
Effective Qur'an Learning Strategies to Strengthen Children's Memorization with Zahrawain Method

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Abstract: *The purpose of this study was to explore and evaluate the effectiveness of Qur'anic learning strategies using the Zahrawain Method in strengthening children's memorization. The research method used is qualitative research with a case study approach. The study participants consisted of a group of children who had started the process of learning the Qur'an with the Zahrawain method. Data was collected through observation, interviews, and analysis of documents related to the learning process. Data analysis was carried out using qualitative approaches, including thematic grouping and content analysis. The results showed that the use of the Zahrawain Method in learning the Qur'an was effective in strengthening children's memorization. This strategy can increase children's motivation and concentration in learning and memorizing verses of the Qur'an. In addition, the Zahrawain Method also helps to improve understanding and practical application of the contents of the Qur'an. These findings suggest that the application of the Zahrawain Method can be one of the effective strategies in Qur'an learning to strengthen children's memorization.*

Keywords: *strategy, effective, Qur'an learning, memorization, children.*

INTRODUCTION

The issue of effective Qur'anic learning strategies to strengthen children's memorization with the Zahrawain method highlights the need for innovative and efficient approaches in religious education, especially in the process of memorizing the Qur'an. The Zahrawain method, known as the two-light approach—combining reading comprehension and memorization of the Qur'an—offers a unique perspective on teaching children this sacred content. The main problem that is often faced in learning the Qur'an is how to attract children to learn and memorize with methods that are not only effective but also fun, to improve their ability to memorize and understand the Qur'an better [1], [2].

Key considerations in this introduction include how the Zahrawain method can be applied in the current context of learning, what challenges both teachers and students face, and how this strategy can sustainably reinforce children's memorization. In addition, it is also necessary to consider how technology and other educational resources can be utilized to support the effectiveness of this method. Therefore, it is important to explore and identify innovative strategies that can strengthen the implementation of the Zahrawain method in Qur'anic learning, ensuring that children not only memorize the holy verses but also understand the meaning and message contained in them [1], [2].

The only holy book that is and will always be preserved until the end of time is the Qur'an. Part of the Qur'an is in Allah's hands and the other part is in our hands, so all Muslims must memorize it and the Quran will never be destroyed and will not lead us astray. Since it was

revealed to the Prophet Muhammad SAW gradually over 23 years until now, which has reached 15 centuries, there has not been a single change in one letter, either addition or deletion. This is one proof of Allah's promise as He said in the al-Qur'an Surah al-Hijr: 9 as follows: "Indeed, it is We who sent down the al-Qur'an, and surely We (also) preserve it." Shaykh Abdullah Sirajuddin interpreted the preservation of the al-Qur'an as follows: First, the preservation of the letters and words of the al-Qur'an until the Day of Judgment. Second, maintaining the meaning of the Qur'an as explained by the Prophet Muhammad in his hadiths. Third, the preservation of the Qur'an through memorizers of the Koran until the end of time. So, memorizing the al-Qur'an means participating in the maintenance of the al-Qur'an [1], [2].

Maintaining the al-Qur'an memorizing has been going on since the revelation of the al-Qur'an to the Prophet Muhammad SAW. He received revelations by rote, taught them by rote, and encouraged his Companions to memorize them. Therefore, memorizers of the Qur'an always appear in every generation, starting from the generation of the Prophet's companions to the current generation. Many of them were able to memorize the Koran at a very young age. For example, Imam ash-Shafi'i memorized the Qur'an at the age of seven, Ibn Hajar al-Atsqalani at the age of eight, and Imam al-Baqilani memorized it at the age of seven. The activity of memorizing the al-Qur'an has become a curriculum in the world of Islamic education and is a prerequisite for becoming an Ulama. In the 20th century, there were no less many children who had memorized the Qur'an at a young age like previous scholars. Among them, Abdullah Fadhil Al-Syaqqaq from Saudi Arabia memorized it at the age of seven, Muhammad Jauhari from Turkey memorized it at the age of six, Muhammad Ayyub from Tajikistan memorized it at the age of five years and six months, Sayyid Muhammad Husein Taba' Taba'i from Iran who not only memorized but also understood the al-Qur'an at the age of five years, and no less amazing were Tabarak and Yazid from Egypt who memorized the al-Qur'an at the age of four years and six months, which they were later crowned as the youngest hafizh in the world by the all-Jam'iyah al-Syar'iyah Li Tahfizh al-Qur'an institution, Jeddah [3], [4].

In Indonesia, many children have memorized the Koran from a young age. Among them, Faris jihadi Hanifah memorized it at the age of ten, Muhammad Gozy Basayev memorized it at the age of eight, Durrotul Muqoffa memorized it at the age of six, Muhammad Ma'ruf Baidhowi and Muhammad Syaihul Bashir memorized it at the age of twelve, And the newly famous one is Musa bin La Ode who memorized the Qur'an at the age of five. One pair of parents who were able to teach their children to memorize the Qur'an from an early age was the Abu Hilyah family, Mr. Muslim Ibnu Mahmud and Mrs. Nuroniyah Manaf. They have three children, namely Aufa Alfa Zhillah (12 years), Hilyah Qonita (8 years), and Muhammad Alfatih (3 years). Their three children have memorized the Koran with different quantities of memorization [5].

Ahmad Annuri, one of the student's parents, stated that the reason parents make their children memorize the Qur'an from an early age is first, they want to educate and care for their children because they see the spread of incidents that could lead their children to destruction. They are very worried that their children will be carried away by this evil current. Second, keeping children busy with memorizing the Qur'an has a clear influence on their goodness and integrity, as well as being a driving force to make friends with those who memorize the Qur'an. Third, they hope for goodness from their children by memorizing the al-Qur'an from the many virtues of memorizing the al-Qur'an as conveyed by the Messenger of Allah. Fourth, parents hope that their children will be filial to them. Because by memorizing the al-Qur'an, children will be educated and nurtured by the al-Qur'an automatically through the commands and prohibitions explained in the al-Qur'an. Fifth, when they have been put in the grave, parents hope that their deeds will not be interrupted because their child memorizes the Qur'an. Apart from all this, parental guidance and advice are the element that has the most influence on students' motivation to memorize the al-Qur'an [6]-[8].

The ability of young children to memorize cannot be underestimated. Based on existing realities, young children have quite a large ability to record and memorize more than the

abilities of adults. The ability to memorize differs from one child to another. When memorizing the al-Qur'an, appropriate strategies must be used. This strategy will be used by an educator to guide students in memorizing the al-Qur'an and the strategies used must be by each student's abilities. However, the most important thing for us is to start, make a routine, be patient, and seek rewards. Salaf scholars place great emphasis on memorizing the Qur'an starting at an early age. It even becomes the first curriculum in Islamic education before studying other sciences. One of the aims of establishing Islamic boarding schools, mahads and Islamic educational institutions is to realize an integrated educational philosophy that not only produces huffaz but also has skills in all fields. For example, children who want to study hadith are required to memorize the Qur'an. Studying the Qur'an, of course, by memorizing it, is the basic knowledge of Islamic teachings which will build a fitrah that radiates the lights of Himah [9]-[11].

This research aims to determine the extent of learning tahfizh al-Qur'an for early childhood at the tahfizh toddler school in Zahrawain. Salaf scholars give reasons why the process of memorizing the Qur'an must begin at an early age [12]. Ibn Khaldun believes that children's thinking is cleaner compared to adults' thinking because there are fewer problems and busyness they face. Imam Al-Ghazali also believes that young children have clean hearts and are easier to direct. Even Imam Bukhari in the Book of Sahih Bukhari includes a discussion of Ta'lim Al-Shibyan al-Qur'an, teaching the al-Quran to children. Early age is the golden age, or what is often referred to as the golden age. During this period, children's brains experience the fastest development in the history of their lives. Development during this period is very fast, even faster than the next age. Early childhood children are unique individuals who have growth and development patterns in physical, cognitive, socio-emotional, creativity, language and communication aspects that are specific to the stages the child is going through. One of the moral education programs for early childhood is the tahfizh al-Qur'an program [13], [14].

Departing from the problem above, and driven by the spirit of wanting to know the extent of the efforts that have been made by the Tahfizh Zahrawain Surakarta School in 3 ST Zahrawain branches in Solo Raya, the author is interested in conducting research regarding learning al-Qur'an tahfizh for children. Early Aug. With the aim of this effort, it can synergize between school principals, accompanying Tahfizh teachers, students and parents to produce a quality al-Qur'an tahfizh learning process as well as superior outcomes that are productive, religious and have good morals [15].

LITERATURE REVIEW

Here are some literature reviews on effective Qur'anic learning strategies to strengthen children's memorization with the Zahrawain method.

Table 1. Literature Review Effective Qur'anic Learning Strategies to Strengthen Children's Memorization.

Research Title	Writer	Year	Summary of Research Results
The Positive Impact of Memorizing the Qur'an on the Cognitive Intelligence of Children	M. N. Fairuzillah, A. Listiana	2021	This study found that memorizing the Qur'an has a positive impact on children's cognitive intelligence, such as improving memorization skills, stimulating critical thinking, and supporting academic achievement (Fairuzillah & Listiana, 2021).
Effective Method of Memorizing the Qur'an for Madrasah Ibtidaiyah Students	Isna Amalia Akhmar, Hana Lestari, Zulfikar Ismail	2020	This study describes various methods used in Madrasah Ibtidaiyah educational institutions to print Qur'an memorization, including Fahmul Mahfudz, Tikrarul Mahfudz, and others. Emphasizing the

Research Title	Writer	Year	Summary of Research Results
			importance of good time management and parental support (Akhmar, Lestari, & Ismail, 2020).
The Implementation of Memorization: The Ulul Albab Program	City Syria Binti Sulaiman, Ahmad Yunus Kassim	2020	This study reviews the implementation of memorization in the Ulul Albab program, emphasizing the importance of time allocation and student preparation before starting memorization activities (Sulaiman & Kassim, 2020).
The Basic Tpr Model Of Al-Quran Recitation	Mohd Razimi Husin, Zakariah din Nasiruddin, nor Azwin Azman	2023	This study aims to build a basic TPR model for reading the Qur'an, emphasizing the need for effective learning methods to improve student achievement (Husin, Nasirudin, & Azman, 2023).
Strengthening the Psychological Aspects of Autistic Children Through Islamic Learning Methodology	Lutfiadji Agung Hidayat, Azam Sukoor Rahmatullah, Akbar Noor Aziz	2023	This study proposes Islamic learning methodologies suitable for autistic children, including Islamic habituation models, Talaqqi wa Musyafahah, and Qur'an Therapy (Hidayat, Rahmatullah, & Aziz, 2023).
Learning Al-Quran Based on the Mobile Learning (M-Learning): A Literature Review	V. Khair-ud-Din, M. Yusuf, M. Rahman, M. Deris, Aseerif Hajj. Now. Rahman, Fadzli Adam, Daud Ismail, Noorfeeda Fuzi	2017	This study reviewed technology-based Qur'an learning methods, emphasizing the use of m-Learning as an effective and flexible learning medium (Khairuldin et al., 2017).

METHODOLOGY

This research is qualitative. Utama stated that qualitative research is research that aims to describe and analyze natural phenomena, events, and social activities. The subject of this research is the Zahrawain Indonesia Toddler Tahfizh School. There are 3 ST Zahrawain branches in Solo Raya, namely: Jebres Branch, Kleco Branch, and Teras Boyolali Branch. However, this research will focus on the Tahfizh Toddler Zahrawain School in the Jebres Surakarta branch. Zahrawain Indonesia Tahfizh Toddler School is an early childhood education program based on the al-Qur'an and a dab with the hope that children will be able to grow great and intelligent by using the al-Qur'an as their foundation. In this qualitative research, the key instrument in the research is the researcher himself. Through this approach, researchers describe the conditions that occurred when the research was conducted and then examine the causes of the conditions studied. The informants in this research were early childhood children (under 6 years of age), accompanying teachers, and parents. There were 4 child informants, 4 accompanying teacher informants, and 4 parent informants [12].

Then the researcher will also explain the learning process and methods used by young children to memorize the al-Qur'an at the Tahfizh Zahrawain School, Surakarta. The data in this research was obtained through observation, structured interviews and documentation as well as relevant literature results. In analyzing the data, researchers used the Miles and Huberman analysis model called interactive analysis. This analysis is divided into several stages: data collection, data reduction, data presentation, and conclusion. With interactive analysis techniques, the analysis process starts from data collection and continues until all the data is collected.



Figure 1. Tahfidz Balita Zahrawain School Indonesia

Source: <https://www.google.com/09/022024>

Table 2. Qualitative Research Methods

Research Aspects	Description
Research Title	Effective Qur'an Learning Strategies to Strengthen Children's Memorization with Zahrawain Method
Research Objectives	Explain and analyze effective strategies applied in Qur'an learning using the Zahrawain method to strengthen children's memorization.
Research Questions	<ol style="list-style-type: none"> 1. How is the Zahrawain method applied in Qur'anic learning? 2. What strategies are effective in using the Zahrawain method to reinforce memorization of the Qur'an in children? 3. What is the perception of students and teachers on the effectiveness of the Zahrawain method in learning the Qur'an?
Research Approach	Kualitatif
Data Collection Methods	<ol style="list-style-type: none"> 1. In-depth interviews with teachers and students using the Zahrawain method. 2. Participatory observation in classes applying the Zahrawain method. 3. Analysis of documents related to the curriculum and learning materials used.
Research Sample	Teachers and students from schools who apply the Zahrawain method in the study of the Qur'an.
Data Analysis Techniques	Content analysis of interview transcripts, observation notes, and documents. Coding methods to identify themes and patterns in data.
Expected Results	In-depth understanding of the application and effectiveness of the Zahrawain method in Qur'anic learning, as well as strategies that support children's memorization success.

This qualitative research aims to gain a deep understanding of how the Zahrawain method can reinforce memorization of the Qur'an in children through effective learning strategies. By approaching research subjects directly through interviews and observations, researchers can gain valuable insights into the dynamics of learning, perceptions, and interactions between teachers and students in the context of learning the Qur'an with the Zahrawain method.

RESULTS AND DISCUSSION

Interest in learning is also an important factor in supporting success. According to Safitri, increasing students' interest in learning is not only the responsibility of parents, and the community but also the local government to pay attention to children's learning needs, especially the provision of educational facilities and infrastructure. Apart from that, cultivating interest in students is quite difficult and difficult. Because without a good interest in learning, children will not have the enthusiasm to learn. Therefore, teachers and parents must be able to pay attention to children's learning interests. Interest is also said to be a strong encouragement for someone to carry out and achieve a target. One of the reasons why students lack interest in learning is the lack of teachers in mastering teaching skills. From the results of an interview with one of the parents of a Zahrawain toddler Tahfizh school student, the role of the family is very important for the success of learning al-Qur'an tahfizh. Nuriana stated moreover that the most important agents of socialization in a child's life and as individuals closer to a child's life are parents and family because the family has a big influence in forming a child's character [16]–[18].

Furthermore, in the interview, the role of parents in making tahfizh learning a success includes parental motivation, meaning that parents must always encourage so that children do not get bored and tired of learning tahfizh; Parental assistance means that parents always accompany their children in carrying out murojaah because young children do not yet have strong independence; parental example, meaning that parents must also set an example in implementing tahfizh al-Qur'an, lest their children learn to memorize their parents doing other activities that children cannot emulate; Discipline, meaning parents teach children habits from an early age because these habits are the spearhead in developing discipline. According to Rahayu, the factors of age, student intelligence, achievement books for memorizing the al-Qur'an, supporting infrastructure and parental motivation are very important in supporting students' learning of al-Qur'an tahfizh [19]–[21].

Teachers have a role that is no less important than parents in learning the tahfizh al-Qur'an, including as a facilitator, meaning the teacher provides facilities for students to carry out learning activities; As a mentor, this means that the teacher is always willing to help students overcome difficulties in learning; As an Evaluator, this means that the teacher is obliged to assess student learning progress; As a manager, this means that the teacher leads a group of students in the class so that the learning process is successful. Below you can see a table of the roles of parents and teachers in the Tahfizh al-Qur'an process [22]–[24].

The core competencies of a professional teacher include 1) mastering the curriculum, 2) managing teaching materials for each subject, 3) managing research methods and teaching and learning tools, and 4) maintaining high discipline. To improve the quality of education, it must start from the aspect of teachers and other education personnel. Professional teachers have social responsibility which is realized through teacher competence in the social environment and having effective interactive abilities. Apart from that, teachers must also: (1) Have in-depth knowledge about children's mental development so that they can maximize their potential. (2) Having the authority to follow the rules or regulations given by students and having exemplary behaviour can instil order, discipline, or a sense of responsibility in students. No matter how good educational policies are made without the support of dedicated and professional teachers, not much change can be expected to occur [25]–[27].

Parents are essentially the first educators for children, so parents need to provide a good education for children so they can start life well. The most important socialization agents in a child's life and the individuals closest to a child's life are parents and family, because therefore the family has a big influence in forming a child's character. al-Qur'an education carried out in the family and institutions aims to form people who are devoted to Allah SWT. Al-Qur'an education will make children have noble morals. Because education is one of the main pillars in the formation of human civilization. According to Ngalim Purwanto, students who take part in groups (halaqah) to memorize the Qur'an can help increase concentration in gaining

knowledge and shape students' character in a better direction. They will practice the values stated in the Qur'an in their daily lives. If a family always interacts with the al-Qur'an every day, it will become a family filled with calm and receive grace or love from Allah SWT. The application of all of God's teachings will have a positive impact on humans themselves. Memorizing the al-Qur'an is also a form of optimizing aspects of the development of children's religious, moral and cognitive values. Memorizing the Qur'an will give birth to children who have the qualities of honesty, tolerance, prudence, self-discipline, cooperation, courage and democratic values. According to Maharani, al-Qur'an education contains very complex learning and is important to learn, especially if it is memorized and practised because the al-Qur'an is a guide to life for Muslims [28]–[30].

Early Childhood Tahfizh al-Qur'an Learning Method

Memorizing the Qur'an can be said to be memorising and retrieving the text of the Koran by practising and reciting it repeatedly, a process known as Hifz. Memorizing the Koran has been a necessity for Muslims throughout the ages. Therefore, at the time of Rasulullah SAW, those who memorized the Qur'an had a special position until they became martyrs. Muslims will not achieve their izzah unless they return to the Koran in its entirety. The beginning of all knowledge is memorizing the Book of Allah and understanding it, while the Qur'an is the basis of all knowledge, whoever memorizes it before the age of puberty, then takes the time to learn what can help understand it, namely Arabic, then it is a helper for achieve the goal of memorizing and understanding the al-Qur'an and Sunnah of the Prophet Muhammad SAW [31]–[33].



Figure 2. Tahfidz Balita Zahrawain School Indonesia

Source: <https://www.google.com/09/022024>

Some opinions state that the al-Qur'an is the holy book of Muslims which must be studied by every Muslim. Learning the al-Qur'an can be done anywhere, including in Islamic boarding schools. The al-Qur'an must be taught to children so that children can read and know the meaning of the al-Qur'an for future life. Educating children is the responsibility of parents because learning the Qur'an can be done from an early age with a concept that has been prepared and can be applied. According to the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System in Article 1 paragraph 14 which states that early childhood education is education intended for children from birth to 6 years of age. There are several characteristics of typical early childhood. These include a) having great curiosity; b) having a unique personality; c) liking to fantasize and imagine; d) having the most potential period for learning; e) showing an egocentric attitude; and f) having a short

concentration span. Early childhood is formed from the development of a learning process, social emotions can become a crisis in a child's development, social, emotional children from and early age are developed from an early age because children begin to develop relationships with peers at home and outside the home, even hanging out with different friends. Region and its cultural characteristics [34], [35].

The tahfidz program is growing rapidly in Indonesia, almost all regions have tahfidz education as a trending educational method in educating young children today, in the form of a tahfidz house and up in the form of a tahfidz Islamic boarding school, a boarding school for children studying the Qur'an. The trend of early childhood Tahfidz programs is starting to grow in Tahfidz education. The majority of young children cannot read and write. Tahfizh learning is different from the age afterwards who can already read and write. In learning to memorize in early childhood, you must use the right media, as in previous research, media has an important role in learning, especially in developing reading skills in young children [35]–[37].

Al-Quran learning methods that have been and are currently being developed include; methods of Iqro', Qiro'Ati, A-Nahdliyah, Al-Barqy, Btq, Tilawatti, Umi, 'Wafa', Tabarrak, and others. All of these methods have the same goal, namely making it easier to study the Qur'an quickly and precisely according to the rules. However, each of these models has advantages and disadvantages both in theoretical concepts and when put into practice in the field. Each method does not override each other but is complementary or perfect. In memorizing the verses of the Qur'an, a method is needed. The use of appropriate methods is needed in teaching memorization of the al-Qur'an to young children. By taking advantage of children's good memory, teachers can use several methods of memorizing the Qur'an in early childhood. Many methods can be used to memorize the al-Qur'an, because the method for memorizing the al-Qur'an generally consists of two ways, namely by adding new memorization and repeating existing memorisation [38].

The most accurate method of memorizing the Qur'an for children at an early age is to use the talaqi method. The Talaqi method is a learning method of direct meeting between teacher and student. The teacher teaches the child directly by reading the verse and the child imitates the teacher's reading. According to Prathiwi's research, the implementation of tahfidz activities for early childhood using the talaq method is considered very appropriate. The method applied at the Tahfizh Zahrawain Surakarta school is using the Zahrawain Method. This method was initiated by Ustadz Rudy Hartanto Al-Hafizh. The Zahrawain method is a method of learning tahfizh using talaqqi which uses audio-visual media tools. The use of audio-visual media to facilitate the learning process with one source, namely from Ustadz Rudy himself. Children see, hear and imitate the reading of the Koran from this media. Memorizing a new token takes 20 minutes. This token activity is carried out classically through audio-visual media guided by the teacher. The activities are divided into 3 sessions, namely: introducing the writing of al-Qur'an verses, memorizing mental coin and then imitating it by the children, and memorizing together guided by the teacher [39], [40].

Zahrawain's method sets a target that in 1 year young children will be able to memorize at least 1 Jew. Each semester, complete memorization of at least ½ juice. In 1 semester, there are 15 effective weeks of teaching and learning activities. In 1 week there are 2 options for the number of meetings. There are 1 week 3 meetings and there are 1 week 5 meetings. In determining the target for each meeting, the number of lines on the mushaf sheet is counted. In the Ottoman myself, each ½ just had 10 pages. Each page has 15 lines, so ½ chapter has 150 lines. If there are 3 meetings in 1 week, then there will be 45 meetings. This means each meeting completes 3-4 lines. If there are 5 meetings in 1 week, then there will be 75 meetings. Meaning each meeting completes 2 lines [15].

Early childhood tahfizh learning using the Zahrawain method is a development of the Tabarak method introduced by Dr Kameel El-Laboody from Egypt who has succeeded in educating his three children to become hafizh of the Koran at an early age, namely: Tabarak,

Yazid, and Zainah. Tabarak became a hafizh of the 30 Juz al-Qur'an at the age of 4.5 years starting at the age of 3 years. Likewise, his two younger siblings have completed memorizing 30 Juz of the al-Qur'an at an early age. The Tabarak method applies standardization for teachers, children and learning facilities. Standardization for teachers is, first, having attended Tabarak Method training directly with the founder, At least level 1 (Juz 30). Second, you have a Tabarak Method training certificate. Third, readiness to take part in advanced training up to level 7. Fourth, commit to following training provisions. Fifth, be ready to be a facilitator and not use a cell phone during the learning process [12].

The advantages of the Zahrawain method include optimizing children's senses of sight and hearing which are still very strong. By using audio-visual media devices, it will be easier to capture more quickly. Children will be able to memorize the Koran without having to be able to read it first. The passages in this method consist of 2 or 3 words so they are easy for children aged 2.5 years to follow. Does not require a high-quality tahfizh teacher. Teachers who only memorize a few juz can accompany children. Children will memorize the reading according to correct recitation standards by imitating the reading in the video file. This method can be applied to classical learning with mentalqin together. No learning method is perfect. Likewise, when learning tahfizh using the Zahrawain method, several obstacles were found in the learning process, including children's moods that change easily, low learning concentration and motivation, and a tendency to play more. Umar Alwatasi stated that one of the obstacles in educating or teaching memorizing the Koran to young children is that they still want and enjoy playing [41].

CONCLUSION

Research on effective strategies for learning the Qur'an with the Zahrawain method to strengthen children's memorization shows significant results in improving the ability to memorize the Qur'an in children. The Zahrawain method, which combines two main approaches, namely tajweed (the rule of reading the Qur'an) and tarteel (slow and thorough), proved efficient in helping children understand and memorize verses of the Qur'an more easily and quickly. This study emphasizes the importance of a systematic and repeatable approach to learning, as well as the active involvement of competent teachers in tajweed and learning motivation. In addition, the study also shows that a supportive environment, including family and community, plays an important role in children's successful memorization of the Qur'an. Thus, the Qur'an learning strategy with the Zahrawain method makes an important contribution to Islamic religious education, especially in strengthening the memorization of the Qur'an among children.

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Author Contribution

All authors contributed equally to the main contributor to this paper, all authors read and approved the final paper, and all authors declared no conflict of interest.

Conflicts of Interest

All authors declare no conflict of interest.

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