MITSAQAN GHALIZAN
Journal homepage: https://journal.umpr.ac.id/index.php/jmg
E-ISSN: 2964-2191
Vol. 6 No. 2 December 2026

Barriers to Children's Quranic Education and Parental Responsibilities under Islamic Family Law

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DOI: https://doi.org/10.33084/mg.v6i2.14227
Received: 14-09-2026 Revised: 16-10-2026 Accepted: 21-10-2026

Article

Keywords:
Quranic Education; Parental Responsibility; Islamic Family Law; Children's Religious Upbringing; Family Environment.

How to cite:
Shojaat, M., & Ghasemi Hamed, M. (2026). Barriers to Children's Quranic Education and Parental Responsibilities under Islamic Family Law. Mitsaqan Ghalizan, 6(2), 93–109. https://doi.org/10.33084/mg.v6i2.14227

Abstract

Children's familiarity with the Qur'an is an important aspect of religious upbringing, yet it may be hindered by practical, psychological, and family-related barriers. This study examines the obstacles to children's Quranic education and parental responsibilities from the perspective of Islamic family law. Using a qualitative library-based method, it analyzes the Qur'an, relevant hadith, and scholarly literature on parental responsibilities, children's welfare, family relationships, and Quranic education. The findings identify two main categories of barriers. Practical barriers include limited access to qualified Qur'an teachers, parents' limited Quranic literacy, language difficulties, insufficient time and financial resources, and inadequate learning facilities. Psychological and social barriers include difficulties with memory and concentration, low motivation, excessive engagement with digital entertainment, family disinterest, family conflict, insufficient emotional support, and negative peer influences. The study argues that parental responsibility extends beyond providing formal religious instruction to creating a supportive environment that accommodates children's developmental and emotional needs. It concludes that strengthening children's familiarity with the Qur'an requires cooperation between parents and educators, appropriate learning methods, consistent encouragement, and a positive family and social environment.

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INTRODUCTION

The family plays a fundamental role in shaping children's religious understanding, moral development, and relationship with the Qur'an.[1] As the primary environment for children's upbringing, the family provides the earliest opportunities for introducing Islamic teachings and cultivating religious practices. Children's familiarity with the Qur'an, therefore, should not be understood solely as an educational achievement or the ability to read and memorize its verses. Rather, it encompasses the development of an emotional, intellectual, and spiritual connection

[1] Zaitun Zaitun, Pipin Armita, and Mohd Faizulamri Mohd Saad, "Early Children Character Education: Analysis of the Message of the Quran in Forming Human Morality," *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies* 19, no. 2 (2023): 282–97.

with the Qur'an, which may influence children's attitudes and conduct in both individual and social life. From the perspective of Islamic family law, this process is closely related to parental responsibilities in providing religious guidance, protecting children's welfare, and supporting their moral and spiritual development.[2]

Islamic teachings emphasize the responsibility of parents to guide their families toward religious awareness and ethical conduct.[3] Qur'an 66:6 instructs believers to protect themselves and their families from the Fire, while Qur'an 31:13–19 presents Luqman's advice to his son concerning faith, worship, moral conduct, and humility. These passages provide an important foundation for understanding religious education as part of parental responsibility. Nevertheless, their implications should not be reduced to the obligation to deliver religious instruction alone. They also raise questions about how parents establish a supportive family environment, communicate religious values, and respond to children's developmental needs. In this regard, children's familiarity with the Qur'an can be examined as an issue involving both religious education and the fulfillment of parental duties within the family.

The development of children's relationship with the Qur'an is influenced by multiple factors, including parental example, family communication, parenting practices, educational opportunities, and the availability of supportive learning environments.[4] Conversely, inadequate parental attention, limited religious guidance, family conflict, parental separation or absence, and inappropriate teaching methods may weaken children's interest in learning and engaging with the Qur'an. These circumstances require careful examination because children's religious development does not occur independently of family relationships. For example, conflict between parents may disrupt the consistency of religious guidance, while divorce or parental absence may affect the time, emotional support, and resources available for children's religious education. However, these conditions should not automatically be regarded as causes of diminished Quranic familiarity; their effects depend on the circumstances of each family, the quality of caregiving, and the support provided by other family members and educational institutions.

From an Islamic family law perspective, these issues are relevant to the relationship between parental obligations and children's rights. Parents are not merely expected to provide material necessities but also have responsibilities relating to

[2] Phen Anoum, Filza Arifa, and Cheen May, "Strategies to Increase the Motivation of Tahfidz Al-Quran.," *JIIET: Journal International Inspire Education Technology* 1, no. 2 (2022): 74.

[3] Annisa Fristyarini, Siti Nazla Raihana, and Muliani Muliani, "Dynamics of Moral and Ethical Development in Children through Religious-Based Education," *Journal of Family Sciences* 10, no. 1 (2025): 99–113.

[4] Burhan Nudin, "Islamic Education in Early Childhood: Cooperation between Parents and School to Build Character in Disruption Era," *Millah: Journal of Religious Studies*, 2020, 1–32.

children's upbringing and religious development.[5] At the same time, the fulfillment of these responsibilities must consider children's welfare, dignity, emotional security, and developmental capacity.[6] Consequently, examining obstacles to children's familiarity with the Qur'an requires an approach that connects Islamic religious principles with the realities of family life. Such an approach can clarify how parental responsibilities may be understood when families experience conflict, separation, limited parental involvement, or difficulties in establishing effective religious education at home.

Previous studies have examined various aspects of children's familiarity with the Qur'an. Research on early childhood Quranic education has discussed the importance of introducing the Qur'an during the preschool years and identifying appropriate conditions for religious learning.[7] Studies on Quranic teaching methods have investigated educational practices and the potential limitations of approaches that place excessive emphasis on recitation and memorization. Other studies have explored the role of mothers in fostering children's familiarity with the Qur'an, the use of educational technology in Quranic learning, family-based Quranic education, and the religious practices of the Prophet and the Ahl al-Bayt in educating children.[8] Research concerning children's attachment to parents and their engagement with digital media also provides relevant perspectives on the broader conditions that may influence children's learning and development.

Although these studies provide valuable insights, the existing literature, as identified in the sources reviewed for this study, tends to concentrate on particular educational methods, parental roles, developmental stages, or learning environments. The relationship between obstacles to children's familiarity with the Qur'an and the broader framework of Islamic family law requires further examination. In particular, greater attention is needed to the interaction between parental religious responsibilities, children's rights to religious upbringing, and family circumstances such as parental conflict, divorce, absence, and inadequate attention. Addressing these dimensions would help move the discussion beyond educational techniques toward a more comprehensive understanding of Quranic familiarity as part of family-based religious upbringing.

Accordingly, this study examines the obstacles to children's familiarity with the Qur'an from the perspective of Islamic teachings, with particular emphasis on

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[5] Rachel E Taylor, "Responsibility for the Soul of the Child: The Role of the State and Parents in Determining Religious Upbringing and Education," in *Family Rights and Religion* (Routledge, 2020), 101–21.

[6] Dedisyah Putra et al., "From Conception to Childhood: The Evolution and Significance of Children's Human Rights," *Khazanah Hukum* 7, no. 3 (2025): 370–91.

[7] Nanda Colina and Aan Listiana, "Al-Quran Based Learning in Early Childhood Education," in *5th International Conference on Early Childhood Education (ICECE 2020)* (Atlantis Press, 2021), 19–22.

[8] Sulieman Ibraheem Shelash Al-Hawary et al., "The Education of Children in an Islamic Family Based on the Holy Qur'an," *HTS Teologiese Studies/Theological Studies* 79, no. 2 (2023): 8273.

parental responsibility and children's religious upbringing within the family. It seeks to identify individual, familial, and social factors that may hinder children's engagement with the Qur'an; analyze the relevant Quranic verses and prophetic traditions concerning parental duties and children's religious education; and examine how family circumstances may affect the fulfillment of these responsibilities. By integrating religious textual analysis with an Islamic family law perspective, this study aims to contribute to a more comprehensive understanding of the relationship between Quranic education, parental obligations, and children's welfare. Its central argument is that fostering children's familiarity with the Qur'an requires not only appropriate educational practices but also a supportive family environment in which religious guidance is delivered consistently, responsibly, and in accordance with children's needs.

METHOD

This study employs a qualitative library-based research method using descriptive and analytical approaches. The primary sources consist of the Qur'an and relevant hadith, while secondary sources include scholarly books, journal articles, theses, and other academic publications concerning Islamic family law, parental responsibilities, children's rights, family relationships, and Quranic education. Sources are selected according to their relevance to the research questions, scholarly credibility, and contribution to understanding the relationship between family conditions and children's religious development. The data are analyzed through thematic categorization and interpretive analysis. Relevant Quranic verses and hadith are examined in their textual and contextual settings and connected to concepts of parental responsibility, children's welfare, and religious upbringing. The analysis then relates these principles to contemporary family circumstances, including divorce, family conflict, parental absence, and inadequate parental attention. This approach enables the study to formulate a normative and analytical account of the obstacles to children's familiarity with the Qur'an within the framework of Islamic family law.

RESULTS AND DISCUSSION

Children's Familiarity with the Qur'an in the Perspective of Islamic Family Law

Children's familiarity with the Qur'an is an important aspect of Islamic religious upbringing within the family.[9] This familiarity extends beyond the ability to read, recite, or memorize Quranic verses; it also encompasses the development of spiritual awareness, understanding of Islamic values, and the gradual integration of Quranic teachings into children's daily lives. From this perspective, familiarity with

[9] Zaitun, Armita, and Saad, "Early Children Character Education: Analysis of the Message of the Quran in Forming Human Morality."

the Qur'an represents a developmental process that requires consistent guidance, appropriate educational methods, and a supportive family environment.[10]

Children's familiarity with the Qur'an should also be distinguished from the mere acquisition of technical recitation skills. Although the ability to read, recite, and memorize Quranic verses is an important component of Quranic education, meaningful familiarity also involves emotional attachment, spiritual awareness, gradual understanding of Quranic teachings, and the development of conduct consistent with Islamic values. This understanding is consistent with the educational significance of the Qur'an as a source of remembrance and guidance, as reflected in Qur'an 38:29, which encourages reflection on its verses.[11] Accordingly, the effectiveness of Quranic education should not be assessed solely by children's recitation or memorization achievements, but also by the extent to which the learning process encourages understanding, positive religious engagement, and age-appropriate moral development.

The Qur'an occupies a central position in the religious life of Muslims as a source of guidance for individual and social conduct. Its role in shaping children's religious understanding is therefore closely connected to the educational responsibilities of parents. Qur'an 31:13–19 illustrates this relationship through Luqman's advice to his son, which includes teachings on monotheism, prayer, moral responsibility, patience, and appropriate social conduct. These verses demonstrate that religious upbringing involves more than transmitting religious knowledge; it also requires cultivating moral character and guiding children toward responsible behavior.[12] Similarly, Qur'an 66:6 emphasizes the responsibility of believers to protect themselves and their families. In the context of family life, this verse provides a normative foundation for understanding parental responsibility for children's religious and moral development.

Within Islamic family law, parental responsibility for children's upbringing is connected to the protection of children's welfare and the fulfillment of their developmental needs. Religious education should therefore be understood as an integral dimension of family responsibility rather than a task that can be delegated

[10] R Renny Pudjiati et al., "Tahfizh Al-Qur'an Learning Management Model in Early Children in Family Education: A Study in Serang City, Indonesia," *Saudi Journal of Humanities and Social Sciences* 7, no. 1 (2022): 14–20.

[11] Al-Darraji Husam Abdulhameed Hussein, Al-Badri Raed Ashraf Kamil, and Isyaku Uba Haruna, "The Role Of Qur'anic Pedagogy In Developing Critical Thinking Among Secondary School Students," *International Journal of Islamic Theology & Civilization (E-ISSN-3009-1551)* 3, no. 4 (2025): 65–84.

[12] J Mark Halstead, "Islamic Values: A Distinctive Framework for Moral Education?," *Journal of Moral Education* 36, no. 3 (2007): 283–96.

entirely to schools or Quranic learning institutions.[13] Parents are expected to create opportunities for children to engage with the Qur'an, provide appropriate guidance according to their abilities, and cultivate an environment in which religious learning can develop naturally. When parents lack the ability to teach the Qur'an directly, they can still support their children's learning by facilitating access to qualified teachers, encouraging regular participation in Quranic education, and demonstrating respect for religious learning through their own conduct.

Parental responsibility in Quranic education should not be equated with parents' individual ability to teach recitation. Rather, this responsibility encompasses the provision of appropriate learning opportunities, emotional encouragement, supervision, and support for children's religious development. Parents who lack Quranic literacy can fulfill this responsibility by facilitating access to qualified teachers, establishing a regular learning routine, accompanying their children during practice, and maintaining a positive attitude toward Quranic learning. This distinction is important because differences in parental educational backgrounds and economic circumstances should not automatically be interpreted as a lack of religious responsibility. From an Islamic family law perspective, parental obligations should be examined in relation to their capacity, the child's developmental needs, and the availability of alternative educational support.[14]

The development of children's familiarity with the Qur'an is also influenced by the quality of relationships within the family. Emotional security, parental attention, constructive communication, and consistency in religious guidance may support children's interest in Quranic learning.[15] Conversely, persistent family conflict, inadequate parental involvement, or the absence of a supportive learning environment may create difficulties in sustaining that interest. Nevertheless, such circumstances should be examined contextually, since their effects may differ according to children's individual needs, the availability of alternative caregivers, and support from educational institutions and the wider community.

Accordingly, children's familiarity with the Qur'an can be understood as a shared developmental concern involving religious principles, parental responsibilities, and children's welfare. An Islamic family law perspective provides a framework for examining how parents fulfill their obligations to support children's religious upbringing while taking account of their emotional, intellectual, and social development. This framework also establishes the basis for analyzing the specific

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[13] Niswatin Faoziah, "Muslim Parental Involvement in Indonesian Islamic Primary Schools: Gendered Caregiving, Religious Responsibility, and Uneven School Participation," *Al-Athfal: Jurnal Pendidikan Anak* 11, no. 2 (2025): 337–50.

[14] Pool Adele, "Exploring Parental Involvement in the Educational Support of Their Child with Learning Difficulties in a Low Income Community" (Stellenbosch: Stellenbosch University, 2017).

[15] Ishmatun Nihayah, "Parental Involvement and the Development of Children's Qur'an Memorization Skills," *Al-Mada: Jurnal Agama, Sosial, Dan Budaya* 8, no. 2 (2025): 434–44.

obstacles that may prevent children from developing a meaningful relationship with the Qur'an, including limitations in parental knowledge, time, educational resources, family relationships, and the surrounding social environment.

Practical and Environmental Barriers to Children's Familiarity with the Qur'an

Physical obstacles to children's familiarity with the Qur'an refer to practical and environmental factors that may limit children's access to Quranic learning. These obstacles include the availability of Quran teachers, parents' ability to read the Qur'an, language differences, limited time and financial resources, inadequate learning facilities, and aspects of Quranic recitation. The following table summarizes these obstacles.

Table. Practical and Environmental Barriers to Children's Familiarity with the Qur'an

Barrier	Description
Limited Access to Qualified Quran Teachers	The unavailability of qualified or accessible Quran teachers may restrict children's opportunities to develop appropriate recitation skills and familiarity with Quranic teachings.
Parents' Limited Quranic Literacy	Parents who cannot read the Qur'an confidently may experience difficulties in providing direct instruction and supporting Quranic learning at home, although they can still contribute through encouragement and educational facilitation.
Language and Comprehension Difficulties	Differences between Quranic Arabic and children's everyday language may create challenges in understanding Quranic meanings, particularly when learning methods do not correspond to children's linguistic and cognitive development.
Limited Time and Financial Resources	Parental work commitments, competing family responsibilities, and financial constraints may limit children's access to Quran teachers, learning materials, and regular educational activities.
Inadequate Learning Facilities	The absence of suitable spaces, learning materials, or accessible Quranic educational facilities may reduce opportunities for children to practice recitation and participate in structured learning activities.

Limited Attention to Recitation Support and Inclusive Learning	Excessive emphasis on vocal quality or technical accuracy without appropriate guidance and encouragement may discourage children who experience difficulties in recitation.
Unsupportive Social and Digital Environments	Inadequate parental supervision, peer influences, and digital content that competes with Quranic learning may affect children's motivation and opportunities to engage with the Qur'an.

Mental Obstacles to Children's Familiarity with the Qur'an

Mental obstacles refer to psychological, cognitive, motivational, and attitudinal factors that may interfere with children's attention to and engagement with Quranic learning.[16] Unlike practical barriers, which primarily concern access to teachers, learning facilities, time, and financial resources, mental obstacles relate to how children experience, process, and respond to religious learning.[17] These factors should be understood in relation to children's developmental stages, family circumstances, teaching methods, and social environments. The original classification identifies memory difficulties, laziness, limited familiarity with God and the Qur'an, childhood playfulness, and family disinterest in Quranic learning as factors that may affect children's engagement with the Qur'an.

1. Memory and Concentration

Memory is an important component of Quranic learning because children need to retain verses, recognize recitation patterns, and gradually understand the material they learn. However, children's ability to memorize and recall Quranic verses may vary according to their developmental stage, learning environment, concentration, and emotional condition. Difficulties in memorization should not automatically be interpreted as a lack of interest or ability. Rather, they indicate the need for learning methods that accommodate individual differences.[18]

Several factors identified in the original discussion may affect children's memory and concentration, including inadequate sleep, inappropriate dietary habits, anxiety, and competing distractions. These factors can interfere with

[16] Azimatun Nikmah et al., "Determinants of Learning Motivation Barriers in Islamic Religious Education: A Qualitative Analysis in a Pesantren-Based Junior High School," *AL-ADABIYAH: Jurnal Pendidikan Agama Islam* 7, no. 1 (2026): 85–96.

[17] Hasan Aydin and Yeliz Kaya, "Education for Syrian Refugees: The New Global Issue Facing Teachers and Principals in Turkey," *Educational Studies* 55, no. 1 (2019): 46–71.

[18] Bill Gent and Abdullah Muhammad, "Memorising and Reciting a Text without Understanding Its Meaning: A Multi-Faceted Consideration of This Practice with Particular Reference to the Qur'an," *Religions* 10, no. 7 (2019): 425.

children's readiness to learn and sustain attention.[19] Therefore, Quranic education should be supported by healthy daily routines, sufficient rest, a comfortable learning environment, and realistic learning targets.

The original discussion also emphasizes repeated recitation, memorization practice, and the use of auditory learning as ways to support Quranic learning. These approaches can be adapted through short and regular recitation sessions, listening to qualified reciters, repetition of manageable portions, and gradual revision of previously learned verses. Parents and teachers should provide encouragement and constructive feedback rather than placing excessive pressure on children to memorize quickly. Religious practices, including supplications for knowledge and understanding, may also form part of the family's spiritual approach to learning, although they should not be presented as scientifically established methods for improving memory.

From the perspective of Islamic family law, these considerations reinforce the importance of providing religious education in ways that take account of children's capacities and developmental needs. The objective is not merely to achieve memorization targets but to establish a sustainable and positive relationship between children and the Qur'an.

2. Laziness and Limited Learning Motivation

The original discussion identifies laziness as a moral and behavioral obstacle that may prevent children from engaging consistently in Quranic learning. It distinguishes individual laziness from social factors that discourage participation and effort. In the context of childhood education, however, apparent laziness should be examined carefully because a child's reluctance to learn may arise from fatigue, limited confidence, anxiety, unsuitable teaching methods, competing interests, or insufficient emotional support.[20]

Individual factors may include a lack of motivation, discouragement when facing difficulties, and limited opportunities to develop independent learning habits.[21] Children who repeatedly experience failure or receive negative responses to their mistakes may become reluctant to continue learning. Accordingly, parents and teachers should establish achievable goals, recognize children's progress, and help them develop confidence through gradual participation.

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[19] Jianghong Liu et al., "Childhood Sleep: Physical, Cognitive, and Behavioral Consequences and Implications," *World Journal of Pediatrics* 20, no. 2 (2024): 122–32.

[20] John S Dacey, Martha D Mack, and Lisa B Fiore, *Your Anxious Child: How Parents and Teachers Can Relieve Anxiety in Children* (John Wiley & Sons, 2016).

[21] Albert Bandura, "Cultivate Self-efficacy for Personal and Organizational Effectiveness," *Principles of Organizational Behavior: The Handbook of Evidence-based Management 3rd Edition*, 2023, 113–35.

The original discussion also highlights the importance of meaningful activities during children's free time. Parents may support Quranic learning by establishing a regular family routine, reading short passages together, sharing age-appropriate religious stories, and connecting Quranic teachings with everyday experiences. Such activities can help integrate religious education into family life without making it an excessively demanding task.

Social circumstances may also influence children's motivation. Inadequate educational support, limited opportunities for constructive participation, and social environments that discourage religious learning may reduce children's engagement.[22] Nevertheless, religious education should not be treated as a means of eliminating children's ordinary interests or activities. Rather, the objective should be to balance Quranic learning with play, social interaction, schoolwork, rest, and other age-appropriate developmental needs.

From an Islamic family law perspective, parental responsibility includes supporting children's religious development through consistent guidance and appropriate educational opportunities. This responsibility is better fulfilled through constructive encouragement and a balanced routine than through labeling children as lazy or imposing excessive demands.

3. Limited Familiarity with God and the Qur'an

The original discussion identifies limited familiarity with God and the Qur'an as an important obstacle to children's religious development. It connects this issue with the significance of remembrance of God, self-awareness, and the development of religious understanding. In the context of children, however, familiarity with God and the Qur'an develops gradually through learning, observation, emotional relationships, and participation in family religious practices.[23]

Qur'an 59:19 warns against forgetting God and the resulting neglect of one's own spiritual responsibilities.[24] Meanwhile, Qur'an 2:185 describes the Qur'an as guidance for humanity and emphasizes ease rather than hardship in religious practice. These principles provide a basis for approaching Quranic education as a process of guidance and understanding rather than merely an obligation imposed on children. Children may find it difficult to develop a meaningful relationship with the Qur'an when religious instruction is presented in a way that is excessively demanding, disconnected from their everyday

[22] Jacquelynne S Eccles and Robert W Roeser, "School and Community Influences on Human Development," in *Developmental Science* (Psychology Press, 2015), 645–728.

[23] Agus Riwanda et al., "Teaching the Unseen: A Systematic Review of Metaphysical Learning in Early Childhood across Religious and Secular Contexts," *British Journal of Religious Education*, 2026, 1–17.

[24] Sara Kadir, "Why We Suffer: A Mindful Inquiry through the Qur'anic Lense," in *Mindfulness and Wellbeing: An Islamic Perspective* (Springer, 2025), 147–59.

experiences, or focused exclusively on punishment and mistakes. When learning is associated primarily with pressure, fear, or repeated criticism, children may become reluctant to participate. Parents and teachers should therefore introduce Quranic teachings through explanations appropriate to children's ages, positive examples, stories, guided reflection, and opportunities to ask questions.[25]

The family plays an important role in this process. Children may develop familiarity with the Qur'an when they observe parents engaging with it, hear its recitation in a supportive atmosphere, and receive explanations of its teachings in daily life. Such experiences can help connect religious knowledge with emotional security, moral development, and personal meaning.

Accordingly, Islamic family law provides a framework for examining how parents can support children's religious formation in accordance with their capacities and developmental needs. The objective is to nurture a gradual understanding of religious values and a positive relationship with the Qur'an, rather than assuming that children's religious commitment should develop instantaneously or exclusively through formal instruction.

4. Childhood Playfulness and Developmental Needs

The original discussion emphasizes that playfulness is a natural characteristic of childhood and should not automatically be regarded as a negative behavior. It draws on Islamic traditions that encourage adults to understand children's developmental characteristics and allow appropriate opportunities for play.[26] This perspective is important because children's religious education takes place alongside their physical, cognitive, emotional, and social development.

Play provides opportunities for children to explore their surroundings, express emotions, develop creativity, and interact with others. Excessive restrictions on play or the expectation that children maintain adult-like levels of concentration may create frustration and reduce their willingness to participate in learning activities. Therefore, childhood playfulness should be distinguished from persistent behaviors that genuinely interfere with learning or require additional support.

In Quranic education, parents and teachers can accommodate children's developmental needs by using short learning sessions, storytelling, songs or recitation activities appropriate to the educational context, visual materials, and

[25] Fristyarini, Raihana, and Muliani, "Dynamics of Moral and Ethical Development in Children through Religious-Based Education."

[26] Fiona S Baker, "Shaping Pedagogical Approaches to Learning through Play: A Pathway to Enriching Culture and Heritage in Abu Dhabi Kindergartens," *Early Child Development and Care* 188, no. 2 (2018): 109–25.

interactive exercises.[27] Breaks and opportunities for movement may also help children maintain interest. Such approaches allow Quranic learning to become compatible with children's natural curiosity and need for exploration.

The original discussion also raises concerns about excessive parental sensitivity toward children's behavior. In practice, parents should distinguish between ordinary playfulness and behavior that requires appropriate boundaries. Guidance should be consistent, proportionate, and delivered without humiliation or unnecessary punishment. Children need both opportunities for independent exploration and clear guidance concerning acceptable behavior.

From the perspective of Islamic family law, this discussion highlights the importance of considering children's welfare and developmental needs when fulfilling parental responsibilities. Religious education should not undermine the conditions necessary for healthy development. Instead, parents should create a balanced environment in which Quranic learning, play, discipline, and emotional well-being can support one another.

5. Family Disinterest in the Qur'an

Family disinterest in the Qur'an constitutes another obstacle identified in the original discussion. Children's opportunities to become familiar with the Qur'an may be influenced by the attitudes, religious practices, emotional relationships, and educational priorities of their families.[28] When Quranic learning receives little attention at home, children may have fewer opportunities to develop consistent learning habits and associate religious practice with everyday family life.

The original discussion distinguishes individual factors, such as limited religious awareness and neglect of religious practices, from social and family circumstances that may weaken parental involvement. These circumstances include family instability, excessive or insufficient parental attention, emotional neglect, and conflict within the household. Such factors should not be treated as producing identical outcomes in every family; rather, they may influence children's experiences in different ways depending on the support and resources available to them.

[27] Sofa Muthohar et al., "Guided Digital Mediation in Early Childhood Islamic Education: Multisensory Approaches to Religious Identity Formation," *Qualitative Research Journal*, 2026, 1–15.

[28] Nurul Aisyah and Syamsu Nahar, "Qur'anic Character Formation Through the Living Qur'an Approach," *Academia Open* 10, no. 2 (2025): 10–21070.

a. Individual factors

Limited parental interest in Quranic learning may be associated with insufficient religious knowledge, competing priorities, or the absence of consistent religious practices within the household. When parents do not regard Quranic learning as an important aspect of family education, children may receive limited encouragement to participate in it. Nevertheless, parents' limited engagement should not automatically be equated with deliberate rejection of religious education. Work responsibilities, educational limitations, economic constraints, and other family circumstances may affect their ability to provide direct instruction. Parents can still demonstrate their commitment by encouraging children, arranging access to qualified teachers, setting aside time for learning, and maintaining an appreciative attitude toward the Qur'an.

b. Family instability and conflict

The original discussion identifies family instability, including parental separation, emotional distance, and persistent conflict, as circumstances that may disrupt children's educational experiences. Such conditions can reduce the time and emotional resources available for religious learning and may make it difficult to maintain consistent routines.

Children experiencing family difficulties may benefit from additional support from caregivers, teachers, and educational institutions.[29] Quranic education should therefore be organized with sensitivity to their circumstances rather than imposed as an additional source of pressure. The involvement of trusted adults and the availability of a stable learning environment may help maintain continuity in children's religious education.

c. Excessive parental control and insufficient emotional support

The original discussion addresses both excessive parental attention and insufficient affection. These two circumstances differ, but either may interfere with children's development when parental behavior fails to respond appropriately to their needs. Excessive control may limit children's independence, whereas inadequate attention may leave them without sufficient encouragement or emotional support.

[29] Esaa Mohammad Sabti Samarah, Melissa Radey, and Shamra Boel-Studt, "Formal and Informal Support among Mothers Aging out of Foster Care and Maternity Group Homes: Who Steps in When Mothers Age Out?," *Child and Adolescent Social Work Journal* 42, no. 4 (2025): 437–49.

In Quranic learning, an overly controlling approach may cause children to associate religious education with pressure, while a lack of parental involvement may leave them without guidance and reinforcement. Parents should therefore adopt a balanced approach that combines affection, appropriate boundaries, supervision, and opportunities for children to develop independence.[30]

This approach also requires sensitivity to children's emotional experiences. Constructive communication, recognition of effort, and responses that avoid humiliation can help maintain a supportive relationship between parents and children. Religious learning is more likely to become a sustainable part of family life when children receive guidance within an atmosphere of care and respect.

d. Hostile interactions and social pressure

The original discussion also considers aggressive behavior, ridicule, and negative social attitudes toward religious learning. Children may experience pressure from peers or other members of their social environment when their religious interests differ from prevailing expectations.[31] Teasing, humiliation, and hostile interactions may discourage participation in Quranic activities or make children reluctant to express their religious interests. Parents and teachers can respond by helping children develop confidence, emotional resilience, and appropriate communication skills. They should also address bullying and hostile behavior rather than placing the entire burden on children to defend themselves. Supportive peer relationships, constructive school environments, and cooperation between families and educators may help children maintain their interest in Quranic learning.

From an Islamic family law perspective, these issues reinforce the importance of parental guidance that considers children's religious, emotional, and social welfare. Family responsibility involves more than encouraging religious participation; it also requires providing appropriate support and responding to circumstances that may undermine children's well-being.

[30] Indrani Choudhury, *Guiding Hearts: A Journey Through Parenting* (Sahityagram Prakashan, 2026).
[31] Eccles and Roeser, "School and Community Influences on Human Development."

CONCLUSION

This study concludes that children's familiarity with the Qur'an extends beyond reading, recitation, and memorization to include spiritual development, moral understanding, and the gradual application of Qur'anic values in daily life. From the perspective of Islamic family law, parents have an essential responsibility to introduce the Qur'an to their children and provide appropriate religious guidance. However, this process may be hindered by physical and practical barriers, including limited access to qualified Qur'an teachers, parents' limited Qur'anic literacy, difficulties understanding Arabic, insufficient time and financial resources, and inadequate learning facilities. These barriers can be addressed through effective planning, appropriate educational support, and cooperation between families and Qur'anic educators.

The study also identifies psychological, spiritual, and social barriers, including difficulties with memory and concentration, low motivation, excessive engagement with digital entertainment, children's playfulness, family disinterest in the Qur'an, inadequate emotional support, and negative peer influences. Addressing these challenges requires parents to adopt age-appropriate learning methods and cultivate a supportive environment characterized by affection, patience, encouragement, and positive reinforcement. When children experience ridicule or negative social responses, parents should protect their confidence and encourage constructive learning experiences. Therefore, strengthening children's familiarity with the Qur'an requires an integrated approach that combines parental responsibility, accessible learning opportunities, emotional support, and a positive social environment.

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