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Mothers' Experience In Accompanying Children To Memorize The Qur'an

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Abstract / *Abstrak*

The trend of memorizing the Qur'an has motivated some mothers to devote more time and effort to assisting their preschool children in this process, often with various difficulties during home-based guidance. This study aims to describe mothers' experiences in assisting their children in memorizing the Qur'an within the family setting. Using purposive sampling, the study involved five mothers with preschool children who learned through the Talaqqi method. A qualitative phenomenological approach was applied, with data collected through semi-structured interviews and analyzed using Descriptive Phenomenological Analysis (DPA). The results indicate that a good understanding of preschool child development shapes mothers' attitudes and responses to children's memorization achievements, which can affect the children's psychological well-being. Mothers' motivations vary, ranging from personal interests to optimizing child development. Improving mothers' understanding of child development is therefore essential to ensure that the mentoring process supports children's psychological well-being.

Tren menghafal Al-Qur'an telah memotivasi sebagian ibu untuk mencurahkan lebih banyak waktu dan tenaga guna mendampingi anak usia prasekolah dalam proses tersebut, yang kerap diwarnai berbagai kesulitan saat membimbing di rumah. Penelitian ini bertujuan mendeskripsikan pengalaman ibu dalam mendampingi anak menghafal Al-Qur'an di lingkungan keluarga. Dengan teknik purposive sampling, penelitian ini melibatkan lima ibu yang memiliki anak usia prasekolah yang belajar dengan metode talaqqi. Penelitian menggunakan pendekatan fenomenologi kualitatif; data dikumpulkan melalui wawancara semi-terstruktur dan dianalisis dengan Descriptive Phenomenological Analysis (DPA). Hasil penelitian menunjukkan bahwa pemahaman yang baik mengenai perkembangan anak usia prasekolah berperan penting dalam membentuk sikap ibu dan caranya merespons pencapaian hafalan anak, yang dapat memengaruhi kesejahteraan psikologis anak. Motivasi para ibu beragam, mulai dari keinginan pribadi hingga upaya mengoptimalkan perkembangan anak. Oleh karena itu, peningkatan pemahaman ibu mengenai perkembangan anak penting untuk memastikan proses pendampingan mendukung kesejahteraan psikologis anak.

Keywords / *Kata kunci*

Preschool children;
Maternal involvement;
Memorizing the Qur'an;
Talaqqi method

Anak usia prasekolah;
Keterlibatan ibu;
Menghafal Al-Qur'an;
Metode talaqqi

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Introduction

The tahfidz (Qur'an memorization) program is a flagship initiative that attracts many parents (Sabri, 2020). This program has become a prominent program in both private and public educational institutions, ranging from early childhood education to high school. Data from the Ministry of Religious Affairs for the 2020/2021 academic year indicate that there were 19 tahfidz schools at the kindergarten level (Emispendis Kemenag, 2021).

Muslims believe that memorizers of the Qur'an will receive many virtues, including being accompanied by the angels of Allah, earning crowns for their parents in the hereafter, receiving intercession, having ease in worldly affairs, and attaining peace and blessings in life (Wahyuni & Syahid, 2019). A hadith narrated by Al-Hakim (1/756) further describes the virtues granted to parents whose children memorize the Qur'an. Buraidah (may Allah be pleased with him) said that the Prophet Muhammad (peace be upon him) said, "Whoever memorizes the Qur'an, studies it,

and acts upon it, Allah will crown both of his parents with a crown of light whose brightness is like that of the sun. His parents will also be clothed with two garments whose value cannot be compared to the world. Then they will ask, 'Why have we been given this?' It will be said, 'Because your child memorized the Qur'an.'" (Al-Hakim, 2010).

The growing trend of memorizing the Qur'an from an early age, along with the virtues associated with its memorizers, motivates some mothers to devote more time, energy, and attention to supporting their children during the first five years of life. The researchers conducted interviews and observations involving three mothers who guided their children in memorizing the Qur'an using the Talaqqi method, listening to murottal, and the Tabarak method. One observation was conducted based on a video from social media showing a mother (pseudonym Ana), aged 25, reciting verses from the Qur'an, Surah Al-Ma'un, beside her 3-year-old son who was riding a rocking horse. The child followed his mother in reciting verses from Surah Al-Ma'un while playing. Mother Ana had planned a Qur'an memorization program frompregnancy by regularly reciting Qur'an verses. From birth, the same verses were recited 40 times daily.

Another participant, Vina (pseudonym), a 28-year-old housewife with two children aged 6 and 3 years, had introduced Qur'an memorization to both children frominfancy by playing Qur'an recitations and teaching short surahs. Vina stated that she prohibited her children from playing with neighborhood peers because she considered the surrounding environment unsuitable. As a result, her children spent most of their time at home playing and memorizing the Qur'an. In this case, Vina and her husband focused heavily on the memorization process while paying less attention to other aspects of child development. Similarly, Tika (pseudonym), aged 29, stated that her 6-year-old child experienced psychological difficulties due to pressure during the memorization process and was eventually taken to a psychologist. The child felt burdened because the parents' approach to accompaniment during memorization was perceived as overly demanding.

Research on accompanying preschool-aged children in memorizing the Qur'an found that parents were motivated to implement tahfidz Qur'an learning at home from an early age after being inspired by children featured in the television program Hafiz Indonesia, broadcast by a national private television station. In addition, some parents believe that having children who memorize the Qur'an may save them from the torment of hell (Nasrowi & Yusuf, 2022).

Parents generally determine the memorization method they consider most appropriate, one of which is the Talaqqi method. This method is also implemented in several kindergarten-level institutions, including Kuttab Awwal, which educates children aged 5-6 years and sets memorization targets from Surah An-Nas to Adh-Dhuha (Saugi, 2021). Another study on the application of the Talaqqi method at home found that preschool-aged children in its sample were able to memorize Juz 30 fluently within six months (Nasrowi & Yusuf, 2022).

Accompanying preschool-aged children in memorizing the Qur'an is not an easy process. Mothers require appropriate understanding and involvement because preschool-aged children are still in the pre-operational stage of cognitive development and are naturally inclined toward play (Papalia & Feldman, 2015). The optimal educational model for preschool-aged children involves engaging them in activities that develop skills within their zone of proximal development through dialogue and guidance, rather than through repetitive practice and passive memorization (Yogman et al., 2018). At the age of 4–5 years, learning through play is considered developmentally appropriate. Learning through firm guidance and discipline formation, such as obeying rules, completing tasks, and understanding basic responsibilities, is more suitable for children aged 7–14 years (Khusni, 2018). Based on the researchers' interviews, many parents tend to impose strict memorization schedules and limit children's playtime during the Qur'an memorization process, practices that may not align with the developmental needs of preschool-aged children.

Based on previous studies regarding the application of the Talaqqi method among preschool-aged children, as well as the researchers' observations of a community of mothers implementing this method, the researchers became interested in exploring mothers' experiences in applying the Talaqqi method to their children. Therefore, this study aims to examine mothers' experiences in accompanying preschool-aged children in memorizing the Qur'an.

This research is expected to contribute to the field of Islamic Psychology by enriching the literature on the Qur'an memorization process among preschool-aged children. In addition, the

study is intended to provide psychologists and researchers with insights into the psychological dynamics experienced by mothers who accompany their preschool-aged children in memorizing the Qur'an.

According to Kamus Besar Bahasa Indonesia (KBBI), *pendampingan* (accompaniment) refers to the process, method, or act of accompanying, while to accompany means to keep someone company or to stay close to them (KBBI, 2020). Kamil (2014) defines accompaniment as an activity that is consultative, communicative, interactive, motivational, and negotiative in nature.

Preschool-aged children are generally defined as children aged 2-5 years who have not yet entered formal schooling but are in a sensitive period for learning and language development and are beginning to socialize (Rahmah, 2012). Preschool age also refers to children aged 4-5 years who participate in preschool education programs (Izzaty, 2017).

According to Ibnul Qayyim, some preschool-aged children have entered the *tamyiz* phase (the pre-operational stage in Piaget's theory). At around the age of 5, children's hearing and comprehension abilities are established. This is because they are capable of remembering and understanding effectively through their senses (Al-Jauziyah, 2016). Jean Piaget explained that children aged 2-7 years are in the pre-operational stage of cognitive development. During this stage, children are not yet able to think logically, enjoy pretend play, and experience rapid language development (Papalia & Feldman, 2015).

Preschool-aged children naturally enjoy playing. Play is an essential need that significantly influences future development. Environments that limit children's opportunities to play may negatively affect school readiness, emotional adjustment, and skill development. Play helps children develop adaptive behavior at home, improve language and mathematical abilities, establish secure relationships, and strengthen social-emotional resilience (Yogman et al., 2018). However, the home environment is becoming increasingly less conducive to free play because of the tightly scheduled routines of preschool children (Veraksa et al., 2020). Therefore, preschool curricula should consider cultural and parent-child psychological contexts by facilitating play that supports child development (Al-qinneh & Abu-ayyash, 2020).

The learning process requires appropriate methods to achieve optimal outcomes. Likewise, Qur'an memorization involves various methods with distinct characteristics. One method commonly applied to preschool-aged children is the Tabarak method, which involves repeatedly reciting Qur'an verses for the child to imitate and memorize (Lubis & Ismet, 2019). Another method is the Jawarih method, which optimizes the use of all body parts, human potential, and learning resources in memorizing the Qur'an, with the hands serving as the primary functional medium (Rettalina & Aulia, 2020). Additionally, the Talaqqi method involves guiding children to repeatedly listen to and recite verses until they successfully memorize them (Susianti, 2016).

Compared to the other methods, the Talaqqi method is considered easier and more flexible to implement because it does not require children to understand the meaning of the memorized verses or use special tools. The method primarily requires a teacher or parent with proper tahsin (accurate Qur'an recitation) skills (Habibillah & Asy-Syinqithi, 2011).

Parents are responsible for their children's education. These responsibilities encompass various tasks and demands, including preparing preschool-aged children for school, providing emotional involvement, and ensuring a better future for their children. Parental involvement refers to the family's contribution to the child's holistic learning and development, both at home and at school (Bartolome & Mamat, 2020). Traditional approaches to parental involvement often focus on parents' contributions to schools, such as helping with homework, attending parent-teacher meetings, volunteering, participating in committees, and supporting fundraising activities. In contrast, non-traditional approaches define parental involvement more broadly, including reading support, facilitating learning at home, providing motivation, modeling positive behavior, applying responsive parenting styles, and encouraging spiritual practices that support academic achievement (Latunde, 2017).

However, many parents still encounter obstacles in becoming optimally involved in their children's learning at home (Hamlin & Flessa, 2018). These challenges may arise from parental and family factors, children's characteristics, or broader social conditions. Factors such as parents' educational background may also influence the quality of their involvement (Hornby, 2011). Some parents also report that limited time and low motivation are major barriers to supporting their children's learning and development (Hakyemez-Paul et al., 2018).

Table 1
Informant Demographic Data

Mother's Name	N	U	R	Y	S
Age	26	26	28	27	26
Occupation	Housewife and Online Seller	Housewife and Online Seller	Housewife and Elementary School Teacher	Shopkeeper and Online Seller	Housewife and Islamic Boarding School Teacher
Last Education	D2	SMA	S1	S1	S1
Address	North Aceh	Bekasi	Bekasi City	Semarang	Sukoharjo
Number of Children	2	2	2	1	2

In this context, mothers' accompaniment of preschool-aged children in memorizing the Qur'an at home represents a form of parental involvement that requires not only academic support but also emotional and spiritual support. This process highlights the real dynamics mothers experience as they navigate challenges and interpret their roles in supporting their children's development. Therefore, this study aims to explore mothers' experiences in accompanying preschool-aged children in memorizing the Qur'an at home using the Talaqqi method. The findings are expected to enrich the understanding of parental involvement, particularly in the context of religious education at home, and to serve as a foundation for improving accompaniment practices that are aligned with children's developmental needs.

Method

This study employed a qualitative approach with a phenomenological design. A phenomenological study aims to explore the meaning of phenomena as experienced uniquely by individuals. Phenomenology focuses on the study of individuals' subjective mental experiences (Kahija, 2017).

The research informants were selected using a purposive sampling technique based on criteria determined by the researchers, with consideration from psychology practitioners who specialize in maternal and child issues. The criteria for participation were as follows: (1) Mothers with preschool-aged children between two and five years old, and (2) Mothers who were currently supporting their children in memorizing the Qur'an using the Talaqqi method. The demographic information of the informants participating in this study is presented in Table 1.

Data were collected through semi-structured interviews using open-ended questions. The interview process began with the preparation of an interview guide, followed by remote interviews conducted via telephone. The researchers conducted three interview sessions with each informant. Each session lasted approximately 1-2 hours, depending on the depth and completeness of the data obtained. The interview data were analyzed through coding, followed by the identification of themes and sub-themes, which were then used to answer the research questions. To ensure the accuracy and credibility of the findings, this study employed member checking. This process involved re-checking the research findings with the participants to confirm whether the interpretations accurately reflected their experiences. Follow-up interviews were also conducted when necessary to provide informants with an opportunity to comment on and clarify the findings (Creswell, 2015).

The interview questions focused on mothers' understanding of preschool-aged children and their involvement in supporting preschool-aged children's Qur'an memorization. According to Bloom (1956), knowledge refers to an individual's ability to recall facts or information, while understanding refers to the ability to comprehend and explain the meaning of that information. In addition, the interviews explored mothers' motivations, available facilities and support systems, as well as the processes they used in supporting their children's Qur'an memorization.

The data were analyzed using Descriptive Phenomenological Analysis (DPA), which focuses on identifying shared experiences among informants. This approach enables researchers to develop an understanding of participants' experiences by moving from interview transcripts to essential themes and ultimately to the essence of the phenomenon experienced by all informants.

Results

Based on the analysis conducted, this research found three main themes, presented in Table 2.

Table 2
Themes and Subthemes of the Research Findings

Themes	Subthemes
1) Mothers' understanding of preschool-aged children.	a. Mothers' understanding of the play phase and child's abilities
	b. Mothers' lack of understanding of the play phase and child's abilities
2) Mothers' motivation to accompany preschool-aged children in memorizing the Qur'an.	a. Self-oriented motivation
	b. Motivation to optimize child development
3) Mothers' involvement in accompanying preschool-aged children in memorizing the Qur'an.	a. Meaning-making of mothers' involvement
	b. Environmental support in mothers' involvement

Mothers' Understanding of Preschool-Aged Children

Regarding the theme of understanding the characteristics of preschool-aged children, Mothers N, U, Y, R, and S generally understood that preschool-aged children are in a phase where play is central to their development.

> "...children's nature is to play..." (Mother S)

Mother R understood that preschool-aged children need stimulation of both fine and gross motor skills through sensory play and physical exercise (walking). She also recognized the importance of peer interaction in supporting children's social development. Similarly, Mother S understood that preschool-aged children are in the play phase and believed that parents should provide both play and learning activities at home to stimulate various aspects of child development. She also emphasized the importance of allowing children to interact and play with peers to develop social skills. However, some mothers demonstrated limited understanding of individual differences in children's abilities. Mother N expressed concern when her child's memorization achievement was perceived as low. Likewise, Mother U worried about her child's memorization progress and set a target of memorizing 1.5 juz per month, with the expectation that the child would complete memorizing 30 juz before the age of 10. Mother R believed that preschool-aged children should feel happy and should not experience pressure during the memorization process. In contrast, Mother Y set a target for her child to memorize six surahs before the age of 3.5 years and planned to enroll the child in an early childhood tahfidz program. Meanwhile, Mother S believed that preschool-aged children should not be forced to memorize the Qur'an and that parents should only facilitate the memorization process when the child shows enthusiasm. In addition, Mother S also provided play and learning activities at home to support her child's overall development.

Mothers' Motivation to Accompany Preschool-Aged Children in Memorizing the Qur'an

Regarding the theme of mothers' motivation to support preschool-aged children in memorizing the Qur'an, Mother N explained that her motivation was to help her child become accustomed to living closely with the Qur'an, to make the child's memorization a form of ongoing charity (sadaqah jariyah) for the parents, and to improve the child's intelligence and concentration skills.

> "...so they get used to living their lives with the Qur'an... so it becomes ongoing charity for their parents... we can still shape them... other intelligences improve... it trains them to focus..." (Mother N).

Mother U's motivation stemmed from her belief that children who memorize the Qur'an from an early age will find it easier to pursue other forms of knowledge later in life and better understand the Qur'an. She also shared her personal experience of finding memorization more difficult in adulthood, which motivated her to encourage her child to complete Qur'an memorization before the age of 10 so that the memorization would become more deeply ingrained. In addition, she believed that preschool-aged children retain memorization more effectively and are more receptive to learning.

> "...they can memorize the Qur'an... it's easier for them to receive lessons... when they grow up, they can delve into other knowledge... young children's memorization is stronger... I've experienced it myself... the target is for the child to memorize before the age of ten... then send them to a *pesantren* (Islamic

boarding school) in elementary school..." (Mother U).

Mother R explained that her motivation was for the Qur'an to become deeply embedded in her child's life and to serve as a foundation of *tauhid* (the oneness of God). She hoped that her child would rely on the Qur'an as a source of guidance, comfort, and encouragement in the future and would become more receptive to parental advice. Mother R also shared that her own meaningful experiences in reading and understanding the Qur'an inspired her to support her child's memorization process.

> "...the Qur'an sticks, it pierces... when something happens, they turn to the Qur'an... it becomes their comfort, reminder, and encouragement... it becomes their spirit... instilling *tauhid*... their lives are based on the Qur'an... it's easy for us to advise them." (Mother R).

Mother Y explained that she was motivated after frequently watching young hafiz (Qur'an memorizers) and believed that memorizers of the Qur'an would attain salvation in this world and the hereafter. She also hoped to raise righteous children and be reunited with them in paradise. Even before marriage, she had planned for her child to attend a tahfidz school and believed that learning the Qur'an should take priority over other forms of education.

> "...a righteous person who is saved in this world and the hereafter... reunited in paradise... saving oneself in this world and the hereafter with the Qur'an... the Qur'an is the priority after *tauhid*... children should learn the Qur'an first, then they can learn other things... I often watch young hafiz... their father also studies religion more deeply..." (Mother Y)

Meanwhile, Mother S explained that her motivation was for her child to become familiar with and close to the Qur'an in order to receive blessings from Allah. However, she did not specifically aim for her child to become a Qur'an memorizer and did not intend to enroll her child in an early childhood tahfidz school because she did not want to pressure the child. She believed that children should not be given the same memorization targets, especially since preschool-aged children are not yet able to read the Qur'an independently. Therefore, she preferred to focus on supporting memorization activities at home. Nevertheless, Mother S believed that children should memorize several Qur'an surahs before the age of seven because children are expected to perform prayer at that age, which requires memorization of the verses recited during prayer.

> "...being close to and familiar with the Qur'an... it's not that I want them to memorize... I want our family to stay close to the Qur'an and to Allah... its blessings come from Allah... toddlers should not be forced... by the age of seven they should be able to pray, which requires memorizing the verses recited in prayer... before seven years old, they should already know the surahs recited during prayer..." (Mother S).

Mothers' Involvement in Accompanying Preschool-Aged Children in Memorizing the Qur'an

Regarding the theme of mothers' involvement in supporting preschool-aged children in memorizing the Qur'an, Mother N expressed feelings of satisfaction and happiness when her child was able to follow and memorize Qur'an verses. She also received support from her husband and social community. However, she experienced worry when her child's memorization achievement did not meet expectations or when the child refused to memorize because of gadget use.

> "...the first vision was Talaqqi... it had to be Talaqqi, so that became the motivation... insecure... Every child is different... don't let those above be the motivation... what matters is that the teacher and the child are both happy... making Qur'an recitation a habit... it's individual sustenance if the target is met... one or two times during the day and night... If the child's mood is down, we shouldn't stop Talaqqi... it's about making them happy... the child can play while continuing to listen... when they play, they become calmer... when they ask for a phone... it has to be scheduled... if they don't follow the rules, they won't get it the next day..." (Mother N)

Mother U reported feeling happy when her child successfully memorized a surah, and she felt that the memorization process strengthened her emotional bond with her child. She also received support from her husband and community. Nevertheless, she felt sad and worried when her child's memorization progress did not meet expectations or when the child refused to memorize.

> "...the child can become more cooperative... the target is simply to keep it flowing... they continue reciting... the goal is for the child to memorize before the age of ten... next year the target is to complete half a juz... when feeling worried, we correct ourselves… Ask Allah for ease... one full verse is still difficult... they are enthusiastic to be taught… sometimes they want to, sometimes they don't... flexible... they can play while memorizing... at night, during study time, or during breaks... after playing, they continue memorization... they still lack focus..." (Mother U)

Mother R reported feeling happy, grateful, and satisfied while accompanying her child's Qur'an memorization process. She applied an engaging memorization approach by incorporating storytelling, expressive intonation, and imaginative play to suit the child's developmental stage. Mother R also received support from her husband and social environment. However, she experienced challenges when her child became overly focused on play, tired easily, or lost concentration during memorization activities. Similarly, Mother Y reported feeling happy, grateful, and satisfied while supporting her child in memorizing the Qur'an. She also received support from her husband and community. However, she felt disappointed and sad when her child was unable to achieve the memorization targets that had been set.

Mother S also expressed feelings of happiness, gratitude, and satisfaction in accompanying her child's Qur'an memorization. She received support from both her partner and community. Nevertheless, she sometimes felt tired, unmotivated, and guilty when she was unable to consistently support her child's memorization activities.

Discussion

The general understanding among mothers regarding preschool-aged children in the Qur'an memorization process is that children are only able to maintain focus for short periods of time. This finding is supported by research showing that preschool-aged children's concentration can be improved through enjoyable and engaging activities (Manurung & Simatupang, 2019). Although the mothers understood children's limited attention span, three mothers still set memorization targets while combining memorization with play activities. This strategy was used as an adjustment to children's limited concentration capacity so that the memorization process could remain enjoyable and effective. In addition, memorizing the Qur'an is not merely viewed as a cognitive activity but also as a process of internalizing Qur'an values that may improve concentration, facilitate understanding, shape positive character, foster Allah's love and guidance, and increase enthusiasm in engaging activities (Aziz, 2017).

In the process of supporting children's memorization, three mothers expressed concern when their children's memorization achievements were perceived as inadequate. These mothers tended to assume that all children possess similar intellectual abilities and therefore set specific memorization targets for their children. This finding suggests that the informants still had limited understanding of preschool-aged children's developmental characteristics, particularly regarding differences in children's abilities and learning readiness. This finding is consistent with previous research emphasizing that preschool-aged children require stimulation based on their individual intelligence and developmental needs. Therefore, forcing children to memorize is not recommended (Fadhli, 2016).

Two mothers attempted to regulate their emotions when comparing their children's memorization achievements with those of other children. Such comparisons triggered feelings of inferiority, sadness, disappointment, and anxiety regarding their children's progress. Mothers' disappointment may be influenced by parenting challenges, as mothers experience difficulties in carrying out their responsibilities in supporting their children (children's behavior not meeting expectations, limited personal time, and feeling overwhelmed by household responsibilities) (Prikhidko & Swank, 2019).

Furthermore, one mother had planned for her child to attend an early childhood tahfidz institution and established a target for the child to memorize six surahs before the age of 3.5 years, despite the child's relatively limited language development compared to peers. This finding reflects maternal anxiety and highlights the importance of emotional regulation during the process of supporting children's Qur'an memorization. Previous research indicates that parental emotion regulation strategies play an important role in parenting. Parents experiencing anxiety or stress are less likely to modify their perspectives as a form of emotional regulation (Bertie et al., 2021).

Mothers who demonstrated a better understanding of preschool-aged children's developmental characteristics tended to be calmer, less concerned with memorization achievements, and more focused on the child's psychological well-being. These mothers prioritized ensuring that children did not feel pressured, had sufficient opportunities to play, and experienced happiness during the memorization process. This finding is consistent with research showing that mothers with good self-acceptance also tend to have better psychological well-being (Meriko & Hadiwirawan, 2019).

Research has shown that play activities contribute positively to children's social-emotional, cognitive, language, and self-regulation development (Yogman et al., 2018). Parental understanding of preschool-aged children's developmental characteristics is essential to help parents balance memorization activities with play while also paying attention to developmental stimulation.

The findings of this study reveal that three mothers lacked sufficient understanding of preschool-aged children's development, both conceptually and practically. Child development is a complex process that requires appropriate stimulation. In practice, mothers sometimes overlooked the child's psychological readiness when the child was unwilling or unprepared to memorize, which caused them to refuse memorization activities during playtime. As a result, play activities became less optimal because children still felt burdened by memorization demands.

Research findings also suggest that parenting practices grounded in spiritual beliefs may improve mothers' mental health and help parents maintain emotional connections with their children during stressful situations (Julaieha et al., 2021).

In relation to these findings, each mother in this study had specific motivations for supporting her child's Qur'an memorization. Overall, mothers' motivations were strongly oriented toward afterlife values. The memorization process was intended to cultivate children's closeness to the Qur'an from an early age, encourage them to live according to Qur'an values, and serve as a form of sadaqah jariyah (ongoing charity) for the parents. A previous study similarly found that parents aim to raise ideal Muslim children characterized by obedience to religious teachings, noble character, being beneficial to others, and using religious values as a foundation for resisting the negative influences of social interactions and the development of knowledge and technology (Mahdi, 2019).

Mothers who understood preschool-aged children's developmental characteristics interpreted Qur'an memorization accompaniment as a process of fostering children's closeness to the Qur'an rather than merely achieving memorization targets. Their experiences showed that the primary goal was to familiarize children with Qur'an values through enjoyable memorization activities suited to the child's psychological condition and developmental stage. Previous research has demonstrated that children's psychological well-being and optimism are positively influenced by nurturing parenting practices (Sa'adah, 2017). Therefore, motivations related to afterlife-oriented goals that neglect children's psychological well-being, such as requiring children to memorize when they want to play, may not be suitable for preschool-aged children who need an enjoyable and non-pressuring environment.

The limited understanding of some informants regarding preschool-aged children's developmental characteristics influenced the implementation of less appropriate memorization methods and limited developmental stimulation. In several cases, accompaniment focused primarily on memorization achievements rather than children's broader developmental needs. However, research findings have shown the importance of developmental stimulation, including fine motor stimulation, in improving preschool-aged children's concentration abilities (Astuti et al., 2014).

The meaning of becoming a companion to children in memorizing the Qur'an emerged as an interesting finding in this study. Mothers interpreted their role in supporting memorization as an emotional and spiritual experience that provided inner satisfaction. Feelings of happiness, gratitude, and fulfillment did not solely arise from children's memorization achievements but from mothers' personal involvement in instilling religious values. This experience strengthened mothers' sense of purpose in supporting children's religiosity, despite the fatigue often involved in the process. This finding is consistent with research showing that parenting is associated with emotions of happiness and satisfaction, and that parents often experience joy in spending time with their children (Musick et al., 2016).

Parenting involves cognitive, emotional, and behavioral efforts (Shaffer & Obradović, 2017). A

previous study found that mothers differed in their emotional regulation abilities due to differences in individual characteristics, cognition, attachment, and religiosity. Efforts such as understanding children's limitations, creating mutually agreed-upon learning methods, participating actively in children's learning, practicing relaxation, and engaging in discussions contribute to more positive learning outcomes (Minarni, 2021). The implementation of Qur'an memorization accompaniment using the Talaqqi method in a flexible and structured manner was carried out by Mother S. Meanwhile, Mother R explained that the memorization process not only supported her child's memorization abilities but also strengthened the emotional bond between parent and child. This finding supports previous research indicating that mother-child attachment develops through physical, cognitive, and affective warmth (Affrida, 2018).

Research on preschool-aged children revealed the importance of incorporating activities suited to children's developmental stage, including imagination, curiosity, and play (Leggett, 2017). In this study, one mother applied an engaging memorization approach by integrating stories of prophets and the meanings of Qur'an surahs into the memorization process. She recited the meanings expressively and used engaging intonation, making memorization an enjoyable activity for the child.

This study also found that fathers play a role in supporting children's Qur'an memorization by helping when mothers experience difficulties or fatigue, encouraging the memorization process by asking about children's progress, inviting children to memorize, giving rewards, and serving as role models by reading and reciting their own Qur'an memorization. This finding is consistent with previous research showing that father involvement includes frequently expressing love and affection, supporting children's education and talents, providing for their needs, offering praise, listening and talking with children, teaching new things, and reading books to them. However, fathers are not actively involved in children's lives in concrete ways and only occasionally assist with daily routines (Izci & Jones, 2021).

Fathers' support for mothers also plays an important role in optimizing the Qur'an memorization accompaniment process. This is in line with previous research which shows that spousal support, including emotional attention, listening, understanding, and providing opportunities for discussion, is essential in helping mothers fulfill their parenting responsibilities and reduce parenting stress (Fitri & Nashori, 2021). In this study, it was found that mothers who received care, attention, and support in the form of assistance and rewards from their husbands demonstrated more enthusiasm and patience in accompanying their children's Qur'an memorization process.

Social support can enhance parents' emotional regulation as well as the well-being of both mothers and children (Halstead et al., 2018; Shaffer & Obradović, 2017). The findings of this study indicate that environmental support has a positive impact on the process of memorization accompaniment. Three mothers who participated in the Talaqqi community reported increased enthusiasm and consistency in accompanying their children, which was fostered through regular weekend experience-sharing activities that created mutual support and reinforcement among members. Previous research also shows that mothers need self-motivation, as well as support from their husbands, extended family, and teachers, so that children's learning accompaniment can be optimal (Tarmilia et al., 2021).

Difficulties experienced by mothers in accompanying preschool-aged children in memorizing the Qur'an include children's limited attention span, their tendency to prefer playing or using gadgets, refusal when asked to memorize, as well as mothers' difficulties in managing time and regulating emotions when feeling tired or when children's memorization progress does not meet expectations. Working mothers face additional challenges in the form of limited time for accompaniment and fatigue due to daily routines. These findings are consistent with previous research, which states that differences in children's language development, susceptibility to distractions and boredom, and parents' busyness are inhibiting factors in the Qur'an memorization process using the Talaqqi method (Azizah et al., 2021). Therefore, mothers need to develop self-acceptance and self-confidence in accompanying their children (Prikhidko & Swank, 2019), considering that self-acceptance contributes positively to mothers' mindfulness and subjective well-being (Xu et al., 2016), and also supports the development of self-confidence in preschool-aged children (Ariyati & Astuti, 2017).

Children showed fluctuating motivational dynamics during the memorization process, at times being enthusiastic and at other times refusing to participate. Children's enthusiasm

emerged when they received appreciation in the form of praise, were promised rewards, and when they were in a positive mood, such as during travel or while walking around the house. When children refused to memorize, informants responded by persuading them, initiating interaction through engaging conversations or singing, and reassuring them about Allah's blessings and love. Children's refusal was generally influenced by certain conditions, such as a bad mood, hunger, illness, or a desire to play. As a result, memorization activities were postponed until conditions became more conducive. This finding is consistent with previous research stating that parental motivation can be provided through supervision, understanding and managing difficulties, time management, monitoring learning outcomes, giving rewards and punishments, providing facilities, and paying attention to the child (Zhafira, 2020).

The findings further indicate that informants with highly demanding schedules and high expectations for children's memorization achievements experienced greater emotional difficulties, including feelings of worry, sadness, inferiority, disappointment, and irritability. Busy schedules and physical fatigue limited mothers' ability to regulate emotions effectively, while high expectations created emotional pressure when children's achievements did not meet expectations. This finding supports previous research indicating that parenting demands contribute to parents' emotional regulation difficulties (Shaffer & Obradović, 2017), which may negatively affect children's emotional adjustment when expressed through anger or criticism (Morris et al., 2017).

Working mothers also face additional challenges related to limited time and psychological fatigue, even while physically present with their children (Carreras et al., 2019; Nurpitasari & Wahyuni, 2018). Parenting dynamics become increasingly complex when responding to preschool-aged children's emotional reactions, such as crying, yelling, or refusing activities, due to children's limited emotional regulation abilities (Salameh et al., 2021).

The roles of fathers and environmental support arose as important findings in this study. Although most of the memorization accompaniment was carried out by mothers, fathers' supportive and positive involvement contributed to mothers' emotional well-being and the child's developmental process. This finding is consistent with previous research which emphasizes that fathers' involvement has a significant impact on children's physical, cognitive, social-emotional, and moral development (Choi et al., 2021), although such involvement is sometimes hindered by cultural factors and workload demands (Izci & Jones, 2021; Yeh et al., 2021).

An interesting finding emerged from one informant who demonstrated adequate understanding of parenting and child development. This informant viewed Qur'an memorization accompaniment as a facilitative process without coercion or excessive demands, while prioritizing the child's readiness and need for play. She did not set rigid memorization targets or enroll the child in an early childhood tahfidz institution, but instead accompanied the child flexibly at home with realistic goals, particularly preparing the child to begin performing obligatory prayer by the age of seven. This finding indicates that good parenting understanding enables parents to support optimal child development without neglecting children's psychological developmental needs (Wiranata, 2019).

Nevertheless, this study has several limitations that should be considered. The relatively small number of participants means that the findings are not intended for broad generalization but rather for understanding participants' experiences. In addition, the depth of verbatim data obtained in this study was still limited, which restricted the exploration of participants' subjective meanings and experiences. Therefore, future research is recommended to involve more diverse participants and conduct deeper exploration of participants' experiences in order to obtain richer and more comprehensive findings.

Conclusion

This research describes mothers' experiences in accompanying preschool-aged children in memorizing the Qur'an. Three out of five mothers still lack an understanding of the characteristics and development of preschool-aged children and have not adequately engaged in self-development to improve their knowledge of parenting and child development. This situation causes mothers to face various difficulties, such as managing negative emotions (worry, sadness, and disappointment) and accepting children's abilities that do not meet expectations. Furthermore, mothers' motivations for accompanying their children are also diverse. Three out of five mothers

tend to have motivations oriented toward personal interests, such as the desire to have children who are hafiz of the Qur'an, without adjusting to the child's abilities or considering the optimization of child development. Motivations that are not accompanied by an understanding of child development result in a lack of children's psychological well-being during the memorization process.

Conversely, two mothers in this study demonstrated a better understanding of preschool-aged children's development, gained through participation in parenting classes and consultations on child development stimulation. These two mothers prioritized children's psychological well-being and developmental optimization over mere memorization achievement and were more capable of accepting children's strengths and weaknesses. In general, all mothers felt happy, satisfied, and grateful to be able to accompany their children in memorizing the Qur'an, despite experiencing fatigue and challenges in maintaining consistency amid domestic and work-related responsibilities. The findings also indicate that fathers' roles are still limited to providing support during their free time without clear task division, making the involvement of fathers and the Talaqqi community important to alleviate mothers' burdens and increase enthusiasm in the process of accompanying children.

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Conflict of Interest
The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

Use of Artificial Intelligence
The authors declare that no Artificial Intelligence (AI) or AI-assisted technologies were used in the creation of this manuscript.

Ethical Clearance
The study protocol was approved by the Institutional Review Board (IRB) of Faculty of Medicine Universitas Muhammadiyah Surakarta (Approval No. 3775/B.1/KEPK-FKUMS/X/2021) and all participants provided informed consent.

Data Availability
The data supporting the findings of this study are available from the corresponding author upon reasonable request.

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