



## **Qur'an Literacy Activities for Children and Parents during Children's Study at Home**

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### **Abstract**

**Purpose** –The pandemic has forced parents and children to carry out various activities only at home. Parents who are usually busy with their office work can rebuild attachment with their children with meaningful Qur'an literacy activities. Qur'an is the life guide of every Muslim, so it is the duty of parents to introduce and set the right example to their children as early as possible. Through the direct involvement of parents and children in Qur'an literacy activities, it grows and gives birth to a generation of Quranic pride for the people. The purpose of this study was to determine the activities of children's and parents' Qur'an literacy when children have to study the Qur'an at home.

**Design/methods/approach** –The method used in this study is a survey method with a quantitative approach. The stages include situation analysis, making a google form which was submitted to approximately 246 parents in West Java who have children in early childhood period, data processing, writing reports and conclusions.

**Findings** –The findings of the research prove that through the ability of parents to read the Qur'an properly and correctly and the ability of parents to package Qur'an literacy activities using varied and fun methods can foster children's interest in Qur'an literacy including reading Qur'an activities, i.e., reading the Qur'an and memorize short surahs. This is evidenced by the increasing number of verses and pages that children read and the number of short Surahs these children have memorized.

**Research implications/limitations** – The study used a survey, where the literacy activity of parents and children at home during the pandemic increased compared to before the pandemic.

**Practical implications** –Qur'an literacy activities for children while studying at home require parents' ability to read the Qur'an, knowledge of methods, media and evaluation of good and correct Qur'an teaching. Meanwhile, the limitations in this study are the instillation of Qur'an literacy in children by parents when children study the Qur'an at home.

**Originality/value** –Qur'an literacy activities for children by parents when children have to learn the Qur'an at home.

**Keywords** Quran Literacy, Children, Parents

**Paper type** Survey study

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## 1. Introduction

The ability to read the Qur'an properly and correctly and the ability to understand it is an important thing for every Muslim, because through this ability they can have the guiding light in living a true and essential life. Moreover, currently, only 35% of Muslims in Indonesia can read the Qur'an, while 65% or around 149 million Muslim population cannot read the Qur'an (Syafuddin, 2021). Therefore, Qur'an literacy should be started as early as possible and since a child is still under the care and guidance of parents in the family. The family is the first environment in which a child lives. The family is the first place for children to know and learn various things, so the family will be the place to lay the basic foundation for children's lives, one of which is the cultivation of religious values and morals (Inten, 2017).

Literacy means the ability to read and write (Permatasari et al., 2019). Qur'an literacy for early childhood is in the form of growing and introducing children to Qur'an-literate children both from the aspect of reading and writing. In the guidebook for teaching Qur'an literacy for early childhood, Pamungkas et al. (2018) provide a list of Qur'an literacy activities for children, i.e., listening to murottal Qur'an activities, reciting hijaiyah letters, reading short Surahs, telling stories of the Qur'an, getting to know various Arabic vocabulary in the Qur'an, playing the Qur'an vocabulary cards, doodling to form hijaiyah letters, pretending to read them until finally able to read well and correctly even though the child's ability is still limited. However, these limitations can be improved with proper guidance and examples from parents and those closest to them. Sunanih (2017) states that from birth into the world children have been provided with potential by Allah where this potential must be developed by both parents. The potential given is hearing, sight, and hearts which must be filled with their needs, as the word of Allah SWT in An-Nahl verse 78: "And Allah has extracted you from the wombs of your mothers not knowing a thing, and He made for you hearing and vision and hearts [i.e., intellect] that perhaps you would be grateful" (Cordoba, 2016). From the verse, it is clear that it is the mandate for parents to fill in their children's eyesight, the child's hearing from birth which will shape the child's heart later when the child grows up. Therefore, parents in their daily life must be a model in every movement, word, and deed.

During this COVID-19 pandemic, where all family activities move home, from school children to parents doing various office tasks, they are all done from home. Therefore, it takes good cooperation and the ability to carry out the role of each family member, especially parents. Because in addition to parents must be able to do office tasks, they must also do their daily household tasks, and are also required to be able to carry out their role as good parents in guiding and teaching their children. The results of a study explain that parent-child communication can be well established during a pandemic when parents can carry out their roles and can communicate all learning messages to children well (Permatasari et al., 2021).

In guiding children to read the Qur'an, parents are expected to be able to provide examples, appropriate strategies, and methods in teaching the Qur'an that are interesting and fun for children. During the pandemic teachers have limitations in teaching the Qur'an, especially for children who do not have smartphone tools or technology that can be used for online Qur'an learning. This is evidenced by the statement of madrasah teachers who stated that 66.2% of teachers were confused and could not determine which Qur'an learning methods could be delivered online (Inten et al., 2021). Based on the research results of Hasanah and Hamdan (2021), finally madrasah teachers and Qur'an Education Park teachers chose to hold face-to-face learning even though the pandemic was still peaking and the school zone and children's environment were in red areas. This happens because of the urgency and importance of teaching the Qur'an to children.

Teaching the Qur'an is very important for children because through the ability to read the Qur'an well as early as possible can lead children to understand the Qur'an well in the future. Everyone can be said to be right in carrying out Islamic religious obligations if they can read and understand the Qur'an in its original language, not through translation and it is the duty of parents to teach children to read the Qur'an, at least know the Surahs and how to read them. In the hadith of Abu Dawud it is conveyed, "Instruct your children to pray when they reach the age of seven

years (Kaharuddin, 2019). Meanwhile, prayer readings are written in the Qur'an and hadith. Therefore, it is the obligation of every Muslim parent to teach their children to read and write the Qur'an in order to fulfill the obligation to worship themselves and their family to Allah, i.e., performing prayers (Mulyani et al., 2018).

The results of the study prove that the obstacles or difficulties that parents experience when teaching the Qur'an to children at home are the lack of time together with children, so this has an impact on children's awareness to be disciplined in learning the Qur'an and trying to understand the Qur'an when studying at home (Irhamna, 2019). Therefore, when parents have a lot of time to do activities with their children, we should be able to know the Qur'an literacy activities that parents and children do at home: the planning, implementation, up to the methods, media and evaluation used.

## 2. Methods

### 2.1. Research design

The design in this study is a survey with a quantitative approach. Research with survey design is used to collect data or information with a large population using a relatively small sample. According to (Creswell, 2009), research using surveys seeks to describe quantitatively the behavioral tendencies and attitudes of a population by examining the population sample.

### 2.2. Participants

The location used in this study is the province of West Java. The participants who were sampled in the study were 246 parents who had school children in early childhood education, parents who during the pandemic were required to be able to work from home, and parents who were at home apart from having to do their work, they also had to accompany their children in learning the Qur'an. This is done in order to know the learning of Qur'an literacy in children by parents, when children have to study at home accompanied by parents. The determination of the sample must be representative in representing a certain population (Anggra & Abdillah, 2019). The sampling technique used is a random sample based on area (Cluster random sampling), where the researcher selects a sample of only parents who have early childhood and must study at home accompanied by working parents. Meanwhile, the minimum sample size is 30. This refers to the theory that in research the sample size is at least 30 and if the sample size is greater than 30 and smaller than 500 then if the sample must be divided into two categories, for example, male and female, the minimum sample size is 30 each (Alwi, 2012).

### 2.3. Data and data analysis

This study was carried out with the following steps: (1) analysis of field conditions related to learning during the pandemic, (2) literature review, (3) making research instruments or questionnaires related to Qur'an literacy activities in children while studying at home, (3) google form conversion, (4) recruiting respondents, (5) data processing by coding or selecting information that already exists in google form, (6) writing reports and conclusions. The indicators used as instruments in the study consisted of 12 questions related to learning the Qur'an for children at home. The explanation is detailed in table 1.

Data analysis of the condition of objectivity of children's Qur'an literacy skills, namely the ability to read and memorize short Surahs of children while studying the Qur'an with their parents at home was obtained through a questionnaire which was analyzed quantitatively. This questionnaire uses a google form which is distributed online using social media to capture respondents who are relevant to this study. The data obtained from the field are tabulated and presented. The data is coded directly from the processed data directly from the Google Form which is adjusted to the study. Data is displayed in the form of a percentage of each indicator.

Table 1 Indicators and Instruments of Qur'an Literacy Activities for Children and Parents when Children Study at Home

Indicator	The ability to recite the Qur'an and the difficulties experienced by parents in the implementation of Qur'an literacy activities
No	Instrument
1	Can you as parents recite the Qur'an?
2	When do you as parents recite the Qur'an?
3	What are the difficulties experienced by parents at home for learning the Qur'an at home?
Indicator	Children's Qur'an literacy skills before the pandemic
	Instrument
4	Before the pandemic, children recited the Qur'an to what Surah/page?
5	Before the pandemic, children were able to memorize how many short Surahs?
Indicator	Efforts of parents when fostering Qur'an literacy activities at home
6	In a week, how many times do parents listen and guide their children to recite the Qur'an?
7	How many times a week do parents listen to their children's short Surahs?
8	What are the alternative methods used by parents regarding Qur'an literacy activities at home?
9	What media are used by parents to make Qur'an literacy attractive to children?
Indikator	Evaluation of Qur'an literacy activities carried out by parents and children while studying at home
10	How is the child's response to the Qur'an literacy activities carried out by parents at home?
11	After learning the Qur'an with parents at home, how is the child's ability to read the Qur'an?
12	After learning the Qur'an with parents at home, how is the child's ability to memorize short Surahs?

### 3. Result

#### 3.1. The abilities and difficulties experienced by parents in carrying out Qur'an literacy activities at home

The first indicator includes the first three instruments related to parents, Qur'an literacy, and the difficulties experienced by parents in implementing Qur'an literacy in the family. The first instrument: Are you able to recite the Qur'an, the respondents' answer are as follows, 23.5% answer they can read well and smoothly or on the graph it can be seen in number 1. Then, 32.5% answer they can read but not according to tajwid, which on the graph, this is illustrated in number 2. Next, 33.3% can read, but the letters' *makhori'ul* are not correct, which on the graph is seen in number 3. Finally, 10.5% of respondents answered yes but still stammered as seen in graph number 4. In the second instrument: When do parents recite the Qur'an, 32.9% respondents answered once a day, while 42.7% answered 2-3 times a week, 13% answered after every fardhu prayer, and 11.4% answered once a month when there is a monthly recitation. As for the third instrument: What are the difficulties experienced by parents at home for learning the Qur'an at home? 26.4% of parents answered experiencing difficulties due to work, 8.94% of parents were not able to read the Qur'an, 5.3% answered that teaching the Qur'an was not interesting for children, and 59.3% of parents were confused about making Qur'an literacy activities. The Qur'an is interesting for children. Based on the number of respondents who answered the first indicator, it can be described as shown in figure 1.

#### 3.2. Children's Qur'an literacy skills before the pandemic

The second indicator consists of two instruments, 4 and 5 related to children's Qur'an literacy skills before the pandemic: children's ability to read Qur'an and children's ability to memorize Qur'an. In the fourth instrument which captures children's ability to read Qur'an, 69.1% of children's ability to recite the Qur'an is at iqro 1 and 2, 20.7% is at iqro 3 and 4, 6.9% of children's ability to recite the Qur'an is at iqro 5 and iqro 6, and 3.2% of the children recited the Qur'an Surah Al-Baqoroh. As for the ability to memorize short Surahs: 74.4% of children are able to memorize 3 short Surahs, 14.6% of children are able to memorize 6 short Surahs from Annas to Al-Kafirun, 6.5% of children are able to memorize 9 Surahs from Annas to Surah Al-Quraish, and 4.5% of

children were able to memorize 12 Surahs from Annas to Surah Al-Ashr. Based on the number of respondents who answered the second indicator, it can be illustrated in figure 2.

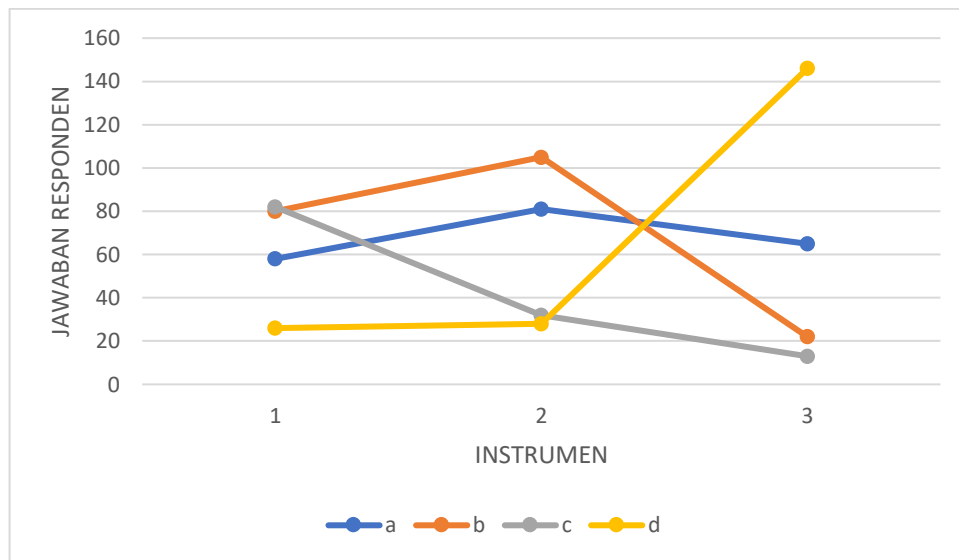


Figure 1. The ability to recite and the difficulties experienced by parents in the implementation of Qur'an literacy activities

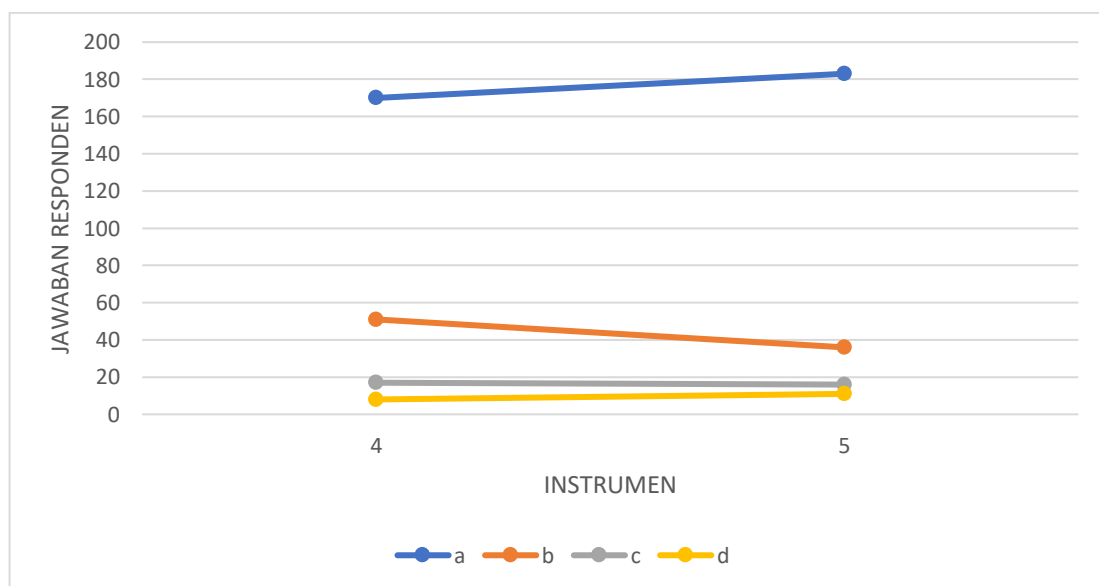


Figure 2. Children's Qur'an literacy skills before the pandemic

### 3.3. Efforts by parents to foster Qur'an literacy at home

the third indicator consists of instruments 6, 7, 8, and 9 containing questions related to the efforts of parents in fostering Qur'an literacy in children at home. The questions in instrument 6 are how many times a week do parents listen to and guide their children to recite the Qur'an, the respondents answered 49.5% every day of the week, 15% answered 2x a week, 25.6% 3x a week, and 9.7% answered 1x a week. Instrument 8 is related to the amount of guidance and listening and listening to children's memorization: 38.6% every day of the week, 14.6% guiding and listening to children's memorization of Surahs 2x a week, 31.7% answered 3x a week, and 15% answered 1x in a week. Meanwhile, for alternative methods and activities carried out by parents at home to foster children's interest in Qur'an literacy: 13.8% used games, 11% used the method of telling Islamic stories, 57.7% carried out varied activities while memorizing the Qur'an, i.e., activities such as coloring, drawing and tracing calligraphy, 17.4% competing for good reading

and memorizing a lot with siblings, either brother or sister. Instrument 9 is related to the media used by parents in Qur'an literacy activities for children at home: 39.8% used Qur'an media, 3.25% used Qur'an and used goods media, 13.8% used Qur'an and natural materials around the house, while 43% answered Qur'an and books -storybook. Based on the number of respondents who answered, the details are shown in figure 3.

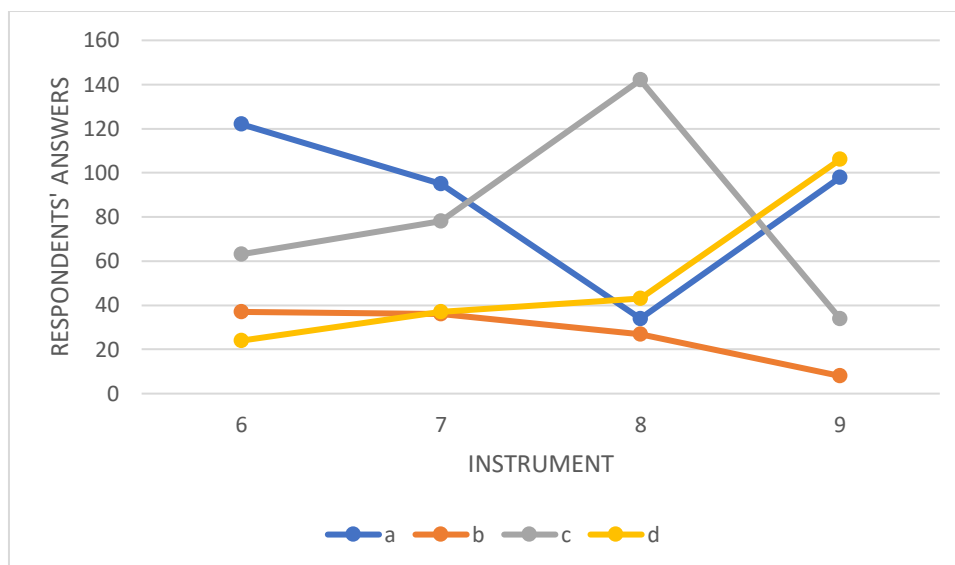


Figure 3. Parents' efforts to foster Qur'an literacy activities at home

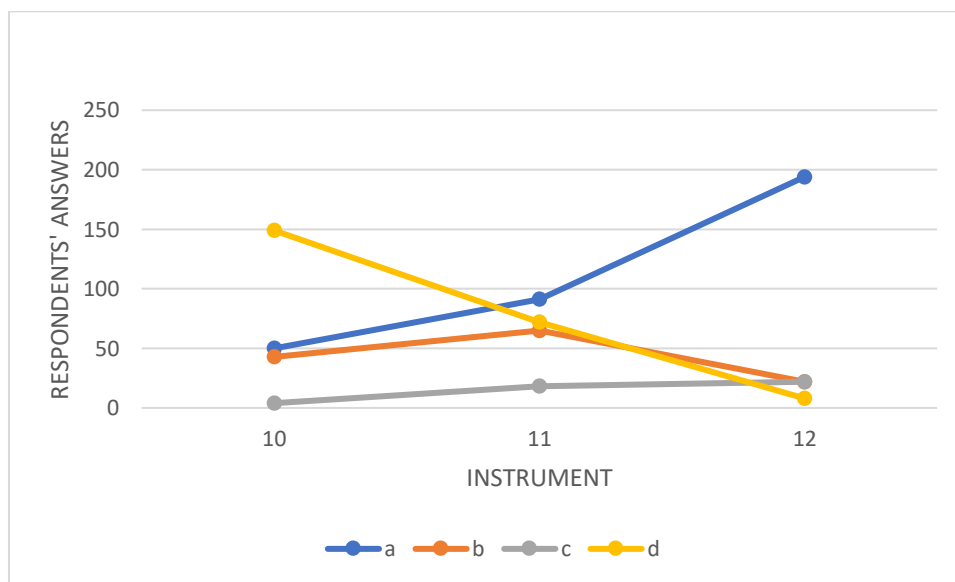


Figure 4. Evaluation of Qur'an literacy activities carried out by parents and children while studying at home

### 3.4. Evaluation of Qur'an literacy activities carried out by parents and children while studying at home

Instruments 10, 11, and 12 are related to the responses and results of Qur'an literacy activities carried out by parents while at home. Children's response to Qur'an literacy activities carried out by parents are 20.3% of children looked happy and enthusiastic to follow it, 17.4% of children participated in activities but looked bored, 1.6% of children were not interested in participating in activities carried out by parents, and 60.5% of children follow and are enthusiastic if the child's mood is good. Meanwhile, at the level of children's ability to recite the Qur'an after parents carry out Qur'an literacy activities at home: 37% increased, for example from iqro 1 to iqro 2, 26.4% increased also only in the number of pages that were able to be read by children, 7.1% still only



had repetition, and 29.2 children increased in the Qur'an switching Surahs, or increased by several verses. In indicator 12, it can be seen that there is an increase in the memorization of children's short Surahs after the Qur'an literacy activities by parents at home: 78.9% of children's memorization increased by 2 to 3 Surahs, 8.9% increased by 4 to 5 short Surahs, 8.9% increased by 6 to 7 Surahs and 3.2% increased by 8 to 10 Surahs. The following is a figure 4 of the number of respondents who answered instruments 10, 11, and 12.

#### 4. Discussion

In the first indicator, the highest respondent's answers are in category 3, i.e., 82 parents are able to read the Qur'an but for the letters' makharijul are still lacking, while 80 parents have not been able to read the Qur'an by using the correct tajwid, and 26 parents are still stammering. Maharani and Izzati (2020), stated that the good ability to read the Qur'an is in accordance with the Syariah described by the science of recitation, the skill of reciting each letter by giving letters' right. This ability needs to be taught to children from an early age so that children are able to read the Qur'an properly and correctly and minimize the occurrence of stuttering in understanding the Qur'an as adults. Thus, to respond to this, parents can provide assistance to children for letters' pronouncing and makharijul through audio or audio-visual media so that children still get the best example in reciting the Quran. This is because providing the best and correct example for children is the basic capital to grow Quran literacy so that children are able to read the Quran properly and correctly. The literate spirit will grow in children well if parents are able to be direct examples in their daily lives and make literacy activities an important part of their personality (Inten, 2017).

In learning, it takes a stimulus and a response. The response occurs based on the experience of the individual. Experience in learning in the form of refraction, practice, and repetition will stick together and affect development (Abdurakhman et al., 2015). Thus, parents' frequency of reading the Qur'an affects children's ability to read the Qur'an. The more often a person practices and gets used to using a certain skill, then they will be more proficient and skilled to do it, such as in reading the Qur'an. Children's ability to read the Qur'an will be better if children are accustomed to reading and listening to the Qur'an, practicing continuously, and being motivated in every positive action (Mahdali, 2020). The survey results prove that as many as 105 parents read the Qur'an 2-3 times a week, while 82 people read the Qur'an every day in their spare time. This is a good thing to foster Qur'an literacy in the family environment. In addition, the remaining 60 parents read the Qur'an sometimes after the fardhu prayer or only during the monthly recitation.

The difficulty experienced by parents for Qur'an literacy activities for children at home is confusion about the learning methods and variations of activities carried out. This is evidenced by 146 respondents answering confusion in determining the variety of activities. Meanwhile, educators need to have the ability of to package interesting and fun learning so that it creates enthusiasm for children to take part in learning. This is the main thing in realizing meaningful learning. The diversity of methods used in teaching the Qur'an to children will be able to facilitate the diversity, uniqueness, needs and character of each individual child (Kusuma, 2018). The next answer is that 65 parents find it difficult to teach the Qur'an to their children because even though they are at home, they still have to work and cannot divide their time to make special activities for Qur'an literacy for children. Meanwhile, 35 other people answered because their parents were not able to read the Qur'an and this had an impact on the children's disinterest in reading the Qur'an. The results of the study prove that fostering early literacy in children at home begins with examples from parents, 50% of parents who do not do or get used to giving examples of literacy activities at home make children not have the will and interest in literacy activities (Inten, 2017). Based on the results of Inten et al.'s (2021) study, during the pandemic, parents spend a lot of time at home with their children, so this can be used to increase the intensity of communication between parents and children, including assisting children in learning through literacy activities packed with reading activities and playing together.

To see the improvement that occurs in the ability to read and memorize children's short Surahs through Qur'an literacy activities carried out by parents when children study at home, we must know the child's initial abilities before the COVID-19 pandemic or when children are still

learning the Qur'an with their teacher at school. Based on the survey, the children's abilities were still at Iqro 1 and Iqro 2, while 51 people were in Iqro 3 and 4 categories, and 8 people had read the Qur'an Surah Al Baqoroh. For children's ability to memorize before the COVID-19 pandemic, most of the children or 183 people were able to memorize 3 short Surahs, i.e., Annas, Al Falaq and Al Iklhas, and only 11 people had memorized 12 short Surahs. Thus, from this initial data we see whether parents who are the first and closest adults to children can be a model and provide better support and motivation for the growth of the love of the Qur'an in children from an early age. Parental education for children not only conveys through words, but also by setting an example in behavior and listening to what the child has to say, parents will give great meaning to the child's life and they will identify and imitate the results of which will be developed by the children and become a distinctive characteristic in their personality (Inten, 2017).

Parents are models, examples, and role models for children. Children are the most beautiful trust and a valuable treasure for both parents. The characteristics of the child will be for the parents to determine. *Kullu mauludin yuladu 'alal fitroh fa abawahu yuhawidanihi aw yumajisanihi* (HR. Muslim). This means that every child is born pure and clean and without spot, it is the parents who will color and direct the child to become a Christian or a Magian. The results of a previous study explain that the introduction of morals to children should be introduced as early as possible starting with introducing that other than humans we also need to communicate and do good with various creatures on this earth and the Creator through worship (Takada, 2013). Children's understanding of the importance of religion conveyed as early as possible by parents will foster good religious awareness and this will affect children's lives in the future (Berman et al., 2012).

The golden period or the period when children are very sensitive to various stimuli given are 0-8 years old, where in 0-4 years, 50% of all children's intelligence develops rapidly and in 4-8 years 80% of children's intelligence and skills grow rapidly. Thus, it is the obligation of parents to be able to use and provide good and correct stimuli because various things given at that age will be the basic capital for children to lead a better life. Sunanih (2017) stated that parents who are used to introducing and exemplifying reading the Qur'an at home, either through singing or getting used to reciting the Qur'an at home every day, will lead children to be able to recognize and be able to read the Qur'an better quickly. Therefore, based on the survey results, we identify how many times parents take the time to just play, tell stories while growing their children's Qur'an literacy, where this will have an impact on the child's ability in Qur'an literacy.

The survey proves that 122 parents every day always take the time to listen and guide and improve their children's reading of the Qur'an, and 63 parents spend 3x a week listening to and guiding their children in reading the Qur'an. Meanwhile, to listen to their children's short Surahs and guide them, 95 parents did it every day and 78 parents did it 3 times a week. The data show a good start to grow and develop Qur'an literacy by parents in children. This is because children will feel comfortable and used to when reading the Qur'an and memorizing Surahs accompanied by their parents. The child's learning process will run effectively if the child is in a happy state, but if the child learns in a state of fear, anxiety, and other uncomfortable feelings, the learning carried out will not be able to provide optimal results (Sunanih, 2017).

To grow Qur'an literacy in children, parents should choose various alternative activities that are interesting, fun, and challenging, this will make children enthusiastic to participate in various Qur'an literacy activities at home. Based on the results of the study, Qur'an literacy activities for children can be combined through three or even four activities: first, listening activities or using the *sima'i* method, second using the storytelling method, third using the play method and specifically for early childhood or lower grade elementary school age, the singing method can be used (Inten et al., 2019).

The survey results stated that 142 parents carried out various Qur'an literacy activities with calligraphy coloring activities, drawing related to hijaiyah letters with additional decorations according to their children, and tracing activities so that children could know how to write hijaiyah letters correctly. Further, 43 parents carried out a variety of activities through competitions, i.e., competing for children's reading and memorization skills between younger siblings and older siblings, of course in the style of competition that fosters enthusiasm and is full



of positive motivation. Good communication must be established between the school and parents. Collaborative programs that involve parents in learning at school must also be well structured, so that when learning as it is currently done at home parents already recognize and understand the things that need to be done while learning at home so that children continue to get good learning (Yotyodying et al., 2020).

Moreover, 61 parents used the play method and the Qur'anic story-telling method to strengthen and grow Qur'an literacy in children. The results of the study of Qur'an literacy using the play method for children prove that through playing strategies children can express themselves well in conveying ideas related to Qur'an literacy without stress, but with comfort and in a fun way. This is evidenced by the increase in children's Qur'an literacy skills in group A, with as much as 70.4% and in group B as much as 61.2% (Pamungkas et al., 2018). Meanwhile, the results of research related to Qur'an literacy for children through the use of the storytelling method show that 75% of children's Qur'an literacy skills have increased (Mulyani et al., 2018). Qur'an stories are a medium that frames religious moral messages for children in the form of goodness, worship, and truth, where research results prove the influence of the Qur'anic method on the development of early childhood religiosity levels (Wahyuni & Purnama, 2021).

In teaching early childhood, the media cannot be separated. In their book, Inten et al. (2020) explain that the benefits of media in teaching are that the material presented can be understood by children easily, teaching is more interesting, and teachers can use variety of methods with the help of media so that children can be involved in learning through observing, doing, and demonstrating. Thus, through teaching media, the limitations of space, time, and senses can be overcome. This can help children's thinking power which is still limited and not optimal in thinking about abstract things in learning. Based on the survey results, it was proven that 106 parents used the Qur'an and Qur'anic story books in teaching Qur'an literacy. This is in line with the research of Taja et al. (2019), learning the Qur'an by using the method of telling stories of the Qur'an helps teachers to vary Qur'an learning creatively and innovatively so that it can increase children's interest in the Qur'an.

Meanwhile, 98 parents only use the Qur'an media in teaching Qur'an literacy for children. Maybe this is answered by the confusion felt by parents in determining, choosing, and using the right media so that learning Qur'an literacy is varied and interesting. 34 parents used the media of the Qur'an and the media of natural materials around their children. This is very good, so that apart from learning the Qur'an, children are invited to love their environment and appreciate all things that exist in nature as evidence of gratitude to Allah. Further, 8 other people use the Qur'an media and other used items. This is also good because it can be an alternative to using used waste for more meaningful activities. In a disaster mitigation teaching manual for children, Inten et al. (2021), stated that through the media of natural materials and used goods, children can grow their love for the environment, foster children's creativity, and create a culture of healthy living by processing used goods so that it can minimize the effect of the occurring disaster.

The final indicator of this study relates to the evaluation of Qur'an literacy activities carried out by parents when children have to study at home due to the COVID-19 pandemic. The teaching of Qur'an memorization requires regular evaluations to see the development of children's abilities. In the implementation of the evaluation of Qur'an learning in early childhood, it is carried out in various ways that are interesting for children such as competitions and various activities to show children's abilities. Thus, with these activities, apart from parents, they can evaluate the level of children's Qur'an literacy skills. make good encouragement and motivation for children (Retnowati, 2019).

The first thing that will be known is related to the child's response to the teaching carried out by parents. 149 parents answered that teaching would be fun and not be seen from how the child's mood at that time. Therefore, in early childhood teaching the main principle that must be held by the teacher is to build comfort, security, and pleasure in the child. Communication between mother and child can be well established if the mother is calm and not stressed and the child is calm and not temperamental. This is evident from the neural synchronization research

that the mother and child can connect well when both are calm and comfortable (Nguyen et al., 2020).

The results of the subsequent survey of 50 other people responded that the children looked happy and enthusiastic in participating in the Qur'an literacy activities carried out by their parents. This could be the influence of the use of some media and methods by parents. Further, 43 parents answered that their children participated in activities but looked bored. This can be caused by activities that are too long, monotonous, and when the child is tired of playing other things. Therefore, determining the right time where the child still feels fresh and enthusiastic to take part in Qur'an literacy activities is important. The other 4 children are not interested in Qur'an literacy activities. It is possible that the activities carried out are not interesting, under pressure, compulsion, stressing on children, and finally the child refuses because of discomfort. The behavior of children between the ages of 18 months and four years proves that they are very interested in using technology to learn and play. Therefore, parents choose to use the interaction method in learning the Qur'an because it is believed that it has a significant positive impact on increasing the ability to read the Qur'an or introduce Arabic letters to children. The use of smart phone technology that contains interactive applications: selected prayers, quranic stories, prayer readings and murottal can make the atmosphere of learning the Qur'an not easy to get bored and children are interested in learning religion (Hakimah et al., 2019).

The increase that occurred after the Qur'an literacy activities were carried out by parents at home was proven by the results of a survey in which 91 people responded that they increased their iqro volumes from 2 to 3 or from 4 to 5 and 5 to 6. However, 72 people answered that the child was still at the same level and there were more repetitions. This happens possibly because the child's initial ability is not so good that parents choose to repeat from the beginning or from the basics related to the Qur'an material. Therefore, the child repeats more material related to reading the Qur'an so that the child can actually read the Qur'an properly and correctly. According to Pamungkas et al. (2018), repetition in teaching Qur'an literacy to early childhood aims to make children be able to pronounce, recognize letter shapes, and distinguish them correctly. Through repetition can also make children more understanding and skilled in pronunciation. Inten et al. (2016) state that early childhood likes simple, rhyming, and repetitive words. 83 people answered that through Qur'an literacy activities at home can help improve children's Qur'an reading skills. This is proven by good and correct children's ability to read so that children can move forward with the pages they read or increase Surahs, and increase Qur'an verses they read.

The increase that occurs in children is related to the number of short Surahs memorized. 194 parents answered that their child's memorization increased by 2 to 3 short Surahs, 44 others stated that their child's memorization of Surahs increased by 4, 5, 6, and even 7 short Surahs. Then, 8 parents answered that through Qur'an literacy activities carried out by their parents when the child has to learn the Qur'an at home can increase by as much as 8 to 10 short Surahs. The occurring increase can be because parents are close and attached figures and know how the learning patterns their children want. Families who have strength in terms of religiosity can guide and care for each other in religious life, because they are used to always being together and sticking to their religion (Lichter & Carmalt, 2009).

According to Wardani and Ayriza (2020), the obstacles for parents in accompanying children to study at home during the pandemic are: parents do not understand children's learning materials, parents even have to work at home, and due to lack of patience parents are less able to package learning that can foster children's interest in learning at home, as well as other obstacles, i.e., the lack of parents' ability to use technology in learning. Then, the knowledge of parents related to growth and development, the characteristics of children are supported by the ability of parents to process learning using a variety of methods, according to the child's development, this will increase children's interest in learning at home with their parents. The results of the study prove that using play and reading activities with parents at home can create fun learning for children when they have to study at home (Inten et al., 2021). No less important is the ability of parents to choose various media that can make learning Qur'an literacy more challenging and

interesting for children and finally learning to foster children's Qur'an literacy with parents at home can be realized and meaningful even though children are studying at home

## 5. Conclusion

Fun Qur'an literacy activities can be done by parents and children at home by paying attention to the following things: The first is the ability of parents to read the Qur'an properly and correctly. Second, direct involvement of parents in activities. Third, parents are able to choose a method that suits their child's development and can be done with fun at home. Fourth, parents are required to be able to make interesting learning media and can use various materials around the house. Fifth, parents must also be able to make learning evaluations that are in accordance with the achievement indicators of the child's age. The results of the study prove that the five things mentioned above can help improve children's ability in Qur'an literacy, i.e., the ability to read and memorize short Surahs. Thus, the results of this study can be used by parents to realize fun, interesting, and meaningful Qur'an literacy activities at home with children.

## Declarations

### Author contribution statement

Dinar Nur Inten conceived the presented idea. Susanti Agustina developed the theory of Quran literacy in early childhood education. All authors discussed the results, and contributed to the final manuscript.

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### Data availability statement

The datasets generated during and/or analyzed during the current study are available from the corresponding author on reasonable request.



### Declaration of interests statement

The authors declare that they have no known competing financial interests or personal relationships that could have influenced the work reported in this paper.

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