapter) is 10 pages, each page has 15 lines. So, in ½ juz (chapter), there are 150 lines. So, the target for learning Tahfizh every day is 3 lines (Maksum et al., 2021; Nafisah, 2018; Shobron & Ramadhon, 2019; Suryani & Hudaidah, 2021; N. Yahya et al., 2022; Zulfa, 2018).

**Collaborative Efforts Between Parents and Teachers**

School-parent collaboration in the Tahfidzul Quran madrasa is effective and positively impacts both students and their parents. So, the synergy between parental support and teacher guidance amplifies the efficacy of Tahfidzul Quran education during early childhood. Regular communication between parents and teachers fosters a holistic understanding of the child's learning journey, enabling tailored interventions and support strategies (“School-Parent Collaboration in Internalizing Students' Spiritual Attitudes in the Pandemic Era (A Case Study on State Islamic Elementary Madrasa in Banyumas, Indonesia),” 2022).

Parent-teacher partnerships extend beyond academic progress, encompassing socio-emotional well-being, character development, and spiritual growth. Joint parent-teacher initiatives, such as Quranic storytelling sessions, family workshops, and community events, reinforce the integration of Tahfidzul Quran learning into both home and school environments (Anwiyah et al., 2021; Hidayat & Ashiddiqi, 2019; Khoiriah & Zulmuqim, 2021; Miswanto, 2021; Rafsanjani & Razaq, 2019; Widiarti, 2019).

Coordination between teachers and parents is very important to improve the role of parents towards students. Close collaboration between madrasas and parents is a key factor in increasing students' memorization of the Qur'an in the Tahfidzul Quran Madrasa (Ansong et al., 2017).
On the other hand, Parents and teachers collaborate in fostering interest in learning Tahfizd by providing encouragement, messages, advice, sanctions, and rewards, depending on the level of knowledge and interactions (Mereiou et al., 2016).

The Tahfizd and Tahsin program improves Qur'anic literacy for students through routine activities at the madrasa, supervision of parents at home, adequate learning time, and intense communication between madrasas and parents (Ernawati & Fadillah, 2019; Maksum, 2019; Malik & Narimo, 2019; Shobron & Widyantoro, 2020; Triyono & Setyawan, 2021; Yudisman, 2021).

For this every month parents Mandate an adjustment program. Presenting an overall report including the study report of the students in the meeting and receiving reports from the parents as well (Aly, 2018; I. Arifin, Devi, et al., 2021; Ramli, 2021; Syafitri & Tago, 2021; Waston & Taryanto, 2019).

Challenges and Strategies for Enhancing Parent-Teacher Collaboration

Despite the inherent value of parent-teacher collaboration in Tahfizdul Quran education, several challenges may impede effective partnership, including logistical barriers, cultural differences, and varying levels of parental involvement. A lack of participation, teacher training, and teachers’ reluctance to share and trade techniques are some of the factors impeding the development of a collaborative school culture (García-Martínez et al., 2021). In the digital age, school-parent cooperation at the Tahfizdul Quran madrasa is still beneficial to both parents and pupils (“School-Parent Collaboration in Internalizing Students’ Spiritual Attitudes in the Pandemic Era (A Case Study on State Islamic Elementary Madrasa in Banyumas, Indonesia),” 2022).

Conversely, barriers to parent-teacher collaboration include budget and resource constraints, multidisciplinary collaborative limitations, coordination methods that are constrained, and marginalization (Weist et al., 2012). Strategies for enhancing collaboration include fostering mutual respect and trust, providing culturally sensitive communication channels, and offering resources for parental engagement, such as online platforms, workshops, and newsletters (Amri, 2019; S. M. Ariffin, 2021; Fata et al., 2021; Nisa A et al., 2021; Saifudin, 2021).

Moreover, recognizing and celebrating diverse family backgrounds and learning styles promotes inclusivity and equity in Tahfizdul Quran education. The head of the madrasa uses a combination of planning, program execution, and involving parties both inside and outside the institution to carry out the memorizing (tahfidz) al-Qur'an program (Khoiri et al., 2020). To boost students' interest and passion for learning, the principal's plan for implementing the Tahfizd program entails setting up learning schedules, materials, teachers' credentials, memorizing targets, and methodologies (Jannah et al., 2023). Techniques to Boost Tahfizdul Quran Motivation: Educators employ techniques such as reciting verses aloud, committing verse sequences to memory, and applying the location method to boost Tahfizdul Quran motivation (Anoum et al., 2022).

CONCLUSION

In summary, effective Tahfizdul Quran learning experiences during early life are greatly enhanced by the combined efforts of parents and teachers. Parents and instructors can enable young learners to begin a lifelong path of spiritual growth and intellectual enrichment by creating supportive environments, modeling Quranic principles, and encouraging meaningful encounters with the Quran. Using strategic collaborations and mutual objectives, interested parties can guarantee the sustainability and vitality of Tahfizdul Quran instruction, fostering a cohort of Quranically literate individuals who exemplify the values of belief, empathy, and discernment. The most crucial factor in implementing effective strategies for pupils' moral and academic development is the collaboration between educators and parents. Therefore, future studies ought to concentrate on creating a more contemporary technique for Quran memorization.

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