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Teacher Parenting Patterns in Improving Students' Ability to Memorize Al-Qur'an in Tahfidz Elementary School

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Abstract
The purpose of this study was to describe the parenting style of teachers in improving students' Al-Qur'an memorization skills. The research method uses descriptive qualitative. The research subjects included students aged 7-8 years, parents and teachers at the Shigor Putra Tahfizh Islamic Boarding School Daarul Qur'an Tangerang. Collecting data through observation, interviews, and documentation. The validity of the data was through triangulation, and data analysis was carried out through the stages of reduction, data display and verification. The results of the study concluded that the teacher's upbringing of students in memorizing the Qur'an at SD I'dad Shigor Putra Tahfizh Daarul Qur'an Islamic Boarding School in improving students' ability to memorize the Qur'an is through habituation, with (1) the intention to memorize in the form of prayer, (2) make a target of memorization every day. , (3) reading memorization to friends, and (4) Maintaining memorization by listening to other people's/friends' memorization before submitting it to the teacher

Keywords: *al qur'an; memorizing; parenting*

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Introduction
Memorizing the Qur'an among Muslims is a culture that has been passed down from generation to generation from friends, tabi'in to the present day. Even though sometimes there are ups and downs, there are always some people who continue to disguise it and the scholars and educators remind the importance of reading, learning and memorizing it. This is what causes the Qur'an to always maintain its authenticity (Asnawi & Bin Ismail, 2021), because there are always people who memorize the Qur'an (Anoum et al., 2022). Quraish Shihab explained about the memorizers of the Qur'an in the interpretation of the word of Allah SWT in verse 9 of the letter Al-Hijj "Indeed, We are the ones who sent down the adh-dhikra." "Indeed, we are also with all the Muslims who will be the maintainers of their authenticity and eternity" (Shihab, 2013).

The position of the memorizers of the Qur'an is so high, because they are warriors who take part in preserving the Qur'an by memorizing it. Dian Murti's research found that the memorizers of the Qur'an must have high fighting power because they have to endure difficulties during the memorization process (Murti & Hertinjung, 2017). Considering the ability to memorize is very difficult, this provides another advantage for the work ethic of the

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hafidz and has advantages in other fields. Research by Nadira that there is a relationship between adversity intelligence and academic achievement (Ramadhana & Indrawati, 2019) Likewise, the results of other studies found that there was a significant positive relationship between memorizing the Qur'an and student achievement (Novebri & Dewi, 2020). The success of memorizing the Qur'an is influenced by internal factors including physical factors (physiology), psychological factors including intelligence, and motivation. While external factors include the family environment, school environment, community environment, group environment (Fatimah & Rahmawati, 2020; Agarwal, 2017).

In the preliminary study, the researcher conducted interviews with students who had difficulties in memorizing, and had to go through a counseling process at the Islamic boarding school, because they received uncomfortable treatment from their friends in their class. (interviews with teachers and parents of Pesantren X Subang) Studies related to teacher strategies in teaching memorizing the Qur'an and previous research will provide a comprehensive picture for Islamic boarding schools and schools that place memorization of the Qur'an as a compulsory subject in Tahfidz Islamic Boarding Schools and Islamic boarding schools in designing various strategies. to improve the quality of teacher care.

To get a comprehensive picture of teacher parenting strategies in improving the ability of students to memorize the Qur'an, the strategy includes objectives, materials, methods, and tools, as well as evaluation (Meirani et al, 2020), while the ability to memorize the Qur'an of students, by paying attention to reading with the correct makhroj, the accuracy of using the science of recitation, the tone used, and the achievement of the memorization target.

This research is focused on the pattern of fostering Santri to memorize the Qur'an at the Putera Mukim Islamic Boarding School at the Elementary School level. The uniqueness of the *pesantren* is that the "nyantri" process for the students is carried out at a young age, which is usually carried out at the secondary school level. This can be seen from the types, namely traditional, semi-modern, and modern Islamic boarding schools. The average modern boarding school uses the word boarding, which basically means living and starting at a young age or basic education level (Syafe'i, 2017). Parenting by teachers is important considering that children spend all day with teachers in Islamic boarding schools and the age of children who still have emotional attachment to their parents.

Memorizing the Qur'an has become a tradition since the companions of the prophet until now is done by Muslims. In the past, at the time of the Prophet, the Arabs were more familiar with the tradition of memorizing than writing (Junaedi, 2015; Romdhoni, 2015; Syaripuddin, 2020). A few years after the death of the Prophet Muhammad, to be precise in the caliph of Usman, the process of codifying the Qur'an was carried out (Janah, 2019;, Khaeroni, 2017). The stretching and motivation of the companions of the prophet to memorize the Qur'an is to maintain the purity of the falsification of the holy book of the Qur'an and to obtain its benefits both in this world and in the hereafter. By memorizing the Qur'an, this is one way to keep the Qur'an alive throughout the ages. So that until now this motivation is still inherited by Muslims who have memorized the Qur'an.

Memorizing means that a concept has entered the memory and can be repeated without looking at the text. The ability to memorize someone is also related to language intelligence (Dewinta., 2020). Memorizing according to David P. Ausubel and Floyd G. Robinson as quoted by Suyono and Hariyanto is an activity by repeating what he reads or hears. repetition (learning by repetition) the main idea, someone will be easier to memorize if doing repetitions (Meirani et al., 2021)

While the Qur'an according to the scholars of ushul and fiqh they define the Qur'an as the word of God which has a miraculous element that was revealed to the Prophet Muhammad SAW, which is the seal of the Prophets and Apostles, through the intermediary of the angel Gabriel, which is written in mushaf, which reaches us with Khabar Mutawatir, which is worth worship when read, which begins with Surah al-Fatihah and ends with Surah An-Naas. This is the most complete definition presented by the Usul fiqh scholars (Ajahari, 2018). Efforts to

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get used to memorizing the Qur'an from an early age is both a challenge and a very possible thing to achieve. It is believed that this is because early childhood is in a period of exploring the various abilities and potential of children (Papalia, Olds, & Feldman, 2009; Islamiah et al., 2019).

Students who are studying at Tahfidz Elementary School have various backgrounds, and all students try and are serious about memorizing the Qur'an. In addition, the Tahfidz Elementary School tries to facilitate students in memorizing the Qur'an with the parenting style applied by the teacher (kyai). So parenting is very important for the development of students to build student character and ease students in memorizing the Qur'an.

This study examines field phenomena naturally, and is a case study where the phenomena that exist are only found in the Tahfizh Daarul Qur'an Islamic boarding school in Tangerang (Rusman, 2017). The state of the art in this study is the parenting style of teachers in Islamic boarding schools, which is unique considering the children being studied are in early childhood (7-8 years), or early grade elementary school. In terms of development at this age, they still have an attachment to their parents at home. Recommendations to caregivers to establish attachment with children so that they can present themselves in front of children as role models so that in the end the child can adjust to the social environment where the child is (Rahmatunnisa, 2019). While memorizing at a young age level is indeed a challenge for teachers, especially when this is done in Islamic boarding schools where the teacher takes care of the children.

This research information is about the care of teachers in Islamic boarding schools in improving the memorization of the Qur'an will be useful for the development of learning models. This research will find findings on the role of teacher care, which can be developed into a guide for parenting teachers, and children's activities in memorizing the Qur'an.

Methodology

The research used a qualitative descriptive study, where data is collected through a procedure that contains written or spoken words from people and observable behaviour. (Moleong, 2014). The data collection techniques are combined, the data analysis is inductive, and the results of qualitative research emphasize meaning rather than generalizations (Pratiwi, 2017). Data collection techniques in this qualitative research were conducted through interviews, observation, and documentation. Documentation Study, namely the activity of collecting documents needed to sharpen the analysis of research related to parenting (Afiyanti, 2008).

The research subjects consisted of teachers, students, and school principals in the DKI Jakarta area. Observations, in-depth interviews, and FGDs with grade I and II teachers at SD Tahfidz Qur'an. Triangulation was carried out through focus group discussions between researchers, teachers and school principals. Data analysis is done through reduction, data display, and verification

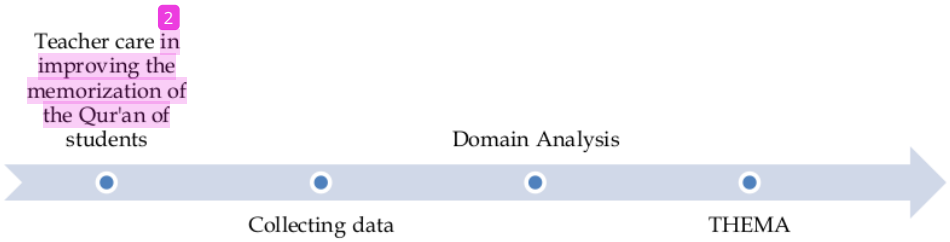

Figure 1. Research Flow Schematic

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Validation and reliability in qualitative research is carried out by carrying out operational techniques that support the accuracy of the data through 4 steps, namely credibility, dependability, confirmability, and transferability (Creswell, 2014). The data collected was analyzed using triangulation technique which consists of stages of data collection, data reduction, data presentation, and verification or data conclusion drawing. Thematic analysis is used in this research study (Prasanti, 2018). A more detailed explanation of the research flow can be seen in the Figure 1.

Result and Discussion

The activity of memorizing the Qur'an begins at 08.00 where the bell rings as a sign that the time for *halaqoh* will start soon, all students rush to their respective *halaqoh*. After all the students have come and occupied their respective places, the *halaqoh* activity begins by reading a prayer together. After praying the *ustadz* asked how the students were and invited the students to read the Qur'an and memorize it. The number of students in this *halaqoh* is 12 students, the *ustadz* calls the names of the students to come forward and deposit their memorization, in front of the *ustadz* each student is called to read and repeat the verses of the Qur'an (CLO-1, Monday 08-09). In the evening after isya', the *halaqoh* is held in the 4th floor of the dormitory. The halaqoh starts with a prayer reading, then continues with tahfizh activities, namely tahsin by talaqqi to the ustadz to prepare memorization which will be deposited tomorrow morning. One by one the students begin to advance talaqqi with the ustadz to tahsin talaqqi with the ustadz until the reading is correct. (CLO-02, Monday 20-21)

In the afternoon all the students were excited to go to the halaqoh, because every Tuesday afternoon all the students had free play activities on the field where the students played, played football, played hide and seek and some ate snacks in the Islamic boarding school canteen. After the Asr prayer in congregation, the afternoon tahfizh activities are carried out in congregation or are called tahfizh jama'i. Tahfizh jama'i is tahfizh that is read together between students, teachers and led by a tahfizh teacher in their respective dormitories. Surahs are read starting from surahs 30, 29, 28, and sura 1. The students of the 2nd floor dormitory read sura 30, the readings are adjusted to the age and acquisition of the students' memorization. 3rd floor dormitory students read juz 29 and 28 in the final half, and 4th floor dormitory students read juz 28 in the first half and chapter 1 read it tartil. After completing tahfizh jama'i, all students are given motivation to always maintain their memorization of the Qur'an by frequently reciting the Qur'an, maintaining their attitude, and repeating memorization by reciting it in cycles of prayer (CLO 04, Tuesday 16-17).

On Wednesday morning, 30 minutes before the halaqoh bell rang, all the students were performing sunnah dhuha prayers, during the dhuha prayer the first rak'ah the students who became priests read Surah Al-Waqi 'ah verses 1 to verse 50, the second rak'ah After reading the imam's fatihah continue reading sura Al-Waqi'ah verse 51 to verse 96. In the next rak'ah the priest reads Surah Al-Mulk starting from verse 1 to verse 30 which is divided into 2 cycles. After praying all students pray and tidy up the place of prayer. The bell rang, all students immediately went to their respective halaqoh places, while the halaqoh places started from the 2nd floor dormitory, 3rd floor dormitory, 4th floor dormitory and classrooms on the 5th floor. Fatkhul Aziz, this morning's tahfizh activity began with reading a prayer together. After the prayer, the ustadz reminded all the students to repeat the memorization that had been deposited this morning to be deposited back to the ustadz. Ustadz invites students who are ready to deposit their memorization. When depositing memorization, students are assisted by a teacher of several verses in completing the deposit. After depositing the memorization, the ustadz reminded each santri to be diligent in repeating the memorization independently which were still not fluent and to be more careful with the letters and tajwid. (CLO-05, Wednesday 08-09). After the Ashar prayer, the bell rings, signaling the time for the evening *halaqoh* to begin. In this afternoon's *halaqoh* the material for *tahfizh* is repeating old memorization, students repeating memorization independently and depositing them with the

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ustadz, to find out the achievements of *muroja'ah* memorizing the old *ustadz* recorded in the *tsanawi* proposition book, each student has one book to record and find out his memorization achievements during learning memorize the Qur'an in one year. Just like this morning, each *santri* reread verses from the Qur'an and asked his friend to listen to his memorization, his friend also listened and helped improve his friend's reading which was still not fluent. So every *santri* in the *halaqoh* does the same activity, listening to each other and improving the reading of the friends he is listening to. The bell rang again, a sign that the afternoon *halaqoh* was over, the students cheered happily by reading the prayer after the *tahfizh* activity and closed with *hamdalah* followed by greetings from the teacher. All students are responsible for tidying up their respective desks that have been used to study (CLO-06, Wednesday 16-17)

On Thursday all students have a *sunnah* fasting activity schedule. But when halaqoh there is one student who is asleep, the *ustadz* calls the sleeping *santri* to wake up, after awakening the *ustadz* allows the *santri* to perform ablution in the bathroom which is on the 4th floor dormitory, after ablution the *santri* return refreshed and read the Qur'an again. (CLO 07, Thursday 08-09). The Maghrib Adhan echoed, all the students rushed to break their fast by drinking a glass of sweet tea and a piece of bread, then proceeded to perform the Maghrib prayer in congregation, after dhikr and prayer the students performed the *sunnah rowatib* prayer (ba'diyah maghrib), then the students lined up with eating utensils for the students to wait for their turn to be distributed dinner. On this Friday night after the Isha prayer, there is no *halaqoh* but it is replaced with the activity of praying the *Hifdzil* Qur'an. The *hifdzil* qur'an prayer is held in their respective dormitories, each dormitory has an imam officer, namely a teacher who hafiz the qur'an and one student who is in charge of listening the surah that is read during the *hifdzil* qur'an prayer. The *Hifdzil* Qur'an prayer aims to make it easier for Allah's students to memorize the Qur'an. The *Hifdzil* Qur'an prayer is carried out for 4 cycles: In the first rak'ah reading Al-Fatihah plus Surah Yasin, the second Rakaat reading Al-Fatihah plus Surah Ad-Dukhan, the third Rakaat reading Al-Fatihah plus Surah As-Sajadah, and the fourth Rakaat reading Al -Fatihah plus Surah Al-Mulk. (CLO-08, Thursday 18-20).

On a sunny morning, the bell rang, signaling the start of the *halaqoh* activity, all students wearing white robes, white caps looked more handsome and pious, I rushed to the 4th floor dormitory and all students flocked to their respective *halaqohs*, until the *halaqoh* of Ustadz Fatkhul Aziz was waiting the arrival of students, while waiting for the ustadz to repeat his memorization. Halaqoh activities begin by reading a prayer together. Each student reads the Qur'an and repeats the memorization while waiting for their turn to advance, until the students begin to be able to read verse by verse that has been recited by the *ustadz*, the students continue to enthusiastically try to memorize. The achievement of memorization of each student is not the same, there are 3 lines, 5 lines, and there are one page pages of the Qur'an. After finishing depositing the memorization, each student shook hands by kissing the teacher's hand, then returned to his original place and remained calm at his desk, while there were also students who were busy playing and joking. Ustadz Fatkhul Aziz reminded friends who were playing to repeat their memorization or open the Qur'an and read it. (CLO-09, Friday, 08-09).

After the dawn (subuh) prayer, all the students gathered in the hall of the Ad-Dhuha building on the VI floor to take part in *tasmi'* activities for students and teachers. This *tasmi'* activity is carried out once a month on the 3rd Saturday of the week, *tasmi'* officers have been determined one week in advance so that all officers can prepare their memorization. All students have come and sit neatly according to class, the front row is filled with 6th grade students and so on until class 1 is at the very back. The *tasmi'* activity was started, the students also solemnly participated in this activity, the students who did not get their turn to read in front of them listened, the teacher who was not in charge of reading in front helped order the students to listen. One by one the officers read alternately according to their respective sections, in this *sima'an* 3 chapters were read (1 juz were read by the students and 2 juz were read by the teacher), while the reading division was that the students read 4 pages/person and the teacher read juz each person. (CLO-10, Saturday 05-06).

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Discussion

Parenting consists of two words. According to the Big Indonesian Dictionary, the word pattern means a model, system, way of working, shape (fixed structure). While the word foster is the same as parenting which means to care for, look after, and care for and educate children so they can stand on their own. So that parenting is a pattern of behavior that is applied to children that is relative and consistent from time to time that can be felt by children from a negative and positive perspective.

The parenting style applied by the teacher at SD Shigor Putra Tahfizh Daarul Qur'an Islamic Boarding School Tangerang is a situational parenting style, namely democratic and authoritarian parenting. According to the theory put forward by Baumrind, democratic parenting is a communication in which the positions of parents and children are equal. This communication uses two directions (two ways communication). Children are given freedom and are responsible for their freedom. With the intention that students are given freedom, but are still under the supervision of the kiai and can be held accountable morally. Santri and Kiai will communicate to decide a case until they don't feel forced and pressured on one side.

Authoritarian parenting (parent oriented) is parenting in which parent's rule and are arbitrary towards all the rules made for their children. The characteristics of this parenting style are emphasizing that all rules made by parents must be obeyed by their children. In the family, when applying parenting style, it is not just one type and it looks stiff. However, parents can apply one or two (mixed parenting) in certain situations. With the aim of being a child who dares to express opinions, is courageous, and is honest, he can use democratic parenting. However, if you are in a situation where parental authority is important, you can apply parent-oriented parenting styles. The teacher will apply this parenting style based on a certain parenting style. However, this parenting style can be applied flexibly and adapted to the conditions and situations when these conditions occur.

From the results of interviews with teachers and students, the parenting style adopted by the teacher is more likely to lead to democratic parenting, but there are also characteristics that show authoritarian parenting. It is marked by the existence of support and certain rules that are enforced with the aim that students can become better in terms of memorizing the Koran, being responsible for what they do, and having a personality like the morals in the Koran. The teacher also gives freedom to the student in developing themselves, but the caregivers still provide direction and supervision of the activities carried out by the santri. Caregivers provide monitoring to students by giving trust to administrators and especially senior students.

Each student has different characteristics, there are students who are very smart, there are also smart, there are also not so smart but very diligent. With supervision from the teacher, it is hoped that it can protect all students and there is no discrimination between students, namely with the attitude that the teacher does not require all students to make additional deposits every day. However, it emphasizes every day a deposit and is smooth, even if it's a little. The teacher's attitude when handling the wishes of the students, namely, the teacher does not always comply with the wishes of the students, there are several considerations and for the good of the students themselves (Muafiah, 2019) regarding the memorization of the Qur'an. Then it is connected with the etiquette of a teacher towards students according to KH. Hasyim Ash'ari. Where a teacher when he wants to teach or guide his students needs to pay attention to several concepts. In this case, offering ideas including purifying oneself from *hadas* and dirt, dressing politely and neatly and trying to smell good, intending to worship when teaching knowledge to students; convey things taught by Allah, make it a habit to read to increase knowledge, give greetings; before teaching, start first by praying for the knowledge experts who have long left us, look calm and stay away from things that are not pleasing to the eye, keep away from joking and laughing a lot, never teach when hungry, angry, sleepy and so on.

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Several aspects are known as the factors that influence the social and emotional skills of children, such as external and internal factors such as the child's temperament and developmental characteristics. The Koran was written use Arabic words. Therefore, children with non-Arabic family and environmental backgrounds need a humanistic approach to emphasize guidance education and develop students' potential in the cognitive, affective, and psychomotor fields (Hanafi et al., 2021).

Every learning process must have a method so that the learning is interesting and in the interest of students. Some of them have classical methods such as *talkhin, talaqqi, mu'araḍah*) (Meirani, Ngadri Yusro, Syaiful Bahri, 2020). The method of memorizing the Qur'an in general is to read it repeatedly (*binadhor*) and then memorize one by one the verses to be memorized (*Bilghoib/tahfidz*) (Kholid & Mafariech, 2021). To achieve initial memorization, each verse can be read ten times or twenty times or more, so that this process is able to form patterns in its image.(Nodityas, Muhammad Mirwan M, 2020) and modern methods (listening, listening, recording one's own voice and being able to repeat it with modern tools such as voice tape recorders, mobile phones, and smartphones.

Memorizing the Qur'an in principle requires the right, interesting, and comfortable method so that in the process of memorizing and repeating memorization, at least the memorizing Al-Qur'an has its own method so that the method is part of the memorization process (Kholid & Mafariech, 2021). Before memorizing students read and listen to the readings that will be memorized and then the memorization is deposited to teacher. Santri are also required to repeat the memorization that has been memorized. This step is done by reading the verse repeatedly on a quarter of the page as many times as needed and then after it is fluent, the memorization is deposited with the supervisor. If the memorization is considered fluent by the supervisor, the student is allowed to continue memorizing the second or next quarter of the page until one full page is fluent (Ika Mu et al., 2022).

The re-reading method (murojaah) is considered effective because in one year the average student has memorized 5 juz or more. Within two years, students can memorize 10 juz or more, some even reach 20 juz (Khamid et al., 2021). In principle, the parenting style adopted by the teacher is democratic and authoritarian. This parenting style aims to improve students' ability to memorize the Qur'an through habituation, by (1) memorizing intentions, in the form of prayer requests, (2) making memorization targets which are carried out every day, (3) playing memorization to friends, (4) Listening to friends' memorization before submitting it to the teacher. Apart from memorizing and listening to the memorization, Hifdzil Qur'an sunnah prayers are also held. The Hifdzil Qur'an prayer is carried out in 4 cycles with the aim that Allah will make it easier for the students to memorize the Qur'an. Santri must also observe sunnah fasting on Mondays and Thursdays as part of worship and practice at the hostel.

Democratic and authoritarian parenting patterns are implemented by (a) the support given by the kiai to the students, namely by having motivations to memorize and giving students freedom to develop themselves, (b) rules and prohibitions applied by Islamic boarding schools, written regulations and sanctions that have been agreed upon by the teacher and students, (c) The teacher does not limit the association between fellow students, but the teacher is also not unaware of his supervision, (d) the attitude of caregivers in dealing with the different characteristics of students, (e) there is supervision, kiai can protect all students and there is no discrimination between students.

Conclusion

Based on the findings and discussion, it can be concluded that the teacher's parenting style towards students in memorizing the Qur'an at SD I'daad Pondok Pesantren Shigor Putra Tahfizh Daarul Qur'an Tangerang is a parenting style that is democratic and authoritarian with a habitual pattern of memorizing the Qur'an. and making memorization targets, maintaining memorization by repeating (murojaah), listening to friends' readings (tasmi'), and

maintaining sunnah worship practices sunnah prayers and sunnah fasting. The novelty of this research is to find out the teacher's parenting style in accompanying students to memorize the Qur'an at SD Shigor Putra Tangerang, which might be applicable to other religious education institutions.

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