



## Family support for young *Ḥāfiẓ al-Qur'ān*

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### Abstract

No children can develop without the support of the family. Family support is one of the contributing factors to children's success. This study aims to illustrate family support for young *Ḥāfiẓ al-Qur'ān*. This research is descriptive qualitative research. The research subjects are five children, *Ḥāfiẓ al-Qur'ān* since they were seven years old, their teachers, and their parents. Data collection was done through interviews and observation, followed by an analysis using the interactive model by Miles, Huberman, and Saldana. The research findings show that family support for young *Ḥāfiẓ al-Qur'ān* includes emotional support, appreciation, instrumental support, information, and spiritual support. Future studies should focus on the parents' spiritual support for children's success, as it requires more theoretical studies. This research is expected to inspire and motivate parents to accompany their children, especially in memorizing the Qur'an.

**Keywords:** Family Support, Children *Ḥāfiẓ al-Qur'ān*, Islamic Boarding School

## INTRODUCTION

In the 4.0 era, character education for children has become an important priority. The influence of gadgets, social media, peers, and parenting quality are some of the challenges of the 4.0 era. The 4.0 is an advanced age that demands parents to be wiser in managing their children's education. Parenting style and education model are crucial to the success of children's future (Keeling, 2003). However, in reality, a finding by Wilde (2013) shows that most parents tend to be ignorant and fail to balance spiritual and secular education, causing children to lose direction and purpose. Parents are advised to implement character education so that children do not follow the material lifestyle (Barna, 2003). Hence, they will be able to survive and thrive in an age that is increasingly full of challenges.

Some parents implement character education by selecting religious schools for their children, whether boarding school or non-boarding school. This choice is not only influenced by parents' busy schedules but also the belief that children need an environment that strengthens the habituation of noble values. In religious schools, children will receive positive influence from exemplary teachers, positive habits through the rules, and peers. One educational institution that has become a choice for many parents is the Islamic boarding school or *Pesantren* in Indonesia.

*Pesantren* teaches children life values founded by prophetic intelligence with the Quran as the source. The Quran is the holy book of the Muslims which is believed to be God's messages that were given to the Prophet Muhammad and delivered by the angel Jibril. Al-Quran is believed to be the source of blessing (compassion) and serve as the *shifā'* (the cure) (Ibrahim et al., 2017), as well as the life guide for humankind. This is why many people study the Quran and even memorize the content.

In general, those who attempt to memorize the Holy Book are adults; however, today, children have also begun to do so. Early childhood is an ideal period to study and memorize the Quran, as children are in the golden age, are sensitive to external exposure, and develop faster than in other life stages (Knudsen, 2004). During the golden age, children can receive and learn information rapidly. According to Chernow (1997), children can better remember information and previously learned materials. For this reason, some education institutions and *pesantren* open a *tahfīz* program for kids. Moreover, the purity in the kids' souls and hearts makes the Quran memorization process more accessible.

Memorizing the Quran is neither a simple nor an easy task. This task requires the *Ḥāfiẓ al-Qur'ān* to spend significant time memorizing and maintaining memorization, concentration, resilience, consistency (*istiqāmah*), motivation, and memory. It is undoubtedly easy for those practicing to memorize the Quran to feel jaded and have low motivation. Therefore, the environment must be motivating and supportive of the process to ensure the success of the *ḥāfiẓ* or *ḥāfiẓa* in completing their task and maintaining the memorization. One of the aspects of a supportive environment that plays a role for *Ḥāfiẓ al-Qur'ān* is family, especially the parents. Bronfenbrenner (2005) argues that the family is a microsystem for children, which is why parents play a significant role in a child's development.

Parents are the closest people to their children. Children spend their childhood in the care and nurture of their parents. As the first teachers to their kids, parents enormously contribute to the child's growth and development process. Various supports are provided so that children may develop their capacities and reach their goals. Parental support undoubtedly affects children's success, including in memorizing the Quran. Parental support consists of presence, assistance, suggestion, and other actions that emotionally impact the child. Furthermore, Smeth (1994) points out that emotional support such as attention, suggestions or positive remarks will make children happy (contented). Parents' support and involvement positively impact the child's academic achievements (García et al., 2018) and improve the child's esteem (Garbacz et al., 2017).

This study focuses on family support for young *Ḥāfiẓ al-Qur'ān* who started memorizing

at the age of 7 and completed their memorization at 9-10 years old. This paper explores various supports provided by parents to help the children complete the Quran memorization. The forms of support given by parents are expected to inspire and motivate other parents to help children to optimize their potential in obtaining their goals.

## METHOD

This study is descriptive research with a case study approach. The research subjects include five young Ḥāfiẓ al-Qur'ān who memorized since the age of 7 years and completed the memorization at the age of 9-10 years, their parents, and their teachers on the memorization of the Quran in the region of Bantul, Yogyakarta, Indonesia. The research subjects were selected through area random sampling in Table 1.

Table 1. Research Subjects

No	Child's name (initial)	Parents' background	Child's age when completing the memorization	Sex
1	LN	<i>Ḥāfiẓ</i> father	8 years old	Female
2	MA	<i>Ḥāfiẓa</i> mother	9 years old	Female
3	UA	Neither parents are <i>Ḥāfiẓ</i> or <i>Ḥāfiẓa</i>	9 years old	Female
4	MF	Neither parents are <i>Ḥāfiẓ</i> or <i>Ḥāfiẓa</i>	9 years old	Male
5	DK	Neither parents are <i>Ḥāfiẓ</i> or <i>Ḥāfiẓa</i>	9 years old	Male

The data collection technique involved observation and in-depth interviews. Observation in the research was conducted as non-participatory observation in which the researcher observed the research subjects. In-depth interview was conducted through face-to-face, individual, and unstructured meeting with questions on the forms of family support. The family support instrument was developed based on a theory by Smet (1994). The instrument grids can be seen in Table 2

Table 2. Research Instruments

No	Aspect	Sub-aspect
1	Emotional support	Empathy, Care, Attention
2	Appreciation	Appreciation, Positive encouragement, Approval
3	Instrumental support	Money, Supplies
4	Information	Advice, Direction

The data analysis was conducted using the interactive model (Miles et al., 2014) starting from the data collection, followed by condensation to make the data more focused. Collected

data were then concluded, coded, divided based on themes, and classified, while the final stage consisted of conclusion drawing and verification. The results of the disseminated data interpretation were concluded and validated based on the data extracted from field reports or existing documents. Data verification was done by depicting the findings based on the promotor's and colleagues' arguments and reviews to find a consensus between the informants. The data analysis technique is illustrated in Figure 1.

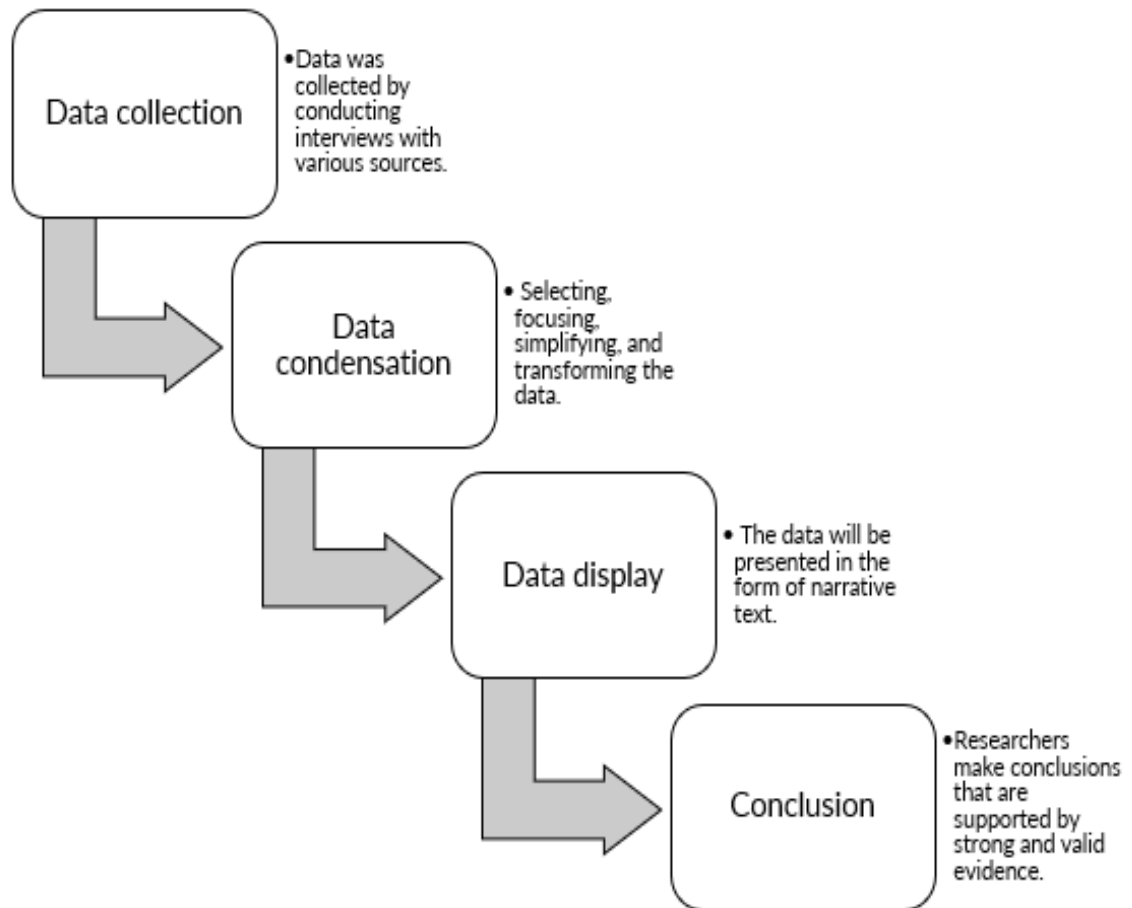


Fig 1: Data Analysis Technique

Data were collected through interviews with various sources, namely parents, teachers, and children. Furthermore, the data obtained will undergo condensation, which refers to selecting, focusing, simplifying, and transforming the data so that the data becomes denser. After condensation, the data will be presented in the form of narrative text and then analyzed and presented in the form of Interview notes by listing the appropriate codes. Data verification is the last stage where researchers make conclusions supported by strong and valid evidence.

## RESULTS AND DISCUSSION

### Emotional Support for Young Ḥāfiẓ al-Qur'ān

Emotional support is imperative for children to stay motivated in completing and maintaining their memorization. Parents try to work together to provide attention, care, and empathy to their children, as reported by a mother, as follows.

*"Every Friday, I call my daughter on the phone to ask how she has been, how it is going with her studies, and if she has any problems. I always try to be a good listener and cheer her up if she encounters a problem. I do not compare her achievements with others. What is important is that the child enjoys being in pesantren while I motivate her. Every time I visit, I do my best to bring her what she wants, her favorite food, a book, a watch, or other stuff. I do this so that she keeps her spirit up in her study. At the end of the phone call, I tell her that we always pray for her success." (Parent 1)*

*"When I was pregnant, I motivated myself to fill the spirit of my fetus with good things such as good behavior, reading the Quran, fasting, and other good behavior. If I enjoy doing good things, I believe I have been educating my baby since the womb. Hopefully, when born a good child and an expert on the Quran: (Parent 1)*

The parent's statement on emotional support is confirmed by the result of the interview with one of the teachers.

*"During the phone call, children are free to tell their parents what they want, and usually the parents try to be a good listener, cheer them up and motivate them. After the phone call or a visit with parents, students tend to be more motivated, like they have extra energy." (Teacher 1)*

Young Ḥāfiẓ al-Qur'ān also affirms the parent's remark, as reported below.

*"My parents always ask me how I have been, school and study on the phone. I am glad because even though I am far away from them, they keep paying attention to me and always ask me if I am happy at the boarding school, whether I have a problem, or if there is anything I want them to bring for me when they visit." (Child 1)*

Another mother gives a similar statement as the second respondent, who offers emotional support, as follows.

*"Every time my daughter asks for something, I try to fulfill her wishes so that she stays motivated and happy to study. I try to empathize when she feels down by telling her that it is normal to feel so. I share my experience when I was her age and also studying to become a hafiza as a form of empathy and encouragement. I remind her again of the importance of a hafiz and convince her that she will get spirited again. I do not force her to finish her memorization quickly." (Parent 2)*

*"I get used to reading the Quran, giving charity to my child, sometimes fasting, and doing "amaliah" so that the baby I will give birth to will become a good child". (Parent 2)*

The statement from Parent 2 is confirmed by Teacher 2 as follows.

*"Mostly, the parents are in unison and do not force the kids to finish their memorization hurriedly. They only ask how they have been, motivate them, hope they enjoy their time and ensure they are happy in pesantren. Often, parents ask whether the child has any problem and provide support." (Teacher 2)*

Children feel cared for when their parents call them on the phone and cheer them up when they are down. The statement is affirmed by Child 2 as follows.

*"Mother and father often ask if I am enjoying school in pesantren, what exciting things I am into, and cheer me up when I am down. So, I feel happy as I like receiving attention." (Child 2)*

Statements related to emotional support are conveyed by Parent 3, Teacher 3, and Child 3 as follows.

*"I often ask my kid how she has been, how are her friends, how is school. If she tells me she misses home, I try to cheer her up by asking her to tell stories about her friends, school, or teachers so that she gets less sad. I ask whether she wants something to cheer her up and that we always pray for her and her study from home." (Parent 3)*

*"I was motivated to finish the Quran several times and use the prayer water to drink the Quran. I believe it is blessed water." (Parent 3)*

*"Parents often ask about the children's wellbeing, study, and school, pesantren news, and whether they get along well with friends. Through communication by phone and when they visit the child, it can be seen that the parents care deeply about their child, which makes the child feel supported and cared for." (Teacher 3)*

*"Mother and father often ask me how I have been, listen to my stories, ask me if there is anything I want when they visit. I feel glad and happy when they tell me they always pray for me" (Child 3)*

Parents always ask about the children's wellbeing as a form of attention and care, as shown by Parent 4 below and affirmed by Teacher 4 and Child 4.

*"I ask if he is happy in pesantren. I try to encourage him that it is better to be at the boarding school than at home as there are temptations of television, cellphone, or friends. Sometimes, he tells me that he is down, and I tell him that it is okay as it is only temporary. Mother and father always pray for his study. Then I ask him if he wants anything, and I promise him that there is a reward waiting, so he gets his spirit up." (Parent 4)*

*"I try to motivate myself to behave well so that the baby I am carrying will also be born a good child." (Parent 4)*

*"Usually parents always ask how their kid has been, encourage them to study, cheer them up, and give them rewards so that the kid gets their spirit up." (Teacher 4)*

*"I feel better when my parents call me as I miss them so much and they always ask me how I have been and given me motivation." (Child 4)*

In giving motivational support, parents need to work together to make the child feel motivated and receive full attention from the parents, as reported by Parent 5 and Child 5 below.

*"I (the mother) and his father try to be in unison. On the phone every week, I also involve his father to give attention to the child, asking how he has been so that he knows that both I (the mother) and father are giving him attention and supporting him. Sometimes I ask about the weather, whether it is raining, laugh with him, and jokingly ask him if he is getting heavier and if there are any funny stories. I try not to put too much pressure so that he completes his Quran memorization. I am happy as long as he is happy and likes staying in the boarding house. Achievements are a matter of a bonus from Allah." (Parent 5)*

*"Since I was pregnant, I got used to good things so that the baby I gave birth to later became a good child." (Parent 5)*

The parent's statement is confirmed by the teacher and the child as follows.

*"I notice that both parents give attention to the child. When they are on the phone, the mother and father take turns talking, laughing together, and showing togetherness in supporting the child. I see this motivates the child as he receives attention from the parents." (Teacher 5)*

*"Every week, I get a call from my parents, and they like to hear my stories. My father likes to joke with me, and my mother always gives me advice." (Child 5)*

Based on the interview with five parents, parental emotional support is given through attention and care by asking about their wellbeing, feelings, study and school, as well as by being a good listener and building a dialogue. Further, parents show empathy when the child has difficulties, cheer them up, do not compare the child with others, and try to fulfil their wishes.

Emotional support is given verbally when calling the child on the phone every week and when the parents visit the child in the boarding school. The effect of the parent's attention to the child is that they feel cared for, as they even feel glad about the pieces of advice from the parents. Although they are far from each other, the child receives enough attention.

### **Support of Appreciation for Young Ḥāfiẓ al-Qur'ān**

Support of appreciation by parents for the young Ḥāfiẓ al-Qur'ān is aimed to make the child feel appreciated and stay *istiqomah* or resilient in completing the Quran memorization. This can be seen from the interview results with Teacher 1, Parent 1, and Child 1.

*"I make it a habit to give praise to my child to make her happy, such as "smart girl, what a sholihah girl". I also tell her stories about my past days in pesantren so that she feels happy to have someone who understands, supports, and encourages her." (Parent 1)*

*"Indeed, there is a difference when children are given praise or not. When the parents praise the child, they feel that their efforts are appreciated." (Teacher 1)*

*"Mother always praises my efforts, and that makes me more spirited. I want to make my parents proud." (Child 1)*

Giving praise to the efforts made by children is also a form of support and appreciation by Parent 2, as reported below.

*"Her father and I take turns encouraging and motivating our child to stay motivated. When I see my kid, I kiss and hug her and tell her, "Oh, here is mom and dad's smart and sholihah girl." Sometimes I tell her my experience in pesantren so that she knows that I used to struggle just like her. I never compare her with other kids." (Parent 2)*

The above statement is affirmed by Teacher 2 and Child 2 as follows.

*"Children praised by parents seem to be happier, as children do not like to be compared to each other. Parents usually focus on their child's talent." (Teacher 2)*

*"Mom and dad often praised me, so I feel more motivated to memorize the Quran." (Child 2)*

Parents give praise to appreciate their child's good behavior, no matter how small, as shown by Parent 3 and reaffirmed by Teacher 3 and Child 3.

*"I praise her good behavior. It does not matter how small or big the efforts she makes. I always praise her, so she feels happy and appreciated. I tell her she is smart, the best, and great, so she is content. I give her hugs and kisses. I also motivate her in her study to be *istiqomah*, and I convince her that she can do anything and promise her a reward when she finishes a juz." (Parent 3)*

*"I see that the parents always give praise for positive behaviors. When there seems to be no sign of progress in the memorization, parents still encourage them and give praise as they manage to maintain the memorization of previous chapters. Positive encouragement and praise allow children to feel like they have a boost of positive energy and support to reach their goals." (Teacher 3)*

*"Mom and dad always motivate me to be more diligent in my study and school. Although sometimes I make slow progress, they encourage me to be *istiqomah* and resilient. Mom said,*



*"Mom and Dad's girl insha Allah is doing a great job and will improve next month." I hope I can repay them by giving syafaat in the afterlife for my family." (Child 3)*

The parents do not compare their child's achievement with others. This form of support is an appreciation to make the child feel appreciated, as evident by the statements of Parent 4, Teacher 4, and Child 4.

*"I try to motivate him to be more stable in memorization; that is why I praise him. I tell him he is doing a fantastic job, with thumbs up. I do not compare his progress with others, as I am worried he will be discouraged. I only focus on my child. Sometimes, I give him gifts so that he stays happy." (Parent 4)*

*"I see that the parents always encourage the child and never compare their achievements to other children's. What I notice is that the parents only focus on the child's progress." (Teacher 4)*

*"Mom often praises me and tells me that I am a smart and sholih boy, asking me about my progress. They never compare me with my friends." (Child 4)*

Support of appreciation in the form of praise is also given by Parent 5, which is confirmed by Teacher 5 and Child 5.

*"His father and I always support him by giving him praise as it will make him happy and improve his target. It is important that the child enjoys the process, then, Allah will decide on the result." (Parent 5)*

*"Parents always tell him "good boy, smart boy, what a sholih boy", and this makes the child happy." (Teacher 5)*

*"On the phone, mom and dad always tell me I am a good boy and tell me they love me." (Child 5)*

Based on the interview on the support of appreciation, this type of support is manifested by giving verbal praise, such as "good boy, smart girl, what a ṣālīḥ boy, what a ṣālīḥa girl", in addition to non-verbal signs of approval such as thumbs up, kisses, and hugs. Praises are given for significant achievements and any sign of positive change or progress among the children.

### **Instrumental Support for Young Ḥāfiẓ al-Qur'ān**

Instrumental support is provided by Parent 1 by meeting the child's needs related to studying necessities and other necessities, as well as allowance and tuition fees. Parent 1 conveys the following statement, affirmed by Teacher 1 and Child 1.

*"When I visit her, I always bring her what she wants, whether it is food, or other things she wants, like a watch, a new pencil case, and anything else she asks for. Before I go home, I give her allowance to the caretaker, and I also try to pay the tuition fee on time." (Parent 1)*

*"The caretaker is usually given a sum of money to manage the child's allowance. When visiting their child, parents also bring a box of snacks and food for them." (Teacher 1)*

*"Mom asks me how much I need for the allowance, or whether there are any school necessities I want." (Child 1)*

Instrumental support is also provided by Parent 2 by meeting the child's requests related to supplies and giving allowance for the child to the teacher, and paying the tuition fee on time. Parent 2 discloses the following statement, affirmed by Teacher 2 and Child 2.

*"Every month, I pay the tuition fee on time and give my daughter's allowance to the caretaker. I also bring her what she wants: a watch, sandals, sometimes a Playstation, or snacks, such as juice in the school's co-op. I always say yes as long as she is healthy and happy." (Parent 2)*

*"The parents would give the child's allowance to me so that when they need anything to buy something, such as bread or milk in the co-op, they can ask me for the money.*

*"Mom brings me anything I want, buys me juice at the co-op, and gives my allowance to the caretaker." (Child 2)*

Parent 3 gives a deposit of money at the co-op that the child can use at any moment to buy a snack and pay the tuition fee every month, as confirmed by Teacher 3 and Child 3.

*"I posted a deposit at the co-op so that my daughter can buy snacks at any moment. When I visit her, I will see if she needs more money or not" (Parent 3)*

*"As children have yet to be capable of managing money, usually the caretaker helps them to manage their allowance from their parents, including through the deposit at the co-op." (Teacher 3)*

*"Mom regularly posts a deposit at the co-op which I can use at any moment to buy daily needs." (Child 3)*

Instrumental support is provided by Parent 4 through school supplies and other things the child desires. They also pay the tuition fee, as affirmed by Parent 4, Teacher 4, and Child 4.

*"I pay the tuition fee every month and ask my son whether there is anything he wants. Maybe he loses some stuff or needs a new replacement. As long as he feels happy. I also bring him vitamins, his favorite honey to keep his stamina, and books and stationaries." (Parent 4)*

*"Parents tend to meet the child's needs, whether it is the school supplies or others, to keep the child happy." (Teacher 4)*

*"Mother and father take me to buy books and stationaries as I like to read and I need new stationaries." (Child 4)*

Parents give a sum of money to the caretaker for the child's allowance and to pay the tuition fee through a bank transfer, as revealed by Parent 5, Teacher 5, and Child 5.

*"I give the allowance so that when my son is hungry, he can buy a snack at the co-op. I pay the tuition fee every month through a bank transfer." (Parent 5)*

*"Parents give a sum of money to the caretaker for the child's allowance to help manage the spending." (Teacher 5)*

*"I ask for money from the caretaker as my mother tells me she gives the allowance to the caretaker." (Child 5)*

### **Support of Information for Young Ḥāfiẓ al-Qur'ān**

Parents provide the support of information for children, so they have ideas for a solution. The following remarks are by Parent 1, Teacher 1, and Child 1.

*"Sometimes, my daughter cries on the phone, telling us she misses home. I try to cheer her up as there will be a time to come home, and now she must study at the boarding school. We visit every month, anyway. I ask her to play with her friends and try to distract her by asking her their favorite things to do with her friends, how they have a laugh together, watch television together, or sometimes go swimming and go on excursions around the boarding school during the holiday. I also tell her she can consult the caretaker." (Parent 1)*

*"Parents often cheer up and advise the kids, telling them to inform the caretaker if they feel any discomfort or illness, then the caretaker will bring the child to the clinic." (Teacher 1)*

*"When I tell Mom that I have an issue with one of my friends, she cheers me up and gives me an idea of how to handle the problem." (Child 1)*

Parents tell their child that the teachers, caretakers, and counselors are the parents' replacements in pesantren. Parent 2, Teacher 2, and Child 2 reveal the following.

*"Sometimes, kids have a problem with friends, which is normal, to quarrel and have disagreements. I tell my daughter to stand up to friends who behave wrongly and ask her to report to the teacher, caretaker, or counselor." (Parent 2)*

*"Parents have made it clear to their child to report any problems to either the teacher, caretaker, or counselor." (Teacher 2)*

*"Mother tells me that caretakers and teachers are replacements for parents while we are at the boarding house, so I can ask for assistance if I need any." (Child 2)*

As the school has told parents, caretakers are ready to assist children. Therefore, children are asked to consult the caretaker if they feel unwell or require help, which is affirmed by Parent 3, Teacher 3, and Child 3.

*"When my daughter tells me she feels unwell, I usually ask her to go to the caretaker so she can be given some medicines or taken to the doctor. I will also contact the caretaker to discuss the child's complaints. I make her feel safe and comfortable as the boarding school has great facilities. They have snacks at the co-op, the clinic ready, recreational spaces, children can watch television during the holiday, etc." (Parent 3)*

*"If a child is ill, usually parents and the child will report to the caretaker." (Teacher 3)*

*"Mom tells me to go to the caretaker if I feel unwell or need any assistance." (Child 3)*

Parents inform the children that they can consult the caretaker if they need help, as reported by Parent 4, Teacher 4, and Child 4.

*"My daughter complains that her eye is hurting. Then, I ask her to go to the caretaker for help, who then brings her to the optometrist. It turns out that my daughter needs glasses." (Parent 4)*

*"Parents usually direct their child to go to the caretaker for help, as the caretaker and teachers serve as the replacement of parents while children are in the boarding school." (Teacher 4)*

*"When Mom calls, I tell her my eye is hurting. She immediately asks me if I have told the caretaker or not." (Child 4)*

Parents provide information through suggestions and advice for children, as reported by Parent 5, Teacher 5, and Child 5.

*"I told my son to obey the teacher as the teacher's ridho means a blessing for the pupils. When the teachers are ridho, the road toward reaching the goals and life blessings will be easier. If the child asks how to get his spirit up again, how not to get jaded and have an easier time memorizing, I answer that repetition is key. There is no need to be in a rush and move on to the next part, as the previous chapters must also be studied repeatedly so that they are not forgotten. If he is bored, I tell him to take a break, play with his friends, and chat with caretakers, teachers or friends to feel refreshed." (Parent 5)*

*"Parents often give advice and suggestions to their child, as well as an idea of a solution for a problem. For example, by consulting the caretaker or teacher to help resolve the issue." (Teacher 5)*

*"Mother and father always tell me to obey the teachers, be good with friends, and tell the caretaker if I find any difficulty." (Child 5)*

From the five young Ḥāfiẓ al-Qur'ān , it is found that their parents have provided an understanding of the significance of memorizing the Quran, managed their environment to be

conditioned to reciting and memorizing the, as well as motivated them to be young ḥāfiẓ. Mosques, the Quran, and Islamic values have been introduced from an early age. The research finding is the spiritual support by parents, such as midnight prayer, *qiyām al-layl*, charity, committing to a series of *'amaliyyah* from the Kyai (religious leader), and earning a blessed and halal living, as supported by the following remarks.

*"I try to do fasting and ṣādaqah (charity) for my child so that their study goes well. I also try to do the midnight prayer as much as I can." (Parent 1)*

*"I also go to a Kyai to ask for amaliyah so that my child is happy to stay at the boarding school and can get istiḳāmah in their study. After prayer, I recite Al-Fatihah and other verses based on the Kyai's advice." (Parent 2)*

*"In my work, I earn a halal living to meet my family needs, including my child's school fee in pesantren." (Parent 3)*

*"I give myself to Allah, always ask for Allah's blessing, doing everything for Allah. I can only do my best, as it all depends on Allah's will, including the success of my child." (Parent 4)*

*"I believe my child can feel the energy and power of the prayer that we send, although we are far away. We show him faith that Allah will take care of him." (Parent 5)*

Based on these remarks from the parents, it can be implied that they have instilled religious values among their children from an early age and done their best spiritually and physically for their children's success. For parents, it is not enough to give their children necessities such as food, school, friends, love, and others, as they still need to make spiritual efforts by praying to God Almighty.

The research findings are similar to previous studies on parental support's influence on children's success. A child's life will not develop without the support of family. Since the first stages of life, children depend on their parents and family to protect them and meet their needs. Family is the first learning place of an individual in the world; hence it serves as one of the most vital factors of a person's success (Edward, 2013). Dolan et al. (2021) also show that a family is a virtual machine of solidarity that redistributes resources among individuals, households and generations and is an instrument of the wellbeing of its members. The UN Convention on the Rights of the Child (UNCRC) recognizes that children's rights are best met in the family environment, which secures their care and protection. This also goes to young Ḥāfiẓ al-Qur'ān , who complete and maintain their Quranic memorization with parental support.

Parents are aware that love, warmth, expressions of love, acceptance, appreciation, and motivation will make a child's life more meaningful and encourage motivation—mainly when the

child lives in a boarding school where he or she must live with other people who rarely meet the parents. This statement is in line with a study by Canavan, Dolan & Pinkerton (2000), which found that parental support helps reduce stress and increase a sense of security among children. When children experience emotional or social problems, they may ask for advice to handle the issue. Subarkah et al. (2021), show that social support affects psychological adjustment variables by 67.6%, while the remaining 32.4% is influenced by other variables not examined. The higher the family social support, the higher the psychological adjustment, and vice versa. The role of the nuclear family is to accompany children when facing difficult times so they can adjust well.

Furthermore, Thomas et al. (2017), show that family relationships become essential for wellbeing as a person ages. When a person experiences stress, it will have a significant impact on individual wellbeing. Family relationships provide resources to help individuals cope with stress, engage in healthier behaviors, and increase self-esteem, leading to higher wellbeing. Assistance from teachers, caretakers, and friends has meaning for a child to reduce stress and anxiety. In pesantren, children will receive support from parents, teachers, caretakers, and friends. This notion is supported by Bronfenbrenner on how family and school are the ecosystems which play a vital role in child development.

The forms of support that must be given to children are emotional support and appreciation, as they can affect children's success. In this study, emotional support and appreciation are manifested in the form of attention, care, empathy, and appreciation of the child's achievement. The parents of young *Ḥāfiẓ al-Qur'ān* often ask them how they have been, praise or motivation for their achievements, and spend time being a good listener so that the children can handle their anxiety and stress. This is in line with a study by Saleem, Mahmood and Subhan (2015), which found that warmth and rejection from parents in the parenting style are positive predictors of a child's mental health problems. Another study by Ehsan et al. (2017), revealed that parents' rejection significantly affects a child's esteem and self-control. The young *Ḥāfiẓ al-Qur'ān* have plenty of emotional support and appreciation from their parents; therefore, they have good self-esteem and are capable of self-control.

Emotional support from parents has been proven to increase a child's motivation. This finding is in line with a study by Pekrun et al. (2002), on the significance of emotional support on motivation, self-control, and academic achievement. Another study found that social support such as learning strategy, motivation, and trust can also affect a person's achievement (Ahmed-Mohamed et al., 2013). When parents offer encouragement and appreciation to a child, the child will be motivated to reach his or her goals. In this study, parental support in motivation aims to

encourage children to improve and maintain their memorization and convince them that they have what it takes.

On the other hand, instrumental support is related to social-economic factors, namely how parents meet their children's needs in facilities and other necessities. According to Caprara et al. (2008), the parents' social and economic status, income, and education directly impact the child's academic achievement. With their needs met, children tend to have an easier time completing a task. Instrumental support by parents can be shown by providing the children's needs, such as the Quran, glasses if needed, paying the tuition fee, giving an allowance, and paying the tuition fee on time.

The findings of this study show that parental support in the form of emotional and instrumental support plays a role in the children's success. Children who receive emotional support such as comfort, appreciation, and trust tend to finish the Quran memorization in a short period. This notion is supported by Sarafino and Smith (2010), who found that the parental support dimension with a positive correlation with the child's academic achievement is emotional support. Emotional support involves empathy, attention, positive perspective, and enthusiasm toward an individual. Further, Pekrun et al. (2002), found that positive emotions such as comfort, hope, and esteem may increase both intrinsic and extrinsic motivations among children. The findings also show that family members who do not feel support from their families are more likely to experience stress, anxiety, depression, have a lower quality of life or have negative perceptions about life (Milberg et al., 2020).

Their cognitive abilities and internal motivation also influence children's success. According to Canfield, Edelson and Saudino (2017), cognitive abilities include nonverbal cognitive abilities, language skills, the length of utterances and lexical resources. Young Ḥāfiẓ al-Qur'ān has cognitive abilities that help them memorize the Quran in a relatively short period. This cognitive ability is also supported by internal motivation. From an early age, parents have understood the importance of memorizing the Quran, conditioned the environment by making it a habit to recite and memorize Quran, and motivated them to be Ḥāfiẓ al-Qur'ān . All of this leads to the internal motivation formed within the child. Moreover, support of information by parents is provided through the parent's willingness to be their children's friends, help them finish complex tasks, and respond to their questions—all of which are proven to increase motivation.

This study found that spiritual support is important in children's success. Spiritual efforts need to go hand in hand with physical efforts, as parents believe nothing will come true without God's will. There is an opportunity for this discourse for a deeper study, especially in examining

the forms of spiritual efforts made by the parents of young hafiz and hafiza. Social support is proven to have an important role in a person's life. This statement follows the findings of Laily and Muhid (2021), that social support significantly negatively affects stress at work.

## **CONCLUSION**

Children in their development process need parental support. A child's development process will be optimal with the parents' trust, strength, and comfort. These aspects allow children not to feel alone and feel that their efforts are appreciated, reducing anxiety and stress among children. Parents need to provide various types of support, including emotional, instrumental, information, and appreciation, so that children stay encouraged and motivated to complete and maintain the Quran memorization. A distinct finding of this study is the spiritual support and spiritual education from the womb, which is important, yet requires more specific theories on the subject. Therefore, it is suggested that the subject be studied theoretically and explored more deeply through further research on the correlation between the parents' spiritual support and children's success.

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