

**THE CONSTRUCTION OF FAMILY EDUCATION TO PREPARE HUFUZ
IN SEMARANG CITY INDONESIA: A PHENOMENOLOGY STUDY**

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Abstract	<p><i>Memorizing the Qur'an holds cognitive, affective, and psychomotor benefits, motivating many Muslims to aspire for themselves or their children to become ḥāfīz/ḥāfīzah. Various efforts are made so that anyone who takes lessons from the Qur'an will find it easier to memorize and understand it. Although not all Muslims can memorize the entire 30 juz of the Qur'an, there are phenomenon some families that In Semarang City, they are able to prepare Ḥuffāz through their educational practices. Why is that possible? The phenomenological approach in this study is to look for the essence behind the manifestations of religion that occur in family life. The more objective and integrative, an educational perspective becomes the knife of analysis. The substance of the research problem is about how the construction of family education is able to prepare Ḥuffāz. The research aims to understand and analyze the importance of parental management in family education and how education can prepare Ḥuffāz. This study tries to describe the phenomenon of Muslim families who have the ease of memorizing the Qur'an. Data sourced from five families shows that 52.2% have become Ḥuffāz and 47.8% are in the process of tahfiz al-Qur'an. In families, parents, as the first and foremost teachers, have a big role and responsibility in managing family education. Essentially, there are five components that influence it, namely the mutqin target, the role of parents, pranatal education, learning time, and religious habitus.</i></p> <p>Keywords: Construction, Family education, Hufaz, Semarang City, Indonesia.</p>
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INTRODUCTION

Memorizing the Qur'an has many benefits for improving memory, both on verbal and visual memory, attention processes, and individual semantic fluency (Sumeyye, 2021). Children who learn tahfiz will increase their cognitive intelligence by 15.63% because memorizing the Qur'an has a positive influence on cognitive abilities (Slamet, 2019) Even individuals who take the Qur'anic tahfiz education show high academic success because several cognitive functions are activated at the same time in the memorization of texts. Individual and collective training on the Qur'an memorization program will positively affect a person's cognition ability. For those who memorize the Qur'an, they have a great opportunity to be able to complete their academic burden while they are in the process of

education. There are many positive influences on the whole that a ḥāfiẓ gains in his religious life, following the teachings of Islam in life, being more obedient to parents, and even towards socio-cultural life (Nawaz, 2015) Religious observance including reading and memorizing the Qur'an will lead to peace of mind, freedom from stress and can control anger.

Various efforts are made both collectively and individually to be able to memorize them well, easily, and correctly. The trend of memorizing the Qur'an continues to increase not only in Islamic boarding schools (Ansoriyah, 2020) but also in general educational institutions with the flagship program *Tahfīẓ al-Qur'an* is also an attraction in itself. In 2020, there were 180,230 al-Qur'an Education Institutions (LPQ) registered in the Registration Certificate Service Information System (SIPDAR) of the Ministry of Religion of the Republic of Indonesia (Ministry of Religion, 2023). In 2022, it increased by 5.42% to 190,000 institutions (Ministry of Religion, 2023). In Central Java, for example, in 2019 there were 300-500 taḥfīẓ graduates and in 2022 it will increase to more than 1000 graduates (Pemprov Jateng, 2019) Al-Qur'an schools and Qur'anic jamiyyah have been widely encouraged from urban to rural. Motivation in memorizing the Qur'an in Indonesia grows and develops from childhood to adulthood and even the elderly. This development shows that the ease of memorizing the Qur'an is beginning to be felt. Allāh SWT said,

﴿وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ﴾

Which means, "And indeed, We have facilitated the Qur'an for study, so is there anyone who takes lessons?" (al-Quran. al-Qamar: 17).

Allah makes the Qur'an easy to read and understand its contents for those who want to give a warning to people at the same time. Anyone who takes lessons and warnings from the Qur'an will have the convenience of memorizing and understanding its content (Kathir, 1997a). Ideally, every Muslim will get ease in memorizing the Qur'an. All Muslims have the opportunity to memorize the Qur'an even though they have varied life backgrounds.

However, memorizing the Qur'an is often considered a difficult skill to learn because it requires a strong memory with the discipline of continuous repetition (Mustafa, 2021) therefore every Muslim who is able to memorize the Qur'an 30 juz is a virtue of Allāh Swt. The ease of memorizing it has been proven by several families in educating their children. In the city of Semarang there is a phenomenon of several families who are starting and have printed Ḥuffāz

A well-prepared construction of family education will be more conducive in realizing the ideals of parents and their children to become Hufaz. Learning activities involving all elements in the family along with parental behavior in children's education towards Hufaz are very important and need to be well planned and structured. Educating is not just an effort to increase all human potential, but is an effort to increase human dignity. This is where the role of the family is very important in motivating their children to memorize the Qur'an (Mardhiyah & Imran, 2019). As the first and foremost teacher, parents have a great influence in sending their children to the Hufaz generation. It is interesting to research further about the construction of family education in preparing for Hufaz.

The phenomenological approach in this study seeks to find the essence behind the manifestations of religion that occur in family life. This study tries to describe the phenomenon of Muslim families who have ease in memorizing the Qur'an. Their ability to become Ḥuffāz cannot be separated from the construction of a well-prepared family upbringing. The object is limited to five families (Creswell, 2007) with varied parents' formal education backgrounds (elementary, junior high, high school, S1, and S2). They are able to prepare their children to become a generation of memorizers of the Qur'an, starting from education in the family environment.

The problem is about the urgency of parents in managing family education and how the construction is able to prepare Huffaz through family education. Thus, the purpose of the research is to find out and analyze the urgency of parents in family education and its construction in preparing Huffaz through a well-managed family education.

There is quite a lot of research on family education, as well as about tahfiz, but there is still little research on the construction of family education in preparing Huffaz candidates, especially the role of parents in the family. The first is about religious education for children in the family. The love and attention given by parents at home is very important in instilling religious education for their children. Different efforts and abilities of children or students affect the learning process (Sabaruddin, 2024). Education should be carried out in an integrated and comprehensive manner which includes all dimensions, substance, existence and human relations (Hadi, 2019) The duties and responsibilities of parents in organizing family education in maintaining, educating and directing children to be righteous according to the instructions of Allah Swt. and Rasulullah Saw. Family is the first school for children, parents as the first teacher of children, family education is based on the phase of child development (Ernawati, 2020). The construction of his education has not systematically led to efforts to prepare his children to become Huffaz in the future. The research is still general and simple based on literature studies so that it has not been applied applicatively in family education. Specific and detailed research is needed on how to design family education in preparing them to become Huffaz.

Second, about parenting and parent communication. Parenting style and factors that affect the ease of memorizing the Qur'an (Amrie, 2020). The relationship between superior Islamic family culture and education has the same function as an agent of change for behavior, inheritance of cultural values, and curriculum . Patterns of interpersonal communication between parents and their children to increase enthusiasm in tahfiz Al-Qur'an in children (Mardhiyah & Imran, 2019) The learning strategy is carried out by emphasizing the intensity of positive relationships carried out by parents (Shkurko, 2014)

The construction of family education in the need to develop the construction of family education in preparing memorizers of the Qur'an. The construction of family culture is built on the value of piety, the realization of norms in the form of family rules and ways of life, and family rituals that bind in family unity. However, the education offered has not been able to answer the question of the construction of education in the family that is able to lead its children to become Huffaz. The communication pattern carried out is only part of the construction of education in the family, so it is not able to describe the integrity of the family education design.

Third, learning the Qur'an and its benefits. Learning the Qur'an is very good, especially when starting from childhood, the introduction of the Qur'an from an early age makes the Qur'an a guide in life based on the spiritual values contained in the Qur'an (Colina, 2020). Memorizing the Qur'an has a positive impact on verbal and visual memory, attention, and semantic fluency (Nawaz, 2015) and affect academic achievement (Sumeyye, 2021). Educational strategies are needed in memorizing the Qur'an (Shukri, 2020). The cultivation of religious values and love of the Qur'an from an early age influences intelligence, memorization, and practice of the Qur'an so that human beings with noble morals will be formed (Rifa, 2017).

These studies have not led to the learning process from an early age, especially when they are in the womb. The pattern of education based on the Qur'an has also not led to strategic steps in the construction of family education in preparing the Huffaz generation. It has not analyzed how to introduce the Qur'an to children from an early age to prepare them to become the Huffaz generation. However, it has practical limitations in constructing family education comprehensively and holistically so that it is able to usher in its children to become the Huffaz generation.

The novelty of this research is a construction of family education in preparing Huffaz that has been carried out that can be applied to other Muslim families. Efforts to guide

children so that they can easily become Hufaz need to be initiated by the construction of family education, if it is natural, there is a chance to get difficulties. Contributively, the novelty found can build a family education paradigm in organizing learning at home to prepare Hufaz which can be applied to other social structures of Muslim families.

THEORETICAL FRAMEWORK

1. Family Education

Education is a process of developing aspects of human personality that lasts forever (Zuhairini, 2018a) has been going on throughout human civilization because the essence of education is an effort to preserve human life. Education for children as an effort to preserve human life (Tim Dosen UGM, 1996) through the process of producing and developing potential (Aly, 1999) from aspects of human personality as non-physical cultural wealth (Price, 1965) which lasts forever (Zuhairini, 2018b) is the essence of education that functionally needs to be designed systemically, planned, programmatic, measurable, and can be evaluated so that the achievement of educational goals. The educational process will continue even though the civilization of the community is still simple. Aspects of human personality will develop naturally by interacting socially, especially if directed according to their competencies.

Holistically, there are several components that need to be considered integratively in the family education process; milieu education, education starting in the content, and learning methods. Family resilience is the initial foundation of education for children to usher in the continuation of the learning process in other educational environments, namely madrasas and communities. The responsibility of parents for the educational process for their children needs to be realized, not completely handed over to the school (Hasbullah, 2005). In the family, parents are responsible for educating morals (Litasari et al., 2019) and the practice of the religion they adhere, schools emphasize more on the aspect of forming children's intellect in teaching (Sutinah, 2019) related to the realm of metaphysics and physics (Shihab, 1997). It is necessary to revitalize the role of family, school, and community education that are interrelated and influential (Bariyah, 2019) or known as the Tri Center of Education model among by developing attitudes *in ngarso sung tulodo, in madya mangun karsa, and tut wuri handayani* (Dewantara, 1961).

a. Education Starts in the Womb

Children's education from the womb will affect the growth and development of children for their future (Hasnahwati, 2021) Parents can start education while their children are still in their mother's womb (*pre-natal*). The fetus in the womb can already respond to stimuli or *stimuli* from the outside through its mother, both physically and psychologically. Actively pursuing knowledge cannot be carried out while in the womb, but it can stimulate stimulants that are systematically arranged in an educational. The food and drinks consumed by the mother have an effect on the physical health of the fetus.

b. Learning Methods

Learning methods are a set of components used in an effort to improve the quality of learning. Religious education is influenced by the methods used by the teaching staff (Rani, 2022). The interaction between educators, students, media, and learning resources in centralized learning is aligned with students. Exemplary of course needs to be considered by educators in carrying out the educational process (*transfer of values*). Exemplary or *uswah* is a very effective method carried out by parents. Exemplary is shown in every attitude, speech, deed, association, temperament and all its activities. Parents for children at home are role *models* who will imitate all their behavior. The process of imitation for children is the best opportunity for parents to learn in the family environment.

Good habituation also has a very strategic role in the formation of students' personalities. The habituation method becomes effective so that educational goals are

achieved more optimally. The main goal of habituation in accordance with religious and social norms is to cultivate speaking and acting skills. With good moral habits, students will gain knowledge that is beneficial to themselves, their families, society, nation and country.

Peer tutors in cooperative learning have a strategic role in the learning process. By empowering some students who have more academic abilities can provide learning assistance to their friends (Trianto, 2007). The strategic value of learning becomes more meaningful for students, both tutors and their own friends who are still experiencing learning difficulties.

2. Hufaz

Tahfiz is an Arabic vocabulary derived from the word تحفيظا يحفظ حفظ (*hafaza-yuhafizu-tahfizan*) which means to maintain, guard and memorize (Yunus, 1989). Tahfiz is a noun (*isim*) which means memorization, that is, always remembering and slightly forgetting, has entered the memory, being able to recite it outside the head. Memorization means trying to penetrate into the mind so that you always remember the Qur'an (Tim Depdikbud, 1994). Memorization has a strong memory so that the level of memorization has been measured in the head when memorizing it. Even under any circumstances, they will be able to say it without thinking about it first.

In general, memorization involves a process called the basic cognitive process which includes coding, storing and remembering memory in several memory system processes that function differently but are interconnected; sensory memory, working memory and long-term memory based on the information processing memory model (Shukri, 2020) through three processes, namely recording, storing and calling (Rakhmat, 2005). Tahfiz is the process of memorizing something into memory so that it can be spoken outside of the head by a certain method. Memorization of the Qur'an can be characterized by memorizing it outside the head (Munawir, 2002) recorded in memory as a process of storing in order to gain more experience and information (Passer & Smith, 2006). Memories in the form of memorizing verses of the Qur'an have been memorized in their memory so that they are not easily forgotten so that they are spontaneously able to say it outside their heads.

Memorization as an indication of maintaining the purity of the Qur'an is carried out by Muslims. Those who have memorized 30 juz are said to be *hafiz/hafizah*. *Hufaz* is the plural form of *isim fail* (*hafiz-hafizan-Hufaz*) which has the meaning of *guarding/nurturing/protecting/memorizing* (Munawir, 2002) The meaning of *al-hafiz* or *Hufaz* still has a general meaning for every object that is guarded or preserved or protected or memorized. However, the meaning of *Hufaz* becomes more special for anyone who keeps the Qur'an by memorizing, understanding, and practicing it. Allah said,

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾

Which means, "Indeed, We are the ones who sent down the Qur'an and indeed We really maintain it." (al-Quran. al-Hijr: 9)

Allah SWT. stipulates that He is the one who sent down (*tanzil*) the Qur'an and He is the one who maintains it (*tahfiz*) from change and replacement (Kathir, 1997b). In order to maintain the originality of the Qur'an, Allah involves human beings through the process of *tahfiz Al-Qur'an* as has been done by the Prophet Muhammad (peace be upon him) and his companions. Memorizing the Qur'an is not a new practice but a continuation of the practice of the Prophet Muhammad (peace be upon him) (Shukri, 2020) when obtaining it from Archangel Gabriel. It was under his guidance that the process of memorizing and listening to the recitation for the companions (especially ahlus sufah) was carried out (Jakfar, 2020). Rasulullah taught them the Qur'an every time they received a revelation and the companions followed it by memorizing it and reciting it while or outside the *shalat*. This learning process is called *al-jam'u al-Qur'an fi al-sudur* (memorizing the Qur'an in the

chest). The activity of tahfiz continues to run during the time of the companions, tabi'in until the present generation (Baso, 2021)

Although the authority to derive and preserve the Qur'an (*al-tanzil wa al-tahfiz*) from alteration and replacement (*al-taghyir wa al-tabdil*) (Kathir, 1997b) is the authority of Allah SWT, historically the process involves makhluk. The fact shows that it is not because of Allah own incompetence, but it shows His power and compassion so that His creatures are involved in the process.

METHODOLOGIES

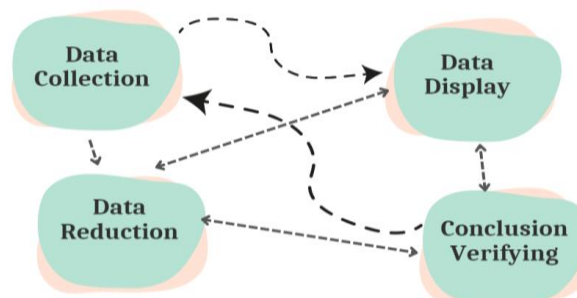
This research is a qualitative research with a phenomenological approach using an interpretive paradigm. The phenomenological method used is Schutz's phenomenology by understanding social actions through interpretation in order to obtain true meaning. The application is a phenomenological method used to interpret the behavior of families who memorize the Qur'an based on their motives. The object of research in this study is 5 families (Mr. M, Mr. R, Mr. FS, Mr. AIN, and Mr. MR) who come from different backgrounds. Sampling using certain considerations based on the criteria set by the author, including: (a) different educational backgrounds; (b) be able to prepare a memorizer of the Qur'an; (c) its children belong to Generation Z; (d) the construction of family education is well prepared; (e) children mingling with gadgets. Data and information are obtained through interviews, questionnaires, and documents.

The family research site in the city of Semarang takes five sub-districts, including Genuk, Pedurungan, South Semarang, Tembalang and North Semarang consisting of fathers, mothers, and children according to religious and community norms (Langgulung, 2000) The actors are the nuclear family consisting of the father and mother (not hāfiz) and their children (*hāfiz/hāfiz*). The activity that became the focus of the research was the construction of family education which had been carried out in a planned manner by five families so that they were able to lead their children to become Huffāz. Data collection was carried out for 9 months (April-December 2023).

No	Family	Parents' Education Background	Domisili	Children	
				30 Juz	25 Juz
1.	Mr. M	Elementary School (SD)	North Semarang	-	1
2.	Mr. R	Junior High School (SMP)	Tembalang	4	1
3.	Mr. FM	Senior High School (SMA)	South Semarang	2	1
4.	Mr. AIN	Sarjana (S1)	Pedurungan	2	1
5.	Mr. MR	Magister (S2)	Genuk	4	1

Table 1: Parents' backgrounds and children's memorization

In analyzing uses *data reduction, data display, and conclusion drawing/verification*. The form of the activity is by grouping, sorting, organizing, categorizing and coding in order to find themes with several cases (Creswell, 2007). Underlying several cases that vary in each family of the object of research adds breadth in understanding the theory that is built so that later it will be more applicable.



Picture 1: Interactive Model Data Analysis

RESULTS AND DISCUSSION

To print Hufaz, it is inseparable from the educational process that is carried out from an early age. The family is the first educational institution, where students first receive education and guidance from parents or other family members (Zuhairini, 2018b) The family is an educational environment that has a strategic role in preparing them to easily memorize the Qur'an in addition to being integrated with the school environment and the community. Learning activities involving all elements in the family along with parental behavior in children's education towards Hufaz are very important and need to be well planned and structured.

Holistically, these components are integrated with each other, contributing to preparing *Huffāz*. The components can be grouped into five parts, namely mutqin targets, parental roles, prenatal education, learning time, and religious habitus.



Picture 2: Construction of Family Education

1. Target mutqin

Tahfīz Al-Qur'an has a uniqueness that is different from others because of the target of memorization, fluency and fluency as well as the ability to maintain its hafiz. The learning process needs to be prepared properly in the form of planning, implementation and evaluation. The target of mutqin or strong and correct memorization is a vision that needs to be built for parents and their children. The 30 juz memorization deposit of the Qur'an is not enough for one khatam but it needs to be repeated intensively and continuously so that the memorization is correct and smooth.

NO	CATEGORY	SUM	PERCENTAGE
1	<i>kāna ḥāfīz</i>	2	16,7
2	<i>ḥāfīz</i>	5	41,7
3	<i>mutqin</i>	4	33,3
4	<i>Hamalah Qur'an</i>	1	8,3

Table 2: *Huffāz Category Achievements*

Of the twelve children who have held *Huffāz*, as many as 2 children or 16.7% who have memorized the Qur'an 30 juz but have not been able to maintain their memorization, sometimes they are still not fluent and forget to be said to be people who memorize the Qur'an (*kāna ḥāfīz*). A total of 5 children or 41.7% of their memorization is already strong outside their heads even though they have to continue to be muraja'ah but some of the rules of tajweed have not been implemented (*ḥāfīz*). While children whose memorization is perfect (itqan), meaning that their memorization is strong, steady and no one forgets, including tajweed and harakat, as many as 4 children or 33.3% (*mutqin*). As for those who have reached the level of Hamalatul Qur'an which is the highest level in the process of tahfīz Al-Qur'an because they are not just memorizing cognitively but are able to understand the meaning and practice the Qur'an as many as 1 child or 8.3%.

In addition to memorizing outside the head, memorizing or reading the Qur'an also aims to instill Qura'ni values so that it becomes their behavior and character. Message from the Prophet Muhammad to Ali bin Abi Talib,

{ يَا عَلِيُّ مَنْ قَرَأَ الْقُرْآنَ وَلَمْ يَحِلَّ حَالَهُ وَلَمْ يُحْرِمِ حَرَامَهُ كَانَ مِنَ الَّذِينَ نَبَذُوا كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ }

Which means, "O Ali, whoever recites the Qur'an but does not permissible what is lawful and does not forbid what is unlawful, he is among those who throw the book of Allāh behind their backs." (Sya'rani, n.d.)

Reading which is part of the process of tahfīz al-Qur'an needs to be considered about the quality of its reading. Reading the Qur'an is not enough only verbally (*bi al-lisan*) is said to be tartil in accordance with the rules of tajweed science. Intellect (*bi al-'aql*) who has the opportunity to know the content of verses so that they are able to know and make guidelines in their lives are also an important part. However, speech and intellect are not enough to be able to interact with the Qur'an, so the heart component (*bi al-qalb*) is needed. With this heart, the seeds of faith will grow that are able to judge between the halal and the haram as a guideline for their lives.

2. The Role of Parents

The role of parents in education needs to be prepared early by managing education in the family environment. The family environment, which is one of the three educational milieu is the first and main educational foundation for the children. Therefore, education in the family has a strategic role for the achievement of targets in other educational environments, namely schools and communities. Education should be carried out in an integrated (integralistic) and comprehensive (comprehensive) manner which includes all dimensions, substance, existence and human relations as the duties and responsibilities of parents in organizing family education. Parents as the first and foremost teachers are expected to have sufficient knowledge skills to be able to lead their children through life.

Cultural centers are obtained through a person's initial learning and are unconsciously influenced by the environment, so parents at home should become real examples, role models for children. A person's behavior, intelligence and talent are innate factors that are influenced from outside through education and training centered on the family environment. Children will be conditioned by the habituation done by their parents because of the behavior they experience. The habituation of religious behavior as a belief with social dimensions or consequential dimensions needs to be carried out by parents as a manifestation of religious teachings in community life and then cultural values, moral values, and skills. Religious behavior can begin by studying the Qur'an with all other family members with the tahfīz program.

3. Prenatal Education

The education of tahfīz Al-Qur'an can begin from the time the child is in the mother's womb. Prenatal child education is an appropriate and strategic learning action. The fetus in the womb can already respond to stimuli or stimulants from the outside through its mother, both physically and psychologically. Actively pursuing knowledge cannot be carried out while in the womb, but it can stimulate stimulants that are systematically arranged educationally. Passively, the fetus in a mother's womb will be able to be influenced by her mother. A mother and her child who are still in the womb have a high emotional connection so that the feelings, attitudes and actions taken by the mother will have a persuasive effect on the fetus she is carrying.

Learning tahfīz Al-Qur'an when the fetus is in the womb is carried out by providing stimulants or stimuli that the fetus can respond passively. The stimulant is in the form of his mother's habit of reading or reciting the Qur'an at all times and continuously. Data shows that 80% of families who memorize the Qur'an have started their learning since pre-Christmas. Meanwhile, 20% of families start it after the birth of a child because of the

knowledge factor that they do not have. By reading the Qur'an frequently, it can affect the intelligence and ability to memorize the Qur'an later. Mothers are also advised to play muratal tapes to the babies they are carrying by attaching them to their mother's stomach. The activity has two targets, namely mothers and children both listening to the chanting of verses of the Qur'an.

4. Learning Time

Parents need to condition the learning culture in the family environment by allocating appropriate and sufficient time. Parents whose children have become Huffāz make time after Şubuḥ and Magrib for the habituation of the tadarus of the Qur'an. Data shows that 100% of parents have provided time to study the Qur'an every day on a scheduled basis. A literacy culture that is built starting from home will provide a change in mindset for family members in building a smart social life. The activity began with habituation carried out by parents at home. Children in the process of wanting to imitate anything done by their parents (imitation) will try to imitate their parents' behavior.

It is appropriate if children will imitate the activities of tadarus Al-Qur'an carried out by their parents at home. A person's development is greatly influenced by the events that occur in the environment in which the person is located. When children have started to grow up, they will always do a similar culture because they have been conditioned by their parents from an early age.

5. Habitus and Religious

Some habits need to be practiced by Huffāz families that show positive and inspiring habitus. His habitus shows a culture with a social and religious dimension that has a direct or indirect relationship with the achievement of being able to prepare his children to become Huffāz. The ability to appear in public/Muslims such as becoming an imam şalat, filling out studies will have a positive influence on their learning for their children through example. Relational skills in exploring as well as developing and channeling children's social-emotional potential do need to be done by parents. Building good relationships socially with others, both directly and indirectly/social media is part of the learning process.



Table 3 :Habitus Religius

Of course, this habitus is part of the construction of family education that is managed properly and consistently. Planning, motivation and consistency are needed so that the habits that are carried out are not just routines but are spiritual needs needed in life. The habit of behavior that has become a culture of religious (Islamic) nature is in the form of şalat fardhu in congregation in mosques, şalat tahajud, zikir-istigfâr-praying, tadarus Al-Qur'an, sunnah fasting, zakat and infaq.

CONCLUSION

The active role of parents is a necessity and demand to organize family education. They have a great responsibility to educate their children from an early age before studying in formal educational institutions. Parents as teachers who are the first and main educational

activities in the family need to manage optimally, creating a social situation for children's development by paying attention to the needs and initiatives of family education. In building the strategy, the educational process is determined by the value of relationship for children and families, *partnerships, unity of educational and nurturing purposes*, and the exact distribution of *functions and responsibilities of each interaction subject*.

Operationally, a well-organized construction of family education is able to usher in its children to become the *Ḥuffāz* generation. A well-prepared family education will be more conducive in realizing the ideals of parents and children to become *Ḥuffāz*. However, with the limitations of each family led by parents, there are opportunities for the implementation of family education to be less than optimal. Holistically, these components are integrated with each other, contributing to preparing *Ḥuffāz*. The components can be grouped into five parts, namely *mutqin targets, parental roles, prenatal education, learning time, and religious habitus*. These five indicators have influence and implications in the implementation of *taḥfīz* education in the family environment to prepare their children to become *Ḥuffāz*.

The results of this research on the construction of *Ḥuffāz* family education are not perfect so it requires more contributive follow-up. Theoretically, many conceptual references are needed that can be used as a more comprehensive guideline as well as an analytical knife. More specific references to family education in preparing *Ḥuffāz* are still considered to have received less attention from researchers.

As for practice, research should be carried out for a long time with a larger sample so that it is more representative to be able to explore the construction of family education more comprehensively. It is highly recommended for development research on educational construction in schools. The research is in the form of R&D for children who have received family education whose influence on the speed of following the process of memorizing the Qur'an.

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