



Students' Nine Motivation in Attending Program of Qur'an Memorization

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Abstract

This study aims to describe the real motivation of students to join the program tahfidz at the Rumah Qur'an Sakinah. This study used a qualitative method with a phenomenological approach. Data sources were taken from ten informants through an interview protocol. All interview results were then analyzed thematically using the NVivo 12 qualitative analysis software. Overall, the findings showed nine students' motivation to join the program. Tahfidz. The nine motivations are: i) Reaching the blessing of Allah SWT through the Qur'an, ii) Wanting to be closer to the Qur'an, iii) being Interested in the beauty of the verses of the Qur'an, iv) Having the opportunity to help parents in the afterlife, v) Wanting to bring the memorization of the Qur'an before Allah SWT in the afterlife, vi) Want to pass on tahfidz beforehand, vii) There is encouragement from the family, viii) The environment, and ix) The course major that is occupied. The results of this study can be used as initial data for future researchers in examining different issues related to this problem and various other issues that are relevant to this context.

INTRODUCTION

Motivation comes from the word "motive" which is defined as "the driving force that has become active (Laila, 2018; Rahman et al., 2019). Laka et al., (2020); Oktiani, (2017) explained that motivation is the driving force or impetus to do something work, which comes from within and from outside. In learning activities, motivation is very necessary, because someone who does not have the motivation in learning, will not be able to carry out activities (Khoiruddin, 2018). Then it can be defined as motivation as a change in energy within (personal) a person which is characterized by the emergence of feelings and reactions to achieve the objective (Mutathahirin et al., 2022).

Motivation is a process that determines the level of activity, intensity, consistency, and general direction of human behavior, which is a complex concept, self-concept, attitude, and so on (Yuniendel et al., 2022). Based on the explanation from the experts above, it can be concluded that motivation, in general, is a strong urge to do something, whether it comes from within a person or from outside a person to obtain a goal (Engkizar et al., 2018). Memorizing is basically a form or part of the remembering process that has the meaning of absorbing or attaching knowledge (Mundiri & Zahra, 2017; Susianti, 2016).

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motivation, in general, is a strong urge to do something, whether it comes from within a person or from outside a person to obtain a goal (Engkizar et al., 2018; Mutathahirin et al., 2022; Sabrina et al., 2022). Memorizing is basically a form or part of the remembering process that has the meaning of absorbing or attaching knowledge. In the Big Indonesian Dictionary, memorizing is trying to absorb into the mind to always remember and be able to say it outside the head (without looking at a book or note) (Baeturahmah, 2022). The ability to memorize the Qur'an means the ability to maintain or maintain the Qur'an as a revelation from Allah SWT through the process of absorbing its utterances verses of the Qur'an in accordance with the rules of reading the Qur'an into the mind so that it can remember and recite it again without looking *Mushaf* or writing (Oktapiani, 2020; Syaparuddin et al., 2020).

The Qur'an is the Muslim holy book, which is a direct revelation from Allah SWT to the Prophet Muhammad SAW (Maulana, 2017; Novelia, 2019). According to Che Mat & Apriyanti, (2021); Farihin, (2016) explains that the Qur'an was originally like Qira'ah is masdar of the word *kara-a kara-atan gur-anan* which means to collect, gather in a well-organized speech. The Qur'an is the holy book of Muslims revealed by Allah SWT to the Prophet Muhammad SAW and is the greatest miracle that was revealed through the intermediary of the angel Gabriel gradually for approximately 22 years 2 months 22 days (Hartono, 2021; Rahman et al., 2019). As for the meaning of the Qur'an according to the term agreed upon by the scholars, it is "the word of God which is worth a miracle that was revealed to the "end" of the prophets and messengers (Prophet Muhammad SAW) through the angel Gabriel AS, which is written on the mashahif, narrated to us mutawatir, those who read it are judged as acts of worship that begin with surah al-Fatihah and close with surah an-Naas (Latif, 2017). The activity of memorizing the Qur'an is also a process of remembering all verse material (details of its parts, such as phonetics, waqf, etc.) that must be memorized and memorized perfectly (Japeri et al., 2022; Oktarina & Rahmadon, 2019).

Previous researchers who examined motivation related to memorizing the Qur'an included Wafi et al., (2023) said that in memorizing the Qur'an, preparation is needed so that memorization does not feel heavy and obtains maximum results. This is where the role of motivation is needed by memorizers of the Qur'an because motivation is a preparation that must be possessed by memorizers of the Qur'an to carry out its memorization activities. Regarding the motivation of students to memorize the Qur'an as the issue raised by the author, it needs to be explained that there are two motivational factors in memorizing the Qur'an, namely intrinsic and extrinsic factors Afzal & Ali, (2017) internal motivation arises because of conditions within the individual such as passion, desire, change, excitement, and feelings. Other internal conditions that can affect motivation include; perception, internal control, feeling, and potential (Lam et al., 2009). While external motivation arises because it is influenced by situations outside the individual, for example, the academic environment, encouragement to learn, and also appreciation from people around (Sholeh & Sholehuddin, 2022).

Research related to the issue of student motivation to join the program *tahfidz* or the Qur'an memorization program has been widely studied by previous researchers such as Khozin, (2022); Mahmudin, (2021); Nurfauziah & Rusmana, (2021); Said & Abdurakhman, (2016); Siagian, (2018), however, the researchers above only focused on discussing student motivation to take part in the program *tahfidz* held at their respective universities. Meanwhile, the issue of this research discusses the motivation of students to join the program *tahfidz* outside of their respective college programs.

The author has stated in the background section of this article, the motivational aspect of a person greatly influences one's motivation to memorize the Qur'an (Rosidi, 2016). Even according to Goleman et al., (2013), any form of activity carried out by humans is inseparable from what motivates them to do the work, self-motivation will lead a memorizer of the Qur'an to continue to be enthusiastic about achieving success, have high commitment, be proactive, always seize opportunities that exist as well as being istiqamah to reach the goals achieved, despite the various obstacles and obstacles faced.

Motivation is likened to the power of the engine in a vehicle. A high-powered

engine guarantees the speed of the vehicle so that the road climbs and the vehicle carries heavy loads. However, learning motivation not only gives strength to learning abilities but also gives clear directions (Syaparuddin et al., 2020). Syam et al., (2021) explained that there are three functions of motivation, namely: Motivation encourages people to act/act, Motivation determines the direction of action, namely towards the realization of a goal or ideals, and Motivation selects actions. Meanwhile, according to(Fathih et al., 2021), the functions of motivation are: Encouraging behavior or an act, as a director and as a mover. In this study, the authors only focused on discussing student motivation in participating in the program *tahfidz* at the Rumah Qur'an Sakinah. Referring to these problems, self-preparation is very necessary for someone who wants to focus on becoming a person *hafidz* Qur'an. In this context, the author wants to explore what is the real motivation of students to become memorizers of the Qur'an at the Rumah Qur'an Sakinah.

METHODS

His study uses a qualitative method with a phenomenological approach (Kasmar et al., 2019; Novebri & Dewi, 2020). The data sources were taken from ten informants through in-depth interviews, while the selected informants met four criteria, namely understanding the problem under study, being active in the field being studied, having time to provide information to researchers, and providing information according to facts that occur in the field (Elkhaira et al., 2020; Engkizar et al., 2018; Syafril et al., 2020). To meet the criteria as an informant, all informants are active students participating in the program *tahfidz* at the Rumah Qur'an Sakinah (RQS) in 2022. After the interviews were completed, all informants were taken, a transcript process was carried out, then the authors took themes that were in accordance with research needs. This analysis process is carried out by the writer using NVivo qualitative analysis software. According to Amnda et al., (2020); Clarke & Braun, (2018); Engkizar et al., (2022); Eriyanti et al., (2020); Neuendorf, (2019); Terry et al., (2017) thematic analysis with NVivo software is an effective way for a researcher to analyze interview results so that they can be seen in detail and depth.

RESULT AND DISCUSSION

Based on the results of in-depth interviews with ten informants, the findings actually found nine students' motivations to join the program *tahfidz* at the Rumah Qur'an Sakinah (RQS). The nine motivations can be seen in Figure I below:

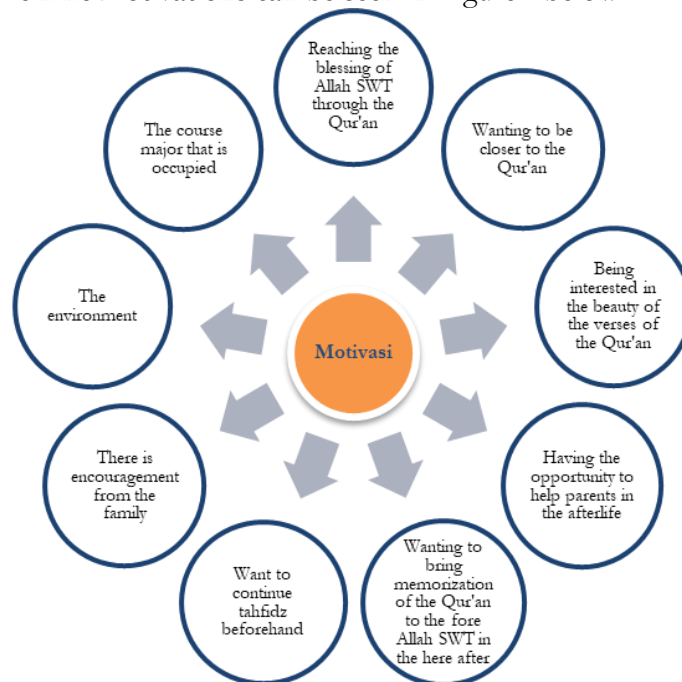


Fig 1. Students' motivation to memorize the Qur'an

Based on Figure 1. The author can explain that there are nine student motivations to join the program *tahfidz* at Rumah Qur'an Sakinah, after conducting in-depth interviews with informants. The nine themes are as follows: i) Reaching the blessing of Allah SWT through the Qur'an, ii) Wanting to be closer to the Qur'an, iii) Being Interested in the beauty of the verses of the Qur'an, iv) Having the opportunity to help parents in the afterlife, v) Wanting to bring memorization of the Qur'an to the fore Allah SWT in the here after, vi) Want to continue *tahfidz* beforehand, vii) There is encouragement from the family, viii) The environment, and ix) The course major that is occupied.

To make it more interesting, the author will describe excerpts from the results of interviews that have been conducted with informants, these quotations are based on the theme of student motivation to join the program *tahfidz* at the Rumah Qur'an Sakinah as explained above and are a brief statement from the informants, although the editorial language in the quotation is slightly different, the meaning and purpose are more or less the same.

The first theme was wanting to gain the blessing of Allah SWT through the Qur'an, according to the informant, one of their motivations was to join the program *tahfidz* at Rumah Qur'an Sakinah is to get the blessing of Allah SWT by memorizing the holy book of the Qur'an. Because a servant of Allah SWT enters heaven not because of many good deeds that are done but because of the pleasure of Allah SWT. This theme was stated by informants 1, 5 & 6 as excerpts from the bellow:

... I memorized the Qur'an because I wanted to earn the blessing of Allah SWT. For me, nothing is important in this world except the blessing of Allah SWT. Therefore, I was determined to protect the holy book of the Koran by memorizing it and storing it in my memory. That way I hope that Allah SWT will bless my life (1)... What I know is that Allah SWT really likes his servant who wants to protect his holy book in the sense of memorizing it, so I hope to get the blessing of Allah SWT because I do things that are liked by Allah SWT (5)... The blessing of Allah SWT is not easy to get just like that, we must try and pray that Allah SWT will always bless our lives, and memorizing the Qur'an is one way for us to gain his blessing (6)

The second theme namely wanting to be closer to the Qur'an, according to the informant one of the motivations for joining the program *tahfidz* or memorizing the Qur'an is because you want to be closer and spend more time with the Qur'an, by memorizing it someone will always interact with the Qur'an and from frequent interactions, they will become friends with the Qur'an. This theme was stated by informants 2 and 3 as excerpts from the bellow:

..., by memorizing the Qur'an, we will often interact with the Koran and will get closer to the Qur'an (2) ... The Qur'an is a guide to life that God has given to humans, the closer we are to the Qur'an, the more peaceful and peaceful our lives will be (3)

The third theme is interested in the beauty of the verses of the Qur'an, one of the informants said that the motivation for memorizing the Qur'an was because the verses of the Qur'an were beautiful, with its beauty it made him never get tired of reading and hearing the verses of the Qur'an. The theme was stated by informant 9 as excerpts from the bellow:

...One of my motivations for memorizing the Qur'an is because I am interested in the verses of the Qur'an which I think are very beautiful, I don't get tired of reading or hearing the verses of the Qur'an (9)

The fourth theme is the opportunity to help parents in the afterlife. According to the informant, one of the motivations for memorizing the Qur'an is due to a strong desire to help parents and provide the best gift for both parents in the afterlife. This theme was stated by informants 4, 5, and 8 as excerpts from the below:

... I memorized the Qur'an of them because I wanted to help and give the best gift for my parents in the afterlife in the form of a pair of crowns. (4) ...I once heard a hadith of the Messenger of Allah which means "Whoever memorizes the Qur'an and practices its content, then his parents will be crowned on the Day of Resurrection." (5) ... I am motivated to memorize the Qur'an

because I want to help my parents in the afterlife (8)

Fifth theme namely wanting to bring the memorization of the Qur'an to Allah SWT in the afterlife, according to the informant the motivation for memorizing the Qur'an is the desire when meeting Allah SWT in the afterlife to bring a beautiful provision or practice, namely as memorizing the Qur'an. This theme was stated by informant 7 as excerpts from the below:

... I want to meet Allah SWT in the afterlife by memorizing the Qur'an (9)

The sixth theme is wanting to continue *tafīd*. Previously, according to the informant, the motivation for memorizing the Koran was because they wanted to continue *tafīd* previously. Before entering the Rumah Qur'an Sakinah, several informants already had memorized by opening the Qur'an House, the informants became enthusiastic about following it with the aim of wanting to continue *tafīd* which had stopped. This theme was stated by informants 1 and 10 as excerpts from the below:

... one of my motivations to join the tafīd program was that I wanted to continue my memorization which had stopped (1) ... I have previously memorized the Qur'an, and in this Qur'an House, I want to continue my memorization (10)

The seventh theme, namely encouragement from parents, according to the informant, the motivation to memorize the Qur'an was due to parents who always provided encouragement so that it made the informants more enthusiastic about participating in the program *tafīd*. This theme was stated by informants 3,4 and 9 as excerpts from the below:

*... the encouragement from my parents, made me even more motivated to memorize the Qur'an (3)
... my parents always provide motivation and encouragement so that I want to memorize the Koran and become a hafīz Qur'an (4) ... I memorized the Koran because of encouragement from my parents, my parents wanted me to become a hafīz of the Qur'an (9)*

The eighth theme, namely encouragement from the environment, according to the informant, one of the motivations for memorizing the Qur'an is support from the environment, in the surrounding environment there are many elementary school children who have memorized the Qur'an, by looking at this situation several informants are motivated to memorize the Qur'an. This theme was stated by informants 8 and 10 as excerpts from the below:

... I am motivated when I see elementary school children where I live who have memorized the Qur'an a lot (8) ... I live in an Islamic area because there are many children and teenagers who have memorized the Qur'an, so I am also motivated to memorize the Qur'an (10)

The ninth theme, namely encouragement from the college major studied, according to the informant the motivation to memorize the Qur'an was encouragement from the college major studied, the major studied was the Science of Tafsir and the Qur'an. In the Department of Interpretation and Qur'an, the discussion on the Qur'an is very helpful in lecture activities. This theme was stated by informants 2 and 7 as excerpts from the below:

... One of my motivations for memorizing the Qur'an is because the major in college that I study is the science of interpretation and the Qur'an, and that major requires memorizing the Qur'an (2)... My major at college is currently continuous with my activities in memorizing the Qur'an (7)

Actually, research and issues related to student motivation to join the program *tafīd* has been studied a lot. However, previous studies have only focused on the motivational aspects of students or students who memorize the Qur'an in programs held at tertiary institutions, for example, the influence of the construction of the tahfizul Qur'an program on the motivation of students to memorize the memorizing Qur'an activities and their Influence on Academic Achievement of Students [Ginanjari, \(2017\)](#); students motivation to take part in the tahfidz program in the Qur'an Felt program IAIN Tulungagung [Nurfauziah & Rusmana, \(2021\)](#); student motivation *tafīd* in following the Qur'an sima'an at IAIN Ponorogo [Mahmudin, \(2021\)](#); motivation to memorize the Qur'an in IAIN Jember students at home *tafīd* darul istiqomah ([Khozin, 2022](#)). All of the research results above discuss the magnitude of student motivation to take part in the

tahfidz program held by their respective tertiary institutions.

As the author discussed earlier, basically motivation is needed by everyone who wants to do something, as stated by Khoiruddin, (2018) in learning activities, motivation is very necessary, because someone who is not motivated in learning will not be able to carry out activities. The same as with a memorizer of the Qur'an, this motivation is what drives the memorizer of the Qur'an to continue to struggle and be enthusiastic. After the authors conducted interviews with informants, the authors concluded that the motivation of students to join the program *tahfidz* that consists of two factors, as stated by (Afzal et al., 2017). Motivation is divided into two types, namely intrinsic motivation and extrinsic motivation.

Related to student motivation to join the program *tahfidz* at the Rumah Qur'an Sakinah, the results of this study actually found nine important themes on what actually underlies students choosing to become memorizers of the Qur'an at the Rumah Qur'an Sakinah with status while still studying at their respective tertiary institutions. In order to make the nine findings of this research more interesting, the writer will discuss them based on theory, expert opinion, and the results of previous research that discusses this problem in more or less the same context and issues.

First Reaching the blessing of Allah SWT through the Qur'an, according to several informants the strongest motivation to memorize the Qur'an is because you want to gain the pleasure of Allah SWT and this motivation is an intrinsic factor or comes from within a person. Intrinsic conditions can influence motivation, including; perception, internal control, feeling, and potential (Lam et al., 2009). According to several previous studies such as Sholeh & Sholehuddin, (2022); Romziana et al., (2021) concluded that students who have the motivation to achieve the blessing of Allah SWT in memorizing the Qur'an will memorize faster and be more serious because this motivation comes from within the person. Then Nugraha, (2020) also concluded that memorizing the Qur'an is the noblest task a Muslim can perform. So, if someone does a noble job, then that person will get the blessing of Allah SWT.

Second want to be closer to the Qur'an, from the results of the interviews conducted, there were several informants who stated that the motivation for memorizing the Qur'an was because they wanted to be closer to the Qur'an, by carrying out memorization activities, a memorizer of the Qur'an would often interact with the Koran and more frequent interactions with the Qur'an would provide physical and mental closeness between the memorizer of the Qur'an and the holy book of the Qur'an. There are various ways that a person can always interact with the Qur'an, namely; first, by reading the Qur'an, second, by understanding the contents of the Qur'an, and third by memorizing the Qur'an (Manik & Fisabilillah, 2021). According to Raiyati, (2017), the results of his study stated that everyone has a different way of interacting with the Koran, not just reading and memorizing but also memorizing the Qur'an.

Third interested in the beauty of the verses of the Qur'an, according to the informant, one of the motivations for memorizing the Qur'an is being attracted to the beautiful and not boring verses of the Qur'an. The informant gave an example of a beautiful and not boring Qur'anic verse, Surah Al-Fatihah. Andy, (2019) in his research entitled 'The Nature of Tafsir Surah Al-Fatihah (Understanding the Nature of Worship of Allah SWT in Facing Life's Problems)' said that Surah Al-Fatihah has many virtues and beauties contained in it and he also explained that a servant will get peace if the understanding of the letter al-Fatihah is seated professionally and proportionally. Surah al-Fatihah which is special from other surah and is called among them the "Ummul-Qur'an", which is the mother of the Qur'an and is part of the pillars of prayer. And the Qur'an is a holy book that is easy to memorize. This is as Allah SWT said in the letter al-Qomar verse 17, meaning; "Indeed, we have made the Qur'an easy for lessons, so is there anyone who takes lessons?"

Fourth the opportunity to help parents in the afterlife, from the interviews

conducted, the informants indirectly agreed that the motivation for memorizing the Qur'an was to repay the services of both parents by helping and giving gifts to parents in the afterlife. As there is a hadith of the Prophet Muhammad narrated by Muadz Al-Juhani radhiyallahu 'anhu, that the Prophet once said:

مَنْ قَرَأَ الْقُرْآنَ وَعَمِلَ بِمَا فِيهِ، أُبْسِنَ وَالِدَاهُ تاجًا يَوْمَ الْقِيَامَةِ

Meaning: "Whoever memorizes the Qur'an and practices its content, then his parents will be crowned on the Day of Resurrection." [HR. Hakim. 1/756].

In addition to giving a gift in the form of a crown, a person who memorizes the Qur'an can save his family from the punishment of hell as found in the hadith of the Prophet SAW narrated by Ahmad and Tirmidzi from Ali Bin Abi Talib r.a said the Prophet SAW said:

عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ وَكَرَّمَ اللَّهُ وَجْهَهُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ الْقُرْآنَ فَاسْتَظَهَرَهُ فَحَلَّ حَلَالَهُ وَحَرَّمَ حَرَامَهُ أَدَخَلَهُ اللَّهُ الْجَنَّةَ وَشَفَّعَهُ فِي عَشْرَةِ مِنْ أَهْلِ بَيْتِهِ كُلِّهِمْ قَدْ وَجِبَتْ لَهُ النَّارُ. (رواه أحمد والترمذي وقال هذا حديث غريب وحفص بن سليمان الراوي ليس هو بالتقوى يضعف في الحديث ورواه ابن ماجه والدارمي)

It means: From Ali rarramallaabu wajbah, he said that Rasulullah SAW said: "Whoever reads the Qur'an and memorizes it, then makes lawful what he makes lawful and forbids what he makes forbidden, then Allah Ta'ala will enter him into Paradise and Allah guarantees him to intercede for ten people his family all of whom have been obliged to go to hell." (HR. Imam Ahmad and Tirmidhi).

Fifth want to bring the memorization of the Qur'an before Allah SWT, according to the informant's motivation to join the program *tahfidz* at the Rumah Qur'an Sakinah, they want to carry the memorization of the Qur'an when they meet Allah SWT, they are embarrassed if when they meet Allah SWT, they do not have provisions or good practices.

Sixth want to continue *tahfidz* before, the informant stated that this sixth theme was the motivation for memorizing the Qur'an at the Rumah Qur'an Sakinah because the informant already had previous memorization so that with the existence of the Qur'an House the enthusiasm to memorize was revived.

Seventh parental encouragement, this seventh theme is the motivation of students to memorize the Qur'an from extrinsic factors, apart from intrinsic factors that play a role in motivating students, extrinsic factors also have an important role, as stated by Faza & Kustanti, (2020) that extrinsic factors influence a person's enthusiasm for doing something, where extrinsic factors arise due to influences from outside the individual such as; family environment, community, academic, learning encouragement, and also appreciation from people around.

Eighth environmental encouragement, according to the informant one of the motivations for joining the program *tahfidz* is due to encouragement from the environment, encouragement that comes from the environment where the informant lives, he said they live in an Islamic environment where most of the children there already have memorized the Qur'an at least one juz, not even just children, many teenagers who are the same age as the informant have memorized the Qur'an, and from this phenomenon aroused the desire of informants to start memorizing the Qur'an.

Ninth encouragement of the lecture majors occupied, this theme was used as motivation for memorizing the Qur'an by several informants, they stated that the majors occupied in lectures were in accordance with the program *tahfidz* Qur'an, the major of the lecture is the Science of Interpretation and the Qur'an. As it is known that the Science of Tafsir and the Qur'an the context of the discussion cannot be separated from the Qur'an itself, this makes it easy for informants when carrying out the lecture process. Ruslan,

(2020) stated the benefits of memorizing the Qur'an, especially for those who already understand and understand the contents of the Qur'an, including a) Memorizing the Qur'an will memorize a lot of nahwu and sharaf rules; b) Lots of memorizing legal arguments related to religious fiqh, fiqh muamalat, munakahat and fiqh jinayat, this is useful for those who are going to continue their studies at the Faculty of Islamic Law or pursue Islamic jurisprudence; c) Many memorize the propositions of wisdom; d) Stout memorizing the verses of kauniyah; e) Memorizing verses about faith; f) Able to present verses for lecture material.

CONCLUSION

This research has succeeded in uncovering nine students' motivations to join the program *tahfidz* at Rumah Qur'an Sakinah, West Sumatra, Indonesia. The nine motivations are Reaching the blessing of Allah SWT through the Qur'an, wanting to be closer to the Qur'an, being Interested in the beauty of the verses of the Qur'an, having the opportunity to help parents in the afterlife, wanting to bring the memorization of the Qur'an to Allah SWT and wanting to continue *tahfidz* previously, there was encouragement from parents, the environment and the course majors being studied. Memorizing the Qur'an is a characteristic of Muslims and memorizing the Qur'an is not as easy as turning the palm of the hand. In fact, for memorizing the Qur'an, motivation is really needed, because motivation gives strength and a sense of enthusiasm for memorizing the Qur'an to continue memorizing in complex conditions, because in this study the authors made the population and sample students who were pursuing formal education in tertiary institutions but also became memorizers of the Qur'an, so this is not an easy matter if there is no strong motivation from within and encouragement from the environment around the students themselves. At least this research can be used as a basis and reference for subsequent researchers to examine this issue in different contexts and issues.

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