

Students' Perceptions, Interests, and Motivation of *Tahfidz al-Qur'ân* and *Tafaqquh fî al-Dîn* in Indonesia

Husni

Institut Agama Islam Darussalam (IAID) Ciamis, Jawa Barat
Email: husni1967@yahoo.co.id

Hasan Bisri

Universitas Islam Negeri (UIN) Sunan Gunung Djati, Bandung
Email: hasanbisri@uinsgd.ac.id

Received: Jul 9, 2021 | Accepted: Dec 17, 2021

Abstract

This study aims to determine the correlation between perceptions, interests, and motivations towards *tahfidz al-Qur'ân* and *tafaqquh fî al-dîn*. The research uses a quantitative approach with correlational methods, namely descriptive research that aims to determine the magnitude of the relationship between variables. The subjects of this study were students in four Islamic boarding schools in West Kalimantan and West Java. The results showed that there was a significant positive correlation between perceptions, interests, and motivations for *tahfidz al-Qur'ân* with perceptions, interests, and motivations to explore Islamic sciences. These variables are correlated with each other with the moderate correlation coefficient. Students who have high perception, interest, and motivation towards *tahfidz al-Qur'ân* also have high perception, interest, and motivation to become experts in Islamic religion.

Abstrak

Penelitian ini bertujuan untuk mengetahui korelasi antara persepsi, minat, dan motivasi terhadap *tahfidz al-Qur'ân* dan *tafaqquh fî al-dîn*. Penelitian menggunakan pendekatan kuantitatif dengan metode korelasional, yaitu penelitian deskriptif yang bertujuan untuk menetapkan besarnya hubungan antarvariabel. Subjek penelitian ini adalah santri di empat pondok pesantren di Kalimantan Barat dan Jawa Barat. Hasil penelitian menunjukkan bahwa ada korelasi positif signifikan antara persepsi, minat, dan motivasi terhadap *tahfidz al-Qur'ân* dengan persepsi, minat, dan motivasi untuk mendalami ilmu-ilmu ke-Islaman. Variabel-variabel tersebut saling berkorelasi dengan rata-rata koefisien korelasi sedang. Santri yang memiliki persepsi, minat, dan motivasi tinggi terhadap *tahfidz al-Qur'ân* juga memiliki persepsi, minat, dan motivasi yang tinggi untuk menjadi ahli ilmu agama Islam.

Keywords

Students' Perceptions, Interests, Motivations, *Tahfidz al-Qur'ân*, *Tafaquh fi al-dîn*

Introduction

One of the religious phenomena in Indonesia is the strong tendency of Muslims to become hafidz or make their children hafidz of the Qur'an. This phenomenon also coincides with the increasing number of Islamic educational institutions that focus on providing *tahfidz al-Qur'ân* education services. This development has not been supported by the availability of valid data on how many Islamic educational institutions specifically provide *tahfidz al-Qur'ân* education services. The absence of valid data on *tahfidz al-Qur'ân* educational institutions in Indonesia is allegedly caused by the variety of terminology used, the organization or foundation of the organization, and the model of implementation.

From the aspect of terminology, the forms of *tahfidz al-Qur'ân* institutions in Indonesia are indeed diverse. Some are in the form of Islamic boarding schools, madrasah *diniyah*, *tahfidz* schools, *tahfidz* studios, *tahfidz* houses, *tahfidz* madrasas, *tahfidz* colleges. Organizations or foundations providing education also vary. Some are managed by foundations under the NU organization, Muhammadiyah, the Indonesian Mosque Council, Al-Irsyad Al-Islamiyyah, Al-Ittihadiyah, Al-Washliyah, Mathla'ul Anwar, Persatuan Islam, Unity of Muslims, and others. Similarly, in the implementation model, there is a special *tahfidz*, a sub-system of the boarding school education system, a regular, intensive, and a special for children, adolescents, adults, or a combination of various age groups.

The variety of *tahfidz al-Qur'ân* educational institutions in the country is one of the factors why until now, there is no reliable data available on the number and characteristics of educational institutions that provide *tahfidz al-Qur'ân*. Therefore, exploratory research to elaborate preliminary data on *tahfidz al-Qur'ân* educational activities is seen as very significant to support the policy of implementing religious education in the country and, more than that, to develop a conceptual framework about Muslim's perspectives about education.

By looking at the phenomenon of Islamic education in the country since the last few years, it seems pretty reasonable to suspect that the enthusiasm for memorizing part or all of the Qur'an is experiencing an increasing trend. The institutions that provide *tahfidz al-Qur'ân* education are in great demand by parents to educate their children. Religious events

on television also often feature competitions or competitions for memorizing the Qur'an, especially for children.

If this phenomenon is related to the tradition and history of Islamic education in the country—where Islamic education activities are more focused on *tafaqquh fi al-dîn*—the trend of increasing Muslim interest in *tahfidz al-Qur'ân* in recent years becomes an interesting object to study. It does not mean that *Muslims did not request tahfidz al-Qur'ân education* in the country at the beginning of the growth of Islamic boarding schools. Since the beginning of the growth of Islamic boarding schools in the country, memorizing the Qur'an has been one of the learning materials. In some Islamic boarding schools, *tahfidz al-Qur'ân* is one of the main curricula. One of the oldest Islamic boarding schools in Indonesia, namely Pondok Pesantren Krapyak Yogyakarta was founded by a hafidz, K.H. Muhammad Munawwir (Fathoni, 2019). In Gresik, Indonesia, there is the oldest *tahfidz al-Qur'ân* Islamic boarding school, namely the Tahfizul Qur'an Islamic Boarding School Sidayu Gresik, East Java, which was founded by KH. Munawar (Arifin & Faqih, 2010). In 1917, KH. Said Ismail (1891-1954 AD) also founded the *Tahfidz al-Qur'ân* Islamic Boarding School in Sampang, Madura, West-Java, Indonesia (Khoeron, 2012). KH. As'ad Abd Rasyid (d. 1952), a hafidz cleric, is the founder of the As'adiyah Islamic Boarding School in South Sulawesi who also uses *tahfidz al-Qur'ân* as his learning material (Arief, 2008).

However, from the beginning of the growth of Islamic boarding schools at the end of the 19th century until the end of the 21st century, a broader and in-depth study of the disciplines of Islamic sciences (*tafaqquh fi al-dîn*) was more dominant than *tahfidz al-Qur'ân* education. Islamic youth and youth in the country at that period were more likely to concentrate on *tafaqquh fi al-dîn* in the discipline of *fiqh-ushul al-fiqh*; the Qur'an, the sciences of the Qur'an, and its interpretation; *hadith and hadith* sciences; Islamic date; *Sufism and Kalam*; monotheism and moral science; rather than being a hafidz of the Qur'an. At the time, going to a boarding school was identical to *tafaqquh fi al-dîn*.

Unfortunately, it was very difficult to find scientific research that provided empirical data on this issue until recently. Researches on *tahfidz al-Qur'ân* in the country are more focused on studies on the effectiveness of specific learning strategies or methods to improve the quality and amount of memorizing the Qur'an (Rohmad & Muslimin, 2017); management of *tahfidz al-Qur'ân* (Chotimah, 2018); the relation *tahfidz al-Qur'ân* to character, morality, and personality (Yuanita & Romadon, 2018).

Meanwhile, research on perceptions, interests, and motivations regarding *tahfidz al-Qur'ân* education and its correlation with *tafaqquh fi*

al-dîn education has not been found, at least based on a search of several journal portals, especially through the ProQuest portal, EBSCOhost, DOAJ, Elsevier, ResearchGate, ScienceDirect, Google Scholar, and Garuda portal. Therefore, this research is considered significant, both academically and practically. Academic research on perceptions, interests, and motivations about *tahfidz al-Qur'an* and its correlation with *tafaqquh f al-dien* is important for developing a conceptual framework about *al-Qur'an*. So that scholars in of Islamic education have a theoretical foundation on the possibility of a shift in the Muslim perspective from *tafaqquh f al-dn* education to *tahfidz al-Qur*. Meanwhile, practically this research is significant for managers of Islamic educational institutions, especially Islamic boarding schools, *madrasah diniyah*, formal *diniyah* education, and other Islamic educational institutions, in formulating curriculum and learning strategies in their educational institutions.

Until now, studies on *tahfidz al-Qur'ân* in the country have focused more on studies on the effectiveness of specific learning strategies or methods to improve the quality and amount of memorizing the *Qur'an*; management of *tahfidz al-Qur'ân* education; the relationship of *tahfidz al-Qur'ân* with the character, morals, or personality of the child. These studies include: First, Achmad Muslimin (2015) on "Implementation of the Halaqah and Recitation Method in *Tahfidz Al-Quran* at SDIT El-Haq Banjarsari Buduran Sidoarjo" (Rohmad & Muslimin, 2017). This descriptive research method only describes the use of halaqah and recitation methods in teaching *tahfidz al-Qur'ân*, along with the obstacles and tentative solutions offered by the teacher. Second, research by Ali Akbar and Hidayatullah (2016) entitled "The *Tahfidz al-Qur'ân* Method in Islamic Boarding Schools in Kampar Regency" (Akbar & Hidayatullah, 2016). Research conducted at several Islamic boarding schools in Kampar Regency concluded that Islamic boarding schools in Kampar Regency used various methods in teaching *tahfidz al-Qur'an*. These methods include reading carefully the verses of the *Qur'an*, which will be memorized by looking at the manuscripts repeatedly (*annadzar*), memorizing verse by verse repeatedly so that they are finally memorized (*al-wahdah*), depositing or listening to the memorization. which has just been memorized to a teacher (*talaqqi*), memorize little by little the *Qur'an* that has been read repeatedly (*takrir*), and listen to memorization to others, both to friends and to other congregations (*tasmi'*). Unfortunately, the researchers did not test the effectiveness of these *tahfidz al-Qur'ân* methods. Third, research by Ratnasari Diah Utami and Yosina Maharani (2018) on "The Strengths and Weaknesses of the Talaqqi Method in the *Tahfidz al-Qur'ân* Juz 29 and 30 Program for Upper Class Students at Madrasah Ibtidaiyah Muhammadiyah" (Utami & Maharani, 2018). This qualitative research

shows several advantages of the *talaqqi* method in the *tahfidz* program that it is more suitable and effective to be applied in madrasas because of the motivation and habits of students. The weakness of this method lies in the factor of the students themselves who have not mastered the science of recitation. The study also found that pupils found this strategy to be tedious.

Fourth, research by Chusnul Chotimah, et al. (2018) with the title “The Management of the *Tahfidz* Al Qur’an Education Program in Children Tahfidh Yanbu’ul Qur’an Islamic Boarding School Kudus” (Chotimah, 2018). This study aims to analyze the planning, implementation, supervision of the *Tahfidz* Quran education program for children aged 6-12 years. Research in Kudus City at the Children’s Islamic School *Tahfidz* Yanbu’ul Qur’an Kudus using data collection methods through interviews, observation and documentation studies. Test the validity of the data using source triangulation and method triangulation, which are then analyzed with the stages of data reduction, data presentation, and verification. The results of this study indicate that (1) planning begins with the selection of new students who have been able to read and write the Qur’an fluently using the Sorogan method, planning is made for 6 years and the achievement of each year is broken down to get the minimum target. (2) Implementation is carried out with a disturbance system that is grouped according to the *tahfidz* class. (3) Supervision is carried out through memorizing and evaluating the memorization of the Qur’an which is held every weekend by means of “*mudarasah ayat*an.”

Fifth, research by Siti Rohmatillah and Munif Shaleh (2018) on “Curriculum Management of the *Tahfidz* Al-Qurân Program at the Salafiyah Syafiiyah Islamic Boarding School Al-Azhar Mojosari Situbondo” (Rohmatillah & Shaleh, 2018). This qualitative research with descriptive method identifies the process of developing curriculum management for the *tahfidz al-Qur’ân* program at the Salafiyah Syafiiyah Islamic Boarding School Al-Azhar Mojosari Situbondo using the inverted Taba model, through seven steps starting from diagnosing needs, formulating goals, selecting content, organizing content, select learning experiences, organize learning experiences, and evaluate. Sixth, research by Yuanita and Romadon (2018) on “Character Education Through Learning *Tahfidz* Al Quran Students of SDIT Al Bina Pangkalpinang” (Yuanita & Romadon, 2018). This qualitative descriptive research identifies the steps of character education through learning *tahfidz* Al-Quran, starting from preparing teaching staff, mapping the levels of students, grouping, making schedules, and implementing. This study also identified character values developed through the *tahfidz al-Qur’ân* method. The seven characters are religious,

honest, hard-working, fond of reading, creative, responsible, and disciplined.

Seventh, research by Zulvia Trinova and Salmi Wati (2016) with the title “The Contributions of Quranic *Tahfidz* to Mental Health” (Trinova & Wati, 2016). This study seeks to find the relationship between *tahfidz al-Qur’ân* and mental health. According to researchers, one of the miracles of the Qur’an is believed to affect human mental health, especially for those who can memorize it. Huffazh (*tahfidz al-Qur’ân*) has been discussed in many verses, but it is only recently that scientific investigations have quantified this issue, resulting in extraordinary efforts to instill it among the Muslim community. The current study seeks to uncover the contribution of *Tahfidz Al-Quran* to mental health. There were 828 students taking Islamic Studies courses at the Faculty of Islamic Education, and several lecturers were interviewed, observed, and given a questionnaire to determine their level of *tahfidz* and mental health. These findings reveal, among other things, that 62.5% of respondents are huffadz for 1 to 5 juz. Huffazh in 6 to 10 juz as much as 7.5%, and there are only 10 huffaz who memorized up to 10 juz. The study results concluded that there was a positive relationship between *tahfidz al-Qur’ân* and mental health.

Theoretical Framework

Tafaqquh fi al-dîn Concept

Tafaqquh fi al-dîn is a concept in the Islamic scientific tradition. *Tafaqquh* itself comes from the word *tafaqqaha-yatafaqqahu-tafaqquhan*, which means learning, understanding, or understanding. In language, *tafaqquh fi al-din* is learning, understanding religion. In terminology, *tafaqquh fi al-dîn* is eaten almost the same by Islamic scholars. When asked about the meaning of *tafaqquh fi al-dîn*, Said bin Jubair said: “العلم بأمر الله، وما ” (Al-Khatib, 1996: 190), knowledge of Allah’s commands and what He forbids, what His Prophet’s sunnah dictates, and preserving what is learned. In the view of Muhammad Abdu al-Rauf al-Manawi, *tafaqquh fi al-dîn* understands the sciences of sharia law that are ijthadi (Al-Manawi, 1971: 258). Al-’Aini, Al-Asqalany, and Al-Shan’any put forward almost the same definition. According to Al-’Aini, *tafaqquh fi al-dîn* is “الفقه في القواعد الخمس، وما ” (Al-’Aini, 2011: 8), understanding the five basic rules and statements related to them in shari’ah laws. According to Al-Asqalany, *tafaqquh fi al-din* is the study of Islamic principles and the

parts related to those rules. (تعلم قواعد الإسلام وما يتصل بها من الفروع) (Al-'Asqalany, 1986: 165). Meanwhile, according to Al-Shan'any, “الفقه في الدين” (Al-Shan'any, 2006: 205), that *tafaqquh fi al-din* is studying Islamic rules and knowing about what is lawful and what is unlawful. Furthermore, Al-Shan'any added that *tafaqquh fi al-din* demands a perfect understanding, including broad Islamic law.

In the Islamic intellectual tradition in Indonesia, *tafaqquh fi al-din* is to study Islamic religious sciences, mastery of Islamic sciences broadly and deeply, to become experts in Islamic sciences, or in the tradition of Islamic boarding schools, and it means complete mastery of Islamic scientific treasures as evidenced by mastery of the classical Islamic book (Aliwafa, 2017: 32). Mastery of the classical Islamic book is a measure of *tafaqquh fi al-din* in Indonesia because the classical Islamic book is seen as a source of Islamic scholarship in various Islamic boarding schools. According to research by L.W.C. van den Berg in 1886, in Islamic boarding schools in Java and Madura there were at least 54 titles of the classical Islamic book, in the form of the book of *matn*, *syarh*, and *hasyiyah*. The field of religious fiqh has seven titles; general fiqh 11 titles; *nahwu* and *sharaf* 15 titles; monotheism and science of kalam nine titles; Sufism 7 titles; Tafseer, hadith, and *wirid-wirid* 5 titles (Nasuha, 1999: 255). However, at the end of the 20th century, Martin van Bruinessen reported at least 900 Islamic classical book titles in Islamic boarding schools in Indonesia (Nasuha, 1999: 256).

Tahfidz al-Qur'ân Concept

Tahfidz al-Qur'ân consists of two terms, *tahfidz* and al-Qur'ân. *Tahfidz* means memorizing, preserving, or guarding. The Qur'an is the holy book and the source of the first teachings of Islam. *Tahfidz al-Qur'ân* is part of religious education practiced by a person, primarily for early childhood. *Tahfidz al-Qur'ân* is complex, complicated, requires toughness, and is based on memory capacity. (Nawaz1 & Jahangir, 2015). Usually, individuals who memorize the Qur'an often show its effect on their academic achievement in the future. To memorize every word in the Quran, one needs to do exercises such as elaboration, visual imagery of each word, sequencing, and coding of mnemonics. *Tahfidz al-Qur'ân* and academic achievement both involve increasing memory capacity.

In the tradition of the Muslim community, *tahfidz al-Qur'ân* has been an essential component of Islamic education. Each child is taught to memorize several short surahs of the Qur'an such as al-Fâtîha, al-Ikhlâs, al-Falaq, and al-Nas. Several children then follow this first step by

memorizing other letters until the child has memorized the entire Qur'an. The traditional Islamic education system, whether in Islamic boarding schools, in madrasas, or with private learning, usually begins with assimilating the Qur'an. In some Islamic higher education institutions, memorizing part or all of the Qur'an is a prerequisite for a person to be allowed to study at these higher education institutions, for example, at Cairo's al-Azhar University, Makkah's Umm al-Qura University, Madinah Islamic University, and others. In Nasr Abu Zayd's view, *tahfidz al-Qur'an* is a very intimate approach to the text of the holy book, which allows one to have the capacity and authority to quote or recite the text as a Muslim spiritual source. (Zayd, 2003).

Helen Boyle's study found a significant relationship between memorizing the Qur'an and the lives of Muslim children and families (Boyle, 2007). Boyle emphasized that memorizing the Qur'an is an educational process in which the Qur'an seems to be integrated with the memorizer. In the Islamic tradition, memorizing the Qur'an is a process that unites the memorizers physically and mentally in various religious and cultural activities.

Method

This study uses a quantitative approach, with the correlation method, namely descriptive research, to determine the magnitude of the relationship between variables (Ary et.al, 1989: 463). Through this study, we want to know the extent to which differences in one variable are correlated with differences in other variables, which are determined through correlation coefficients. This research was conducted in four Islamic boarding schools, two each in West Java and two in West Kalimantan. Two Islamic boarding schools in West Java are the Miftahul Huda Manonjaya Islamic Boarding School Tasikmalaya and the *Tahfidz al-Qur'an* Darunnajah Islamic Boarding Bogor, West Java. Meanwhile, the two Islamic boarding schools in West Kalimantan are the Mathla'ul Anwar Islamic Boarding School, Pontianak, and Darul Faizin Islamic Boarding School Kubu Raya, Pontianak, West Kalimantan. The research population is students in the four Islamic boarding schools. In comparison, the sample is taken as much as 2% of the total population. Thus, the samples for each population group are: (1) Miftahul Huda Islamic Boarding School Manonjaya Tasikmalaya as many as 2,156 (sample = 44); (2) *Tahfidz al-Qur'an* Darunnajah Islamic Boarding School as many as 2,227 (sample = 45); (3) Mathla'ul Anwar Islamic Boarding School Pontianak as many as 535 (sample = 30); and (4) Darul Faizin Islamic Boarding School Kubu

Raya, Pontianak, West Kalimantan as many as 551 (sample = 30). Thus, the overall sample of this study was 155 students.

The data were collected using three techniques, namely interviews and questionnaires. The interview is a data collection technique where researchers communicate (in person or via online) with research respondents (Singarimbun, 2016). The questionnaire used is a filling sheet in the form of questions, statements, or opinions expected from research respondents. The questionnaire instrument consisted of four groups in one questionnaire bundle. The four groups represent four research variables, namely the perception variable about *tahfidz al-Qur'an* (X1), interest variable in *tahfidz al-Qur'an* (X2), motivation variable towards *tahfidz al-Qur'an* (X3), and variable motivation towards *tafaqquh fi al-din* (Y). To determine whether the instrument really measures what the researcher wants or not, the validity test of the questionnaire is carried out. A reliability test was conducted to determine the reliability of the instrument. Validity and reliability tests were carried out on the results obtained from the trial questionnaire.

Results and Discussion

1. Santri's Perception of *Tahfidz al-Qur'an*

a. Santri's Perception of *Tahfidz al-Qur'an* Based on Gender

The first hypothesis tested in this study was to determine whether or not there were differences in perceptions of *tahfidz al-Qur'an* between male and female students. From the SPSS output (the complete SPSS output can be seen in the appendix) data on measuring students' perceptions of *tahfidz al-Qur'an*, the average score for male students is 41.24; the average value of women's perceptions 41.82; standard deviation of male perception 2.61; standard deviation of women's perceptions 2.29; and the Chi-Square value is 12.32 with a probability value of 0.42. Null's hypothesis tested was "There is no significant difference in perceptions of *tahfidz al-Qur'an* between male and female students."

Table 1. Perception of *Tahfidz al-Qur'an*

Statistical Test	Statistical Score	Probability (Sig.)
Mean (male)	41,24	
Mean (female)	41,82	
Standard deviation (male)	2,61	
Standard deviation (female)	2,29	
Chi-Square	12,32	0,42

The rules for concluding the Chi-Square difference test are: "Reject the null hypothesis if the probability value (sig.) is less than 0.05, and

accept the null hypothesis if the probability value (sig.) is greater than 0.05”. From the SPSS output, the probability value (sig.) is 0.42, which means it is much greater than 0.05. Thus, the null hypothesis is accepted, so it can be concluded that the perception of *tahfidz al-Qur’ân* between male and female students is not significantly different. Although the average value of the perception of *tahfidz al-Qur’ân* for female students is slightly higher than that of male students (41.24 versus 41.82), hypothesis testing using Chi-Square proves that the average difference is not significant.

b. Santri’s Perception of *Tahfidz al-Qur’ân* in Four *Pesantren*

The second hypothesis tested in this study was to determine whether there were differences in perceptions about the *tahfidz al-Qur’ân* students in the four Islamic boarding schools. From the output of SPSS data measuring students’ perceptions of *tahfidz al-Qur’ân* in the four Islamic boarding schools, the average value of perceptions about *tahfidz al-Qur’ân* at PPMH is 41.79; PPD of 42.42; PPMA of 42.17; and PPDF of 42.57. The standard deviation of perceptions about *tahfidz al-Qur’ân* for PPMH students is 2.89; PPD of 2.23; PPMA of 2.57; and PPDF of 2.37. The Chi-Square score is 37.16 with a probability value of 0.42. Null’s hypothesis tested was “There is no significant difference in perceptions of *tahfidz al-Qur’ân* among students in the four Islamic boarding schools.”

Table 2. Perception of *Tahfidz al-Qur’ân*

Statistical Test	Statistical Score	Probability (Sig.)
Mean (ppmh)	41,79	
Mean (ppd)	42,42	
Mean (ppma)	42,17	
Mean (ppdf)	42,57	
Standard deviation (ppmh)	2,89	
Standard deviation (ppd)	2,23	
Standard deviation (ppma)	2,57	
Standard deviation (ppdf)	2,37	
Chi-Square	37,16	0,42

The rules for concluding the Chi-Square difference test are: “Reject the null hypothesis if the probability value (sig.) is less than 0.05, and accept the null hypothesis if the probability value (sig.) is greater than 0.05”. From the SPSS output, the probability value (sig.) is 0.42, which means it is much greater than 0.05. Thus, the null hypothesis is accepted, so it can be concluded that the perception of *tahfidz al-Qur’ân* among students in the four Islamic boarding schools is not significantly different.

2. Santri's Perception of *Tafaqquh fi al-dîn*

a. Santri's Perception of *Tafaqquh fi al-dîn* Based on Gender

Measurement of students' perceptions of *tafaqquh fi al-dîn* using a questionnaire that has been tested for validity and reliability. Based on the sex of the students, the third hypothesis tested was to determine whether there were differences in perceptions of *tafaqquh fi al-dîn* between male and female students. From the SPSS output data on the measurement of students' perceptions of *tafaqquh fi al-dîn*, the average score for male students was 41.79; the average value of women's perceptions is 42.51; standard deviation of male perception 2.92; standard deviation of women's perceptions 2.18; and the Chi-Square value is 32.79 with a probability value of 0.012. Null's hypothesis tested was "There is no significant difference in perceptions of *tafaqquh fi al-dîn* between male and female students."

Table 3. Perceptions of *Tafaqquh fi al-Dîn*

Statistical Test	Statistical Score	Probability (Sig.)
Mean (male)	41,79	
Mean (female)	42,51	
Standard deviation (male)	2,92	
Standard deviation (female)	2,18	
Chi-Square	32,79	0,012

The rules for concluding the Chi-Square difference test are: "Reject the null hypothesis if the probability value (sig.) is less than 0.05; and accept the null hypothesis if the probability value (sig.) is greater than 0.05". From the SPSS output, the probability value (sig.) is 0.012, which means it is much smaller than 0.05. Thus, the null hypothesis is rejected, so it can be concluded that the perception of *tafaqquh fi al-dîn* between male and female students is significantly different.

b. Santri's Perception of *Tafaqquh fi al-dîn* in Four *Pesantren*

The fourth hypothesis was tested to find out the differences in perceptions about *tafaqquh fi al-dîn* santri in the four Islamic boarding schools. The null hypothesis being tested is "There is no significant difference in perceptions of *tafaqquh fi al-dîn* santri in the four Islamic boarding schools." From the output of SPSS data measuring students' perceptions of *tafaqquh fi al-dîn* in the four Islamic boarding schools, the average value of perceptions about *tafaqquh fi al-dîn* at PPMH is 71.18; PPD of 72.00; PPMA of 72.70; and PPDF of 72.90. The standard deviation of perceptions about *tafaqquh fi al-dîn* PPMH students is 4.67; PPD of 3.66; PPMA of 5.35; and PPDF of 3.21. The Chi-Square score is 81.13 with a probability value of 0.01. Null's hypothesis tested was "There is no significant difference in perceptions of *tafaqquh fi al-dîn* among students in the four Islamic boarding schools."

Table 4. Perceptions of *Tafaqquh fî al-Dîn*

Statistical Test	Statistical Score	Probability (Sig.)
Mean (ppmh)	71,18	
Mean (ppd)	72,00	
Mean (ppma)	72,70	
Mean (ppdf)	72,90	
Standard deviation (ppmh)	4,67	
Standard deviation (ppd)	3,66	
Standard deviation (ppma)	5,35	
Standard deviation (ppdf)	3,21	
Chi-Square	81,13	0,01

The rules for concluding the Chi-Square difference test are: “Reject the null hypothesis if the probability value (sig.) is less than 0.05; and accept the null hypothesis if the probability value (sig.) is greater than 0.05”. From the SPSS output, the probability value (sig.) is 0.01, which means it is much smaller than 0.05. Thus, the null hypothesis is rejected, so it can be concluded that the perception of *tafaqquh fî al-dîn* among students at the four Islamic boarding schools is significantly different.

3. Motivating students towards *Tahfidz al-Qur’ân*

a. Motivation of students towards *Tahfidz al-Qur’ân* Based on Gender

The fifth hypothesis tested in this study was to determine whether there were differences in motivation for *tahfidz al-Qur’ân* between male and female students. From the SPSS output data on the measurement of students’ motivation towards *tahfidz al-Qur’ân*, the average value of male students is 41.24; the average value of women’s motivation is 41.82; standard deviation of male motivation 2.61; standard deviation of women’s motivation 2.29; and the Chi-Square value is 12.32 with a probability value of 0.42. Null’s hypothesis tested was “There is no significant difference in motivation to *tahfidz al-Qur’ân* between male students and female students.”

Table 5. Motivation for *Tahfidz al-Qur’ân*

Statistical Test	Statistical Score	Probability (Sig.)
Mean (male)	41,24	
Mean (female)	41,82	
Standard deviation (male)	2,61	
Standard deviation (female)	2,29	
Chi-Square	12,32	0,42

The rules for concluding the Chi-Square difference test are: “Reject the null hypothesis if the probability value (sig.) is less than 0.05; and accept the null hypothesis if the probability value (sig.) is greater than 0.05”. From the SPSS output, the probability value (sig.) is 0.42, which

means it is much greater than 0.05. Thus, the null hypothesis is accepted, so it can be concluded that the motivation for *tahfidz al-Qur'ân* between male and female students is not significantly different. Although the average value of the motivation for *tahfidz al-Qur'ân* for female students was slightly higher than that of male students (41.24 versus 41.82), hypothesis testing using Chi-Square proved that the average difference was not significant.

b. motivation of students towards *Tahfidz al-Qur'ân* in Four *Pesantren*

The second hypothesis that was tested in this study was to determine whether there were differences in motivation to *tahfidz al-Qur'ân* by the students in the four Islamic boarding schools. From the output of SPSS data on the measurement of students' motivation towards *tahfidz al-Qur'ân* in the four Islamic boarding schools, the average value of motivation towards *tahfidz al-Qur'ân* at PPMH is 41.79; PPD of 42.42; PPMA of 42.17; and PPDF of 42.57. The standard deviation of motivation to *tahfidz al-Qur'ân* for PPMH students is 2.89; PPD of 2.23; PPMA of 2.57; and PPDF of 2.37. The Chi-Square score is 37.16 with a probability value of 0.42. Null's hypothesis tested was "There is no significant difference in motivation to *tahfidz al-Qur'ân* among students in the four Islamic boarding schools."

Table 6. Motivation for *Tahfidz al-Qur'ân*

Statistical Test	Statistical Score	Probability (Sig.)
Mean (ppmh)	41,79	
Mean (ppd)	42,42	
Mean (ppma)	42,17	
Mean (ppdf)	42,57	
Standard deviation (ppmh)	2,89	
Standard deviation (ppd)	2,23	
Standard deviation (ppma)	2,57	
Standard deviation (ppdf)	2,37	
Chi-Square	37,16	0,42

The rules for concluding the Chi-Square difference test are: "Reject the null hypothesis if the probability value (sig.) is less than 0.05, and accept the null hypothesis if the probability value (sig.) is greater than 0.05". From the SPSS output, the probability value (sig.) is 0.42, which means it is much greater than 0.05. Thus, the null hypothesis is accepted, so it can be concluded that the motivation for *tahfidz al-Qur'ân* among students in the four Islamic boarding schools is not significantly different.

4. Students' Motivation towards *Tafaqquh fi al-dîn*

a. Students' Motivation towards *Tafaqquh fi al-dîn* Based on Gender

Measurement of students' Motivation towards *tafaqquh fi al-dîn* using a questionnaire that has been tested for validity and reliability. Based

on the sex of the students, the third hypothesis tested was to determine whether there was a difference in motivation for *tafaqquh fi al-dîn* between male and female students. From the SPSS output data on the measurement of students' motivation towards *tafaqquh fi al-dîn*, the average score for male students was 41.79; the average value of women's motivation is 42.51; standard deviation of male motivation 2.92; the standard deviation of women's motivation is 2.18; and the Chi-Square value is 32.79 with a probability value of 0.012. Null's hypothesis tested was "There is no significant difference in motivation towards *tafaqquh fi al-dîn* between male and female students."

Table 7. Motivation for *Tafaqquh fi al-Dîn*

Statistical Test	Statistical Score	Probability (Sig.)
Mean (male)	41,79	
Mean (female)	42,51	
Standard deviation (male)	2,92	
Standard deviation (female)	2,18	
Chi-Square	32,79	0,012

The rules for concluding the Chi-Square difference test are: "Reject the null hypothesis if the probability value (sig.) is less than 0.05; and accept the null hypothesis if the probability value (sig.) is greater than 0.05". From the SPSS output, the probability value (sig.) is 0.012, which means it is much smaller than 0.05. Thus, the null hypothesis is rejected, so it can be concluded that the motivation for *tafaqquh fi al-dîn* between male and female students is significantly different.

b. Students' Motivation towards *Tafaqquh fi al-dîn* in Four *Pesantren*

To find out the difference in motivation for *tafaqquh fi al-dîn* santri in the four Islamic boarding schools, the fourth hypothesis was then tested. The null hypothesis being tested is "There is no significant difference in motivation towards *tafaqquh fi al-dîn* santri in the four Islamic boarding schools." From the output of SPSS data on the measurement of students' motivation towards *tafaqquh fi al-dîn* in the four Islamic boarding schools, the average value of motivation towards *tafaqquh fi al-dîn* at PPMH is 71.18; PPD of 72.00; PPMA of 72.70; and PPDF of 72.90. The standard deviation of motivation towards *tafaqquh fi al-dîn* PPMH students is 4.67; PPD of 3.66; PPMA of 5.35; and PPDF of 3.21. The Chi-Square score is 81.13 with a probability value of 0.01. Null's hypothesis tested was "There is no significant difference in motivation towards *tafaqquh fi al-dîn* among students in the four Islamic boarding schools."

Table 8. Motivation for *Tafaqquh fi al-Dîn*

Statistical Test	Statistical Score	Probability (Sig.)
Mean (ppmh)	71,18	
Mean (ppd)	72,00	
Mean (ppma)	72,70	
Mean (ppdf)	72,90	
Standard deviation (ppmh)	4,67	
Standard deviation (ppd)	3,66	
Standard deviation (ppma)	5,35	
Standard deviation (ppdf)	3,21	
Chi-Square	81,13	0,01

The rules for concluding the Chi-Square difference test are: “Reject the null hypothesis if the probability value (sig.) is less than 0.05; and accept the null hypothesis if the probability value (sig.) is greater than 0.05”. From the SPSS output, the probability value (sig.) is 0.01, which means it is much smaller than 0.05. Thus, the null hypothesis is rejected, so it can be concluded that the motivation for *tafaqquh fi al-dîn* among students at the four Islamic boarding schools is significantly different.

The results showed that there was a significant correlation between perceptions of *tahfidz al-Qur’ân* and perceptions of studying Islamic sciences (*tafaqquh fi al-dîn*) with a correlation coefficient of 0.66. This figure shows that the better the students’ perception of *tahfidz al-Qur’ân*, the higher the motivation to study Islamic sciences (*tafaqquh fi al-din*).

The results also prove that there is a correlation between perceptions of *tahfidz al-Qur’ân* and motivation towards *tahfidz al-Qur’ân* which is indicated by a correlation coefficient of 0.619. This correlation coefficient shows that the higher the perception of the students’ *tahfidz al-Qur’ân*, the higher their motivation for *tahfidz al-Qur’ân* will be. The results of the following research show that there is a correlation between perceptions of *tahfidz al-Qur’ân* with motivation to study Islamic sciences (*tafaqquh fi al-dîn*) which is indicated by a correlation coefficient of 0.521. This correlation coefficient indicates that the higher the students’ perception of *tahfidz al-Qur’ân*, the higher their motivation to explore Islamic sciences (*tafaqquh fi al-dîn*).

The results of further research prove that there is a correlation between perceptions about studying Islamic sciences (*tafaqquh fi al-dîn*) and motivation towards *tahfidz al-Qur’ân*. This correlation is indicated by a correlation coefficient of 0.525 or a moderate correlation. These results also show that the higher the students’ perception of studying Islamic sciences (*tafaqquh fi al-dîn*), the higher the motivation of the students towards *tahfidz al-Qur’ân*. The next results show that there is a correlation

between perceptions about studying Islamic sciences (*tafaqquh fi al-din*) and motivation to study Islamic sciences (*tafaqquh fi al-din*). This is indicated by the correlation coefficient of 0.504. This means that the higher the students' perception of studying Islamic sciences (*tafaqquh fi al-din*), the higher their motivation to study Islamic sciences (*tafaqquh fi al-din*).

The final result of this study proves that there is a correlation between motivation towards *tahfidz al-Qur'an* and motivation to study Islamic sciences (*tafaqquh fi al-din*). This result is indicated by a correlation coefficient of 0.736 or a high correlation. It also proves that the higher the motivation of students towards *tahfidz al-Qur'an*, the higher their motivation to explore Islamic sciences (*tafaqquh fi al-din*).

These results prove the validity of the results of studies of other researchers referred to in this study Boyer (2002) dan McCombs (1988), which demonstrates a strong relationship between a person's perception and motivation. According to this study, education have an important to build positive perceptions about the importance of memorizing of the Qur'an and the urgency of *tafaqquh fi al-din*, so that students will have high motivation to become hafidz and experts in the field of Islamic religious sciences (*faqih*).

Conclusion

From the results of the study and discussion, this study can be concluded as follows: First, the results of the study indicate that there is a significant correlation between perceptions of *tahfidz al-Qur'an* and perceptions of studying Islamic sciences (*tafaqquh fi al-din*) with a coefficient of correlation of 0.66 or moderate correlation. These results indicate that the better the students' perception of *tahfidz al-Qur'an*, the higher the motivation to study Islamic sciences (*tafaqquh fi al-din*). Second, there is a significant positive correlation between perceptions of *tahfidz al-Qur'an* and motivation towards *tahfidz al-Qur'an* which is indicated by a correlation coefficient of 0.619. This correlation coefficient shows that the higher the perception of students about *tahfidz al-Qur'an*, the higher their motivation for *tahfidz al-Qur'an*. Third, there is a significant positive correlation between perceptions of *tahfidz al-Qur'an* and motivation to study Islamic sciences (*tafaqquh fi al-din*) which is indicated by a correlation coefficient of 0.521. This correlation coefficient indicates that the higher the students' perception of *tahfidz al-Qur'an*, the higher their motivation to explore Islamic sciences (*tafaqquh fi al-din*). Fourth, there is a positive and significant correlation between perceptions about studying Islamic sciences (*tafaqquh fi al-din*) and motivation towards *tahfidz al-Qur'an*. This

correlation is indicated by a correlation coefficient of 0.525 or a moderate correlation. This correlation coefficient indicates that the higher the students' perception of studying Islamic sciences (*tafaqquh fi al-dîn*), the higher the motivation of the students towards *tahfidz al-Qur'ân*. Fifth, there is a positive and significant correlation between perceptions about studying Islamic sciences (*tafaqquh fi al-dîn*) and motivation to study Islamic sciences (*tafaqquh fi al-dîn*). This is indicated by the correlation coefficient of 0.504. This means that the higher the students' perception of studying Islamic sciences (*tafaqquh fi al-dîn*), the higher their motivation to study Islamic sciences (*tafaqquh fi al-dîn*). Sixth, there is a correlation between motivation towards *tahfidz al-Qur'ân* and motivation to explore Islamic sciences (*tafaqquh fi al-dîn*). This result is indicated by a correlation coefficient of 0.736 or a high correlation. This also proves that the higher the motivation of students towards *tahfidz al-Qur'ân*, the higher their motivation to explore Islamic sciences (*tafaqquh fi al-dîn*).

REFERENCES

- Akbar, A., & Hidayatullah. (2016). Metode Tahfidz Al-Qur'ân di Pondok Pesantren Kabupaten Kampar. *Jurnal Ushuluddin*, 24(1).
- Al-'Aini, M. bin A. (2011). *Umdah al-Qari Syarh Shahih al-Bukhari*. Kairo: Idarah al-Thiba'ah al-Muniriyyah.
- Al-'Asqalany, A. I. A. I. H. (1986). *Fath al-Bari Syarh Shahih al-Bukhari*. Riyâdh: Dar al-Riyan li al-Turats.
- Al-Khatib, A. bin A. bin T. (1996). *Al-Faqih wa al-Mutafaqqih*. Saudi Arabia: Dar al-Jauzi.
- Al-Manawi, M. A. al-R. (1971). *Faid al-Qadir Syarh al-Jami' al-Shagir*. Libnan: Dar al-Ma'rifah.
- Al-Shan'any, M. bin I. al-A. (2006). *Subul al-Salam Syarh Bulugh al-Maram*. Libnan: Dar al-Ma'rifah.
- Aliwafa. (2017). Perubahan Habitus Santri: Studi di Pesantren Badridduja Probolinggo. In *Proceedings of the 1st International Conference on Education and Islamic Culture "Rethinking Islamic Education Toward Cultural Transformation" Faculty of Tarbiyah, Islamic Institute of Nurul Jadid Probolinggo*. East Java, Indonesia.
- Arief, S. (2008). Dinamika Jaringan Intelektual Pesantren di Sulawesi Selatan. *Jurnal Lentera Pendidikan*, 11(2).
- Arifin, G., & Faqih, S. A. (2010). *Al-Qur'an Sang Mahkota Cahaya*. Jakarta: Elex Media Komputindo.
- Ary, D., & etal. (n.d.). *Pengantar Penelitian dalam Pendidikan, diterjemahkan oleh Arief Furchon*. Yogyakarta: Pustaka Pelajar.

- Boyer, K. R. (2002). Using Active Learning Strategies to Motivate Students. *Mathematics Teaching in the Middle School*, 8(1), 48–51.
- Boyle, H. (2007). Embodiment as A Conceptual Framework for Describing the Practice of Qur’anic Memorization”. In I. Epstein (Ed.), *Recapturing the Personal: Essays on Education and Embodied Knowledge in Comparative Perspective*. Charlotte, NC: Information Age Publication.
- Chotimah, C. (2018). The Management of the Tahfidz Al Qur’an Education Program in Children Tahfidh Yanbu’ul Qur’an Islamic Boarding School Kudus. *Educational Management*, 7(1).
- Fathoni, A. (2019). Sejarah & Perkembangan Pengajaran Tahfidz Al-Quran di Indonesia.
- Khoeron, M. (2012). Pola Belajar dan Mengajar para Penghafal Al-Qur’an (Ḥuffāz. *Widyariset*, 15(1).
- McCombs, B. L. (1988). Motivational Skills Training: Combining Metacognitive, Cognitive, and Affective Learning Strategies. In Claire E. Weinstein, E. T. Goetz, & P. A. Alexander (Ed.), *Learning and Study Strategies: Issues in Assessment, Instruction, and Evaluation* (hal. 141–169). Toronto: Academic Press, Inc. Harcourt Brace Jovanovich, Publishers.
- Nasuha, C. (1999). Epistemologi Kitab Kuning. In dalam M. W. et al. (Peny. Kitab Kuning” (Ed.), *Pesantren Masa Depan: Wacana Pemberdayaan dan Transformasi Pesantren*. Bandung: Pustaka Hidayah.
- Nawaz1, N., & Jahangir, S. F. (2015). Effects of Memorizing Quran by Heart (Hifz) on Later Academic Achievement”. *Journal of Islamic Studies and Culture*, 3(1), 58–64. <https://doi.org/10.15640/jisc.v3n1a8>
- Rohmad, & Muslimin. (2017). *Tahfidz al-Qur’ân* dengan Metode Bil-Qolam di Madrasah Tsanawiyah (Islamic Boarding School) Al- Azhary Ajibarang. Banyumas, MAGHZA.
- Rohmatillah, S., & Shaleh, M. (2018). Manajemen Kurikulum Program Tahfidz Al-Qurân di Pondok Pesantren Salafiyah Syafiiyah Al-Azhar Mojosari Situbondo. *Jurnal Pendidikan Islam Indonesia*, 3(1).
- Singarimbun, M. (2016). Metode dan Proses Penelitian. In S. Effendi (Ed.), *Metode Penelitian Survey*. Jakarta: LP3ES.
- Trinova, Z., & Wati, S. (2016). The Contributions of Quranic Tahfidz to Mental Health. *AL-TAÁLIM*, 23(3).
- Utami, R. D., & Maharani, Y. (2018). Kelebihan dan Kelemahan Metode Talaqqi dalam Program *Tahfidz al-Qur’ân* Juz 29 Dan 30 pada Siswa Kelas Atas Madrasah Ibtidaiyah. *Profesi Pendidikan Dasar*, 5(2).
- Yuanita, & Romadon. (2018). Pendidikan Karakter Melalui Pembelajaran *Tahfidz Al Quran Siswa SDIT Al Bina Pangkalpinang*, *JURNAL JPSSD (Jurnal Pendidikan Sekolah Dasar* (Vol. 5). Agustus.
- Zayd, N. A. (2003). The Dilemma of the Literary Approach to the Qur’an’ ALIF. *Journal of Comparative Poetics*, 23(8).