



Ten Students' Motivation in Memorizing Quran: A Case Study at Rumah Quran in Padang Indonesia

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Abstract

This study aims to explore the motivation of students in memorizing the Qur'an in An-Nazhifa and Serambi Minang, Padang City, Indonesia. This study uses a qualitative method with a case study approach. Sources of data were taken from forty-eight informants through in-depth interviews who were selected using purposive sampling technique. The forty-eight informants consisted of two leaders of the Qur'an house, six Ustadz and Ustadzah, twenty students, and twenty parents of students. All the results of the interviews were then analyzed thematically using the NVivo 12 qualitative analysis software. Overall the results of the analysis showed twelve students' motivations in memorizing the Qur'an, the twelve motivations were, i) getting the reward of reading the Qur'an, ii) becoming a scholar, iii) becoming hafidz Quran, iv) it is easier to achieve goals, v) make parents happy, vi) Allah SWT is given the opportunity to help parents in the hereafter, vii) continue education with scholarships from the achievement of memorizing the Qur'an, viii) want to be like friends who memorize the Alquran, ix) encouragement from family people, and x) want to become a teacher of the Qur'an. These ten motivations turned out to be able to encourage and maintain the spirit of students to become a hafidz of the Qur'an, in fact the results of this study can be used as reading material and references for teachers and parents in encouraging students to memorize the Qur'an.

INTRODUCTION

In Islam there are two life guidelines that must be read, understood and practiced by every individual Muslim, the two guidelines are the Qur'an and Hadith (Darmalaksana et al., 2017; Lestari et al., 2021). According to (Shihab, 2008) the Qur'an is the word of Allah which was revealed to the Prophet Muhammad through the intermediary of the angel Gabriel, mutawatir starting from Surah al-Fatihah and ending with Surah an-Nas, and becomes worship for those who read it.

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Furthermore, (Khalaf, 2004) the Qur'an is the word of Allah SWT which was revealed through the intercession of the angel Gabriel to the Prophet Muhammad SAW, revealed mutawatir as a guide for mankind and is of worship value for those who read it. The Quran as a life guide for Muslims, contains teachings that every Muslim must obey. The teachings contained in the rain are related to aspects of monotheism, aqidah, worship, history and muamalah (Mulyani et al., 2018). All aspects contained in the Qur'an aim to guide every Muslim to live according to the true teachings of Islam. Besides, if a Muslim follows the instructions and teachings contained in the Qur'an and Hadith, it is certain that he will live safely in this world and the hereafter.

The importance of every Muslim following all the teachings in the Qur'an in order to achieve a safe life in this world and the hereafter is reinforced by the Hadith of the Prophet Muhammad SAW narrated by Alhakim as follows:

تَرَكْتُ فِيكُمْ أُمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا: كِتَابَ اللَّهِ وَ سُنَّةَ رَسُولِهِ

Meaning: *I leave you two things; you will never go astray as long as you stick to them: the book of God (the Qur'an) and the Sunnah of His Prophet. (HR. Alhakim)*

If you refer to the editorial meaning of the Hadith above, it can be understood that there is no offer to every Muslim to avoid the instructions and teachings contained in the Qur'an and Hadith. In other words that every Muslim only needs to follow the Qur'an and Hadith to achieve a safe life in this world and the hereafter. In the context of the background of this thesis, the author will only focus on discussing the Qur'an and its maintenance as the first source of Islamic teachings (Putri et al., 2020; Sari et al., 2021; Suherman et al., 2021).

As a guide to the life of every Muslim, the Qur'an was revealed to the Prophet Muhammad through the angel Gabriel mutawatir. According to the scholars, the mutawatir revelation of the Qur'an aims to be easy to understand, according to the problems that occurred at that time, easy to remember and can be memorized gradually (Gazali, 2010; Izzan, 2011). In the early days of the revelation of the Qur'an, there were two ways to maintain the purity of the Qur'an, the two ways were by writing and memorizing it. However, maintaining the Qur'an by memorizing was a very reliable method at that time, even though the companions also wrote the Qur'an on the palm fronds (Fachrudin, 2017; Huda, 2018; Nisa et al., 2021).

History records the birth of companions who were able to memorize the entire Qur'an well such as Ustman bin Affan, Ali bin Abi Talib, Ubay bin Ka'ab, Abdullah bin Mas'ud, Zaid bin Stabit, Abu Musa al-Ash'ari, Abu Dard (Gazali, 2010; Lubis & Hanafiah, 2017; Najib, 2018). The tradition of preserving the Qur'an by memorizing as exemplified by the companions continues to the tabi' and tabi'in, school imams and scholars after them, even the tradition and motivation of memorizing the Qur'an is still chosen until now.

This can be understood by how they can believe in a belief that they hold to be used as a basis for their lives. In order for the Qur'an to always preserve its authenticity, Muslims are ordered to memorize the Qur'an. According to (Mundiri & Zahra, 2017), memorizing the Qur'an is an effort to make it easier for someone to understand and memorize the verses of the Qur'an to maintain the purity of the Qur'an and become a form of worship

for Muslims. According to (Wiyarto Andy, 2012). The recommendation for Muslims to memorize the Qur'an is also in addition to the arguments found in the Hadith, the recommendation of the Qur'an verse that commands Muslims to memorize the Qur'an is found in QS. Al-Qiyamah verses 17-18:

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ۗ ۱۷ فَإِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْآنَهُ ۗ

Meaning: *Verily, it is upon Us to collect it (in your chest) and (make you good at) reading it. When We have finished reciting it then follow the recitation. (QS. Al-Qiyamah verses 17-18)*

According to (Sulasmianti, 2018), one way to do good is by getting closer to the Qur'an, namely by memorizing it. Memorizing the Qur'an is an effort to make it easier for someone to understand and remember the contents of the Qur'an and to maintain its authenticity and become a good deed for Muslims. Having the ability to memorize 30 juz of the Qur'an is the most desired hope for every Muslim. In addition to having the ability to memorize the Qur'an, he also gets gifts and intercession from Allah SWT (Hidayah, 2018; Rahmalia et al., 2019; Rusadi, 2020).

In Islamic teachings, memorizing the Qur'an is fard kifayah, however, currently the tradition of memorizing the Qur'an is like mushrooms growing when it rains (Anwar & Hafiyana, 2018; Cucu Susianti, 2016; Rasyid, 2015; Salamah, 2018). This means that the love and motivation of Muslims to memorize the Qur'an from time to time is getting better and prouder. This fact can be seen from the many emerging institutions that specifically offer programs for memorizing the Qur'an, both at the university level, secondary education and basic education. The presence of the Qur'an memorization institution has also sprung up in Qur'an huts and houses.

Currently the presence of institutions and places to memorize the Qur'an such as the house of the Qur'an is very popular in the midst of society. The presence of the Qur'an house is not only popping up in the area, but also in big cities such as the city of Padang, West Sumatra Province. According to (Afriami & Rahmah, n.d.), there are approximately 32 Qur'an memorization institutions in the form of Qur'an houses in Padang City. Based on the description that has been described previously, the author wants to explore the motivation of students in memorizing the oran at the Qur'an house in Padang City.

LITERATURE REVIEW

Religious conversion is not an easy thing for a person. Each individual has different stages. This can be related to the development of human thought towards the existence of God and religion. Regarding human thinking, it seems very normal for humans to have differences in their views of life and other things. Humans have been ordained by Allah SWT. Having a mind which is the difference between himself and other God's creatures.

In Islam, a person who converts from a non-Islamic religion to Islam is usually called a Muallaf. Muallaf in the Encyclopedia of Islamic Law according to the meaning of language is defined as a person whose heart is persuaded and tamed. A broader meaning is a person who is tamed or inclined his heart with good deeds and love of Islam, which is shown by saying the two sentences of the creed.

The factors for a person to convert to religion as detailed by Kurnial Divine et al include: (i) inner conflict and emotional tension; people who experience religious conversion in which there is anxiety, turmoil of various problems that sometimes they are not able to deal with on their own. Among the causes of tension and turmoil in him, because he does not have someone to master moral and religious values in his life. Actually, the person knows what is right to do, but is unable to do so, resulting in everything he does wrong, but still does not want to do what is right. (ii) Understanding the relationship with religious traditions; Among the most important influences that cause religious conversion to occur are the educational factors given by their parents at a young age, and the condition of the parents themselves, whether they are strong and religious people or not. (iii) People who are restless experiencing inner turmoil will easily accept invitations and suggestions or persuasion from others, moreover the suggestion promises hope that they will be released from the mental misery they are facing. Because people who are anxious or shaken in their minds just want to get rid of their suffering immediately. (iv) Emotional factors; One of the factors that drive religious conversion is the emotional experience that everyone has in relation to their religion. Based on George A. Cob's research on people who experience religious conversion, it is more common for people who are controlled by their emotions, especially people who are experiencing disappointment, they will be susceptible to suggestions, especially for emotional people. (v) Willing factor; some cases of religious conversion are proven from the results of an inner struggle and a will to experience conversion, with a strong will a person will be able to reach the peak, namely in himself experiencing conversion. This can be followed from the life history of al-Ghazali who experienced it, that the work and the books he wrote did not come from belief but came from the desire to find names and ranks.

METHODS

This study uses a qualitative method with a case study approach (Baxter & Jack, 2015; Greenwood, 1993). Sources of data were taken from forty-eight informants through in-depth interviews who were selected using purposive sampling technique, while the selected informants had met four criteria, namely understanding well the problems being studied, still active in the field being studied, having time to provide information to researchers, and provide information in accordance with the facts that occur in the field (Purwanto, 2005; Rahawarin et al., 2020; Yusnita et al., 2018). To meet the criteria as an informant, all informants are leaders of the Qur'an house, ustadz and ustadzah who teach at the Qur'an house in Padang city, students, and parents of students. After the interview was completed, all informants were taken, the transcription process was carried out, then the writer took the themes that were in accordance with the research needs. The analysis process is carried out by the author using qualitative analysis software NVivo 10. According to (Boyatzis, 1998; Elkhaira et al., 2020; Eriyanti et al., 2020; Lestari et al., 2021; Vinet & Zhedanov, 2011; Yusnita et al., 2018) thematic analysis with NVivo software is an effective way for a researcher to analyze interview results so that they can be seen clearly and easily understood.

RESULT AND DISCUSSION

After conducting in-depth interviews with forty-eight informants, twelve students' motivations in memorizing the Qur'an were found. The ten motivations are i) getting the reward for reading the Qur'an, ii) becoming a scholar, iii) becoming a hafidz of the Qur'an, iv) making it easier to achieve goals, v) making parents happy, vi) being given by Allah SWT to help parents in the afterlife, vii) continue education with scholarships from the achievement of memorizing the Qur'an, viii) want to be like friends who hafiz the Qur'an, ix) encouragement from parents and family, x) want to become a teacher of the Qur'an.

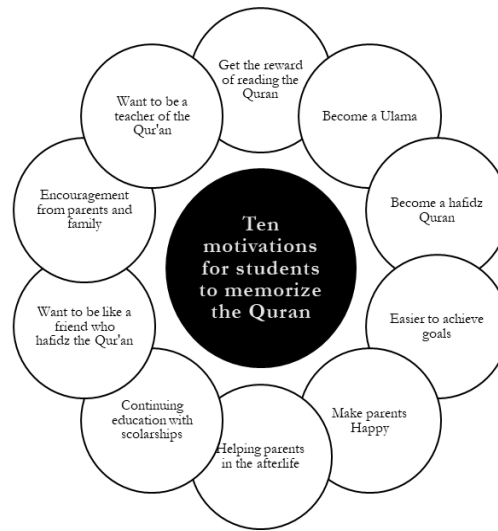


Fig 1. Description of the motivation of students to memorize the Qur'an

First, (get a reward for memorizing the Qur'an) according to the informant, one of the motivations for memorizing the Qur'an is because they want to get a reward for reading the Qur'an. This theme was stated by informants 2, 4, & 10 as excerpts from the below:

...I memorize the Qur'an because I want to get a reward from Allah SWT my intentions are sincere because of Allah (informant 2). ...One of my motivations, why I want to memorize the Qur'an, is to get convenience and reward from Allah... (4). ...every time I read, memorize, and murajaah the Qur'an the reward I get is multiplied, one letter gives birth to seven virtues... (10)

Second, (becoming a cleric) according to the informant, one of the motivations for memorizing the Qur'an is because he wants to become a cleric. This theme was stated by informants 8 & 9 as excerpts from the interview below:

...I memorized the Qur'an because I wanted to achieve my goal of becoming a Ulama (informant8). ...by memorizing the Qur'an, I want to be a person who is useful to others. One of my dreams is to become a scholar who is responsible for my own knowledge.... (9)

Third, (becoming a hafidz of the Qur'an) according to the informant, one of the motivations for memorizing the Qur'an is because he wants to become a hafidz of the Qur'an. This theme was stated by informants 1, 4, & 5 as excerpts from the interview below:

...I want to become a hafidz of the Qur'an with correct and fluent readings (informant 1). ...one of my intentions in memorizing the Qur'an at the house of Qur'an An-Nazhifa is to be able to

memorize 30 juices of the Qur'an... (4). ...I want to become a hafidz of the Koran who is able to memorize 30 juz of the Qur'an... (5)

Fourth, (it is easier to achieve goals) according to the informant, one of the motivations for memorizing the Qur'an is because it is easier to achieve goals. This theme was stated by informants 2, 3, & 6 as quoted from the interview below:

...by becoming a memorizer of the Qur'an, Allah SWT will make it easier for us to achieve the goals we want (informant 2). ...I see that someone who memorizes the Qur'an must make it easy for Allah SWT to achieve his goals... (3). ...hopefully by memorizing the Qur'an this leads me to success in this world and the hereafter, where in this world I can achieve the goals that I dream of... (6)

Fifth, (to make parents happy) according to the informant, one of the motivations for memorizing the Qur'an is because they want to make their parents happy. This theme was stated by informants 3, 4, 6, & 7 as quoted from the interview below:

...One way I want to memorize the Qur'an is to make my parents happy (informant 3). ...when I am able to memorize the Koran in this way my parents are happy because they have been able to direct their children to goodness... (4). ...my parents are very happy because I memorized the Qur'an, therefore I want to continue to add to my memorization and enthusiasm for murajaah every day... (7)

Sixth, (given by Allah SWT the opportunity to help parents in the afterlife) according to the informant, one of the motivations for memorizing the Qur'an is because Allah SWT wants to give the opportunity to help parents in the afterlife. This theme was stated by informants 7 & 10 as quoted from the interview below:

...by memorizing the Qur'an, I want to help my parents in the afterlife (informant7). ...I want to help my parents in the afterlife with memorizing the Qur'an... (10)

Seventh, (continuing education with a scholarship from the achievement of memorizing the Qur'an) according to the informant, one of the motivations for memorizing the Qur'an is because he wants to continue his education with a scholarship from the achievement of memorizing the Qur'an. This theme was stated by informants 1 & 3 as quoted from the interview below:

...I want to enter a university majoring in medicine through memorizing the Qur'an (tahfidz) (informant 1). ...hopefully by memorizing the Qur'an I can get a scholarship to continue my higher education... (3)

Eighth, (want to be like a friend who hafiz the Qur'an) according to the informant, one of the motivations for memorizing the Qur'an is because he wants to be like a friend who memorizes the Qur'an. This theme was stated by informants 2, 5 & 6 as quoted from the interview below:

...in memorizing the Qur'an, I don't want to memorize less than my friends (informant 2). ...I am passionate about memorizing the Quran because I want to compete with my other friends' memorization of the Qur'an ... (3)

Ninth, (encouragement from parents and family) according to the informant, motivation to memorize the Qur'an is one of them due to encouragement from parents and family. This theme was stated by informants 5 & 7 as excerpts from the interview below:

...I memorized the Qur'an because of strong encouragement from my parents and family (informant 5). ...my parents always took me to RQ to memorize the Qur'an, sometimes you always encouraged

me to memorize the Qur'an ... (7)

Tenth, (want to be a teacher of the Qur'an) according to the informant, one of the motivations for memorizing the Qur'an was because he wanted to become a teacher of the Qur'an. This theme was stated by informants 4 & 8 as excerpts from the interview below:

...I want to be a teacher of the Qur'an like a teacher who has a lot of memorization and also teaches knowledge of the Qur'an to others (informant 4. ...I have the will to memorize the Qur'an because I want to become a teacher of the Qur'an ... (8)

First, is to get a reward for reading the Qur'an, reading the Qur'an is an act of worship. According to the informant, getting the reward in question is wanting to get a reward for every letter read. Especially for a memorizer of the Qur'an who is always close to the Qur'an, repeating the memorization every day is truly extraordinary the reward they get from every reading they recite. In addition, the hadith narrated by Bukhari and Muslim explain Allah's promise to the memorizers of the Qur'an that later they will be with the angels and get a reward even if they stutter (Aziz, 2017; Faza & Kustanti, 2020; Najib, 2018). Reinforced by the hadith of the Prophet from Aisyah, Ra Nabi Muhammad SAW said: People who are good at reading the Qur'an then he will be with the angels who are noble and good, while people who read the Qur'an stammering and have difficulty in reading it then for him two rewards.

Second, is to become a Ulama, according to Hamka in (Engkizar et al., 2022) one of the conditions for a person to become a Ulama is to memorize the Koran and always read the Kutabullah (Qur'an) in accordance with the guidance taught by the Messenger of Allah. This means not just memorizing and reading it, but also understanding the meaning and mentadabburi its content. A memorizer of the Qur'an wants to become a scholar according to the hadith of the Prophet "the person who memorizes the most verses of the Qur'an is more important to become an Imam". Similarly, Nabil's best friend, Ibn Abbas, at the age of ten, he had memorized thirty juz of the Qur'an. He also became a great scholar in interpretation because of the memory he had maintained since he was a child (Anoum et al., 2022; Daulay et al., 2021; Hasanah, 2021; Isramin, 2019; Nadaa, 2021; Ariena Z, 2020).

Third, is wanting to become a hafidz of the Qur'an, according to the informant, wanting to become a hafidz of being a hafidz of the Qur'an means being able to memorize 30 juz of the Qur'an. According to (Arif, 2015) memorizing the Qur'an is a form of protecting the Qur'an from falsification, substitution, and changes as has happened to other books in the past. A memorizer of the Qur'an and Qur'anic experts will easily find out the irregularities and mistakes in the writing of the Qur'an.

Fourth, it is easier to achieve goals. According to (Nasier, 2018; Rahman et al., 2018) a memorizer of the Qur'an will have a higher achievement than his friends who do not memorize the Qur'an, even though their age, knowledge, and intelligence are close together. Allah gives privileges to the memorizers of the Qur'an, maybe this is a small form of the pleasure that Allah has given in the world. Moreover, in the afterlife, there will be more other pleasures that Allah will give.

Fifth, is to make parents happy, according to the informant, the purpose of making parents happy here is as a form of talent for parents. Making parents happy by memorizing the Qur'an is an encouragement that comes from within the students themselves (Marza,

2017). A memorizer of the Qur'an in the hereafter Allah will give glory to his parents as in the hadith HR. Alhakim (Whoever reads the Qur'an, learns it and applies it, then he will wear a crown of light on the Day of Resurrection. Like the light of the sun and his parents will be clothed with a cloak of glory that he never got in this world).

Sixth, is given by Allah SWT the opportunity to help parents in the hereafter. One form of helping parents in the hereafter in HR. Alhakim explained that whoever reads the Qur'an, learns and practices it, will be clothed with a crown of light on the Day of Resurrection. Like the light of the sun and both parents are clothed in a robe of glory that has never been found in the world (Lestari et al., 2021; Salamah, 2018).

Seventh, is continuing education with scholarships from the achievement of memorizing the Qur'an. According to the informant, one of his motivations came from outside himself, why did he want to memorize the Qur'an, because he wanted to continue his education with a scholarship from the achievement of memorizing the Qur'an. For example, scholarships are given by an agency to memorizers of the Qur'an. In addition, they also want to ease the burden on parents from the cost of education which is quite expensive (Huda, 2018; Menghayati, 2022; Azizi et al., 2019; Novebri & Dewi, 2020; Sabrina et al., 2022).

Eighth, is to want to be like a friend who memorizes the Qur'an. Friends have a great influence for a student in memorizing the Koran. If a student is lazy in memorizing the Qur'an, they will be encouraged by friends who are already fluent in memorizing (Farhanudin Sholeh & Mohammad Sholehuddin, 2022; Supriono & Rusdiani, 2019). According to the informant, factors that come from outside oneself as a driving force in memorizing the Qur'an are wanting to achieve the target of memorization such as a friend who has a lot of memorizing the Qur'an. The environment will affect the willingness of students to memorize the Qur'an.

Ninth, is encouragement from parents and families, parental and family concern for the memorization of students by providing a motivational spirit to consistently memorize and maintain memorization and provide facilities to their children while repeating memorization at their respective homes (Rahawarin et al., 2020; Rezeki & Zulfatmi, 2021; Rohmadhana et al., 2022). santri admitted that memorizing the Qur'an was an order from parents and family. Parents ordered their children to memorize the Qur'an because they wanted pious and pious children, and also as a provision for their children to instill religious foundations.

Tenth, is to want to be a teacher of the Qur'an. According to (Engkizar et al., 2021; Hidayah, 2018), one of the main characteristics of children is to imitate consciously or unconsciously. One of the reasons behind this santri in memorizing the Qur'an is because the santri want to be like the ustadz who has successfully memorized the Qur'an and taught it to others. Quoted from HR. Bukhari in (Rahawarin et al., 2020) which reads that the best of you are those who learn the Qur'an and teach it. There are two practices that make a Muslim the best among other Muslims, namely learning the Qur'an and teaching the Qur'an (Abdullah et al., 2022; Purbohadi et al., 2019).

CONCLUSION

The findings of this study have succeeded in revealing ten students' motivations in memorizing the Qur'an at the Qur'an house in Padang City. The ten motivations are, getting a reward for reading the Qur'an, becoming a scholar, becoming a hafidz of the Qur'an, easier to achieve goals, making parents happy, being given by Allah SWT the opportunity to help parents in the afterlife, continuing education with scholarships from the achievement of memorizing the Qur'an, wanting to become a hafiz The Qur'an, encouragement from parents and family, wants to be a teacher of the Qur'an.

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