



Changes in Students' Motivation to Memorize the Quran: A Study at Quranic Higher Education Institutions in Indonesia

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Abstract

In the early days of the Quran's revelation, there were only two reasons why the companions memorized the Quran: sincere intentions for Allah and to preserve the purity of the Quran. However, today, there are various motivations for memorizing the Quran. The purpose of this study is to determine the motivations for memorizing the Quran among students at Quranic colleges in Indonesia. To achieve this research objective, the author used two approaches, namely qualitative and quantitative. In the first stage, the author employed a qualitative approach involving twenty participants who were interviewed in depth. The participants were selected using purposive sampling techniques from the 2019, 2020, and 2021 cohorts. The collected data were then analyzed thematically using NVivo. The results of the first stage of the study identified nine motivations for students to memorize the Quran. These findings became the basis for the author to conduct the second stage of research using a quantitative approach. The nine motivations for memorizing the Quran were used as instruments, compiled in a Likert scale format to collect data on students' motivations. This was done to confirm the findings in the first stage of research. In the second stage, the author involved 250 participants from a total of 1,500 students at Quranic colleges in Indonesia. The collected data were then analyzed using IBM SPSS Statistics 26 software. The results of the second stage showed consistency with the first stage. This study provides an overview of students' motivations for memorizing the Quran at Quranic higher education institutions in Indonesia and shows that there has been a shift in the motives for memorization. Further studies need to revisit the issue of motivation in the context of restoring the purity of intention or making these nine motivations a reference for future research on Quran memorization.

INTRODUCTION

The Quran is the word of Allah revealed to the Prophet Muhammad SAW with the purpose of serving as guidance for Muslims in living their lives (Maulana, 2017; Novelia, 2019; Singh et al., 2022). This guidance is classified into seven main aspects of the Quranic teachings, namely *aqidah*, worship, *muamalah*, *akhlak*,

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law, history, science, and technology (Akbari et al., 2022; Black et al., 2020; Ellis, 2017; Hartono, 2021; Hendawi et al., 2024). In other words, the teachings of the Quran encompass all the needs of Muslims in their daily lives (Kuenzi, 2018). The Prophet Muhammad SAW even stated that it is obligatory for every Muslim to obey and follow every teaching of the Quran in order to attain a perfect life (Thohir et al., 2021).

In addition to the obligation to obey and follow the teachings of the Quran, Muslims are also required to preserve its purity so that every letter and verse of the Quran remains intact until the end of time (Alyona et al., 2016). Historical evidence shows that there have been numerous attempts by anti-Islamic groups to alter parts of the Quran, such as by changing dots, letters, lines, and sentences (Noury & Speciale, 2016). Therefore, the most effective way to preserve the purity of the Quran is through memorization of its verses (Lambarraa & Riener, 2015).

The practice of memorizing the Quran began when the revelation was first received. Historical records note that after the Prophet Muhammad received a revelation from Allah, he immediately recited the verses to his companions and the early converts to Islam. The companions who heard the verses memorized them, while four companions were appointed by the Prophet to write the verses on palm leaves, animal skins, and stones (Irpina et al., 2022; Khalid, 2017). These four companions were Zaid bin Thabit, Muawiyah bin Abi Sufyan, Ubay bin Ka'b, and Zubair bin al-Awwam (Ulya & Saidah, 2017).

Referring to the above facts, it is clear that the practice of memorizing the Quran by the companions in the early days of Islam was purely driven by the circumstances of the Muslim community at that time, when Islamic teachings were still conveyed and practiced secretly, transmitted orally. This means that there was no other option but to memorize the Quran in order to preserve its purity (Ayyad, 2022). After the Prophet Muhammad SAW passed away in the 11th year of Hijrah the practice of memorization continued during the era of the companions, the *tabi'in*, and the *tabi'al-tabi'in*, and it continues to this day. In many Muslim-majority countries, Quran memorization has become a tradition, practiced both individually and institutionally at various levels of education from elementary schools to higher education such as Islamic boarding schools and Quranic colleges, where students are required to memorize all 30 parts of the Quran.

In the early days of the Quran's revelation, the motivation to memorize the Quran was solely due to the circumstances of the Muslim community at that time. Today, however, the motivation has been influenced by various factors. Previous studies have not extensively examined the motivations behind Quran memorization, but this issue has been addressed by (Hashim et al., 2015; Lilian, 2022; Sai, 2018), who found that the motivation lies in the belief that it is a noble endeavor. Similarly, Mutathahirin et al (2022) explained that students' motivations include the desire to become scholars, to please their parents, to pursue further education through scholarships earned from Quran memorization achievements, and to become Quran teachers. Furthermore, Fariji (2020); Fischbach (2016); Hanafi et al (2020); Saeful (2019); Siagian (2018); Zaini (2020) identified three external factors that motivate Quran memorizers, namely encouragement from teachers, parents, and peers.

However, none of these studies have addressed the issue of student motivation to memorize the Quran in higher education, even though this tradition in Indonesian higher education institutions has existed for about 70 years. Indeed, the role of Quran memorizers in Islam is highly esteemed. They play an important role in i) preserving the purity of the Quran, ii) sustaining Quranic education, and iii)

commitment, being proactive, and seizing opportunities. In addition, persistence is required to achieve goals despite the various challenges and obstacles encountered (Hidayat, 2020).

In the context of university students memorizing the Quran, the author's analysis shows that motivation also plays a decisive role in achieving success. Several previous studies on students' motivation to memorize the Quran in Islamic boarding schools Faza & Kustanti (2020); Khoiruddin (2018); Rahmi (2020); Sakban et al (2019); Zaini (2020) found that motivation is a major factor in successful memorization, whether derived from internal sources or external influences.

Becoming a memorizer of the Quran requires strong determination, sincerity, seriousness, and perseverance (Gallop, 2022; Putra & Hidayaturrahman, 2020; Rackley, 2022; Supriono & Rusdiani, 2019; Zuhurudeen & Huang, 2016). As highlighted by Abdullah et al (2021); Susianti (2016), high motivation to become a Quran memorizer (hafiz) enhances one's patience and persistence in continuing the memorization process. Conversely, many memorizers fail to complete the entire 30 juz (Supriono & Rusdiani, 2019).

Thus, it is evident that success in memorizing the Quran is largely determined by the level of motivation. Therefore, this study is highly important and relevant as a reference for Muslims who aspire to succeed as Quran memorizers, particularly university students.

METHODS

This study used a combined qualitative and quantitative method (exploratory sequential mixed-methods design). The combination of two methods in a study can provide researchers with more in-depth, comprehensive, robust, and high-quality data (Bartlett & Vavrus, 2016; Elkhaira et al., 2020; Engkizar Engkizar et al., 2022; McKim, 2017; Wilkinson & Staley, 2019; Zafirah et al., 2018). The first stage of the qualitative method employed a multi-case study approach, with data obtained through in-depth interviews with twenty-one informants from three Quranic colleges in Indonesia, namely the Sekolah Tinggi Agama Islam Pengembangan Ilmu Alquran (STAI-PIQ) Sumatera Barat, Institut Perguruan Tinggi Ilmu Alquran (PTIQ) Jakarta, and Institut Ilmu Alquran (IIQ) Jakarta. All informants were active students selected through purposive sampling from the 2019, 2020, and 2021 academic cohorts. The interview data were analyzed thematically using Miles & Huberman's Interactive Model of Analysis, assisted by NVIVO 12.0 software (Dodds, 2022; Fauzi & Darajat, 2022; Hall et al., 2021; Marshall et al., 2020; Pranansa et al., 2021; Pranansa et al., 2022; Saprun, Mappanyompa, 2020; Zamawe, 2015).

The second stage of the quantitative method employed a survey approach, with data collected through a questionnaire based on the findings of the first stage of qualitative research. The questionnaire was distributed to 250 respondents selected through simple random sampling from a total population of 1,500 students across the three Quranic universities in Indonesia. The questionnaire contained nine indicators related to student motivation to memorize the Quran, as identified in the first stage of the study. The reliability coefficients (Cronbach's alpha) for each instrument are presented in Table 1.

Table 1. Cronbach's alpha values for each instrument indicator

No.	Item	Alpha Value
1.	Attaining a noble rank in the sight of Allah	0,72
2.	Encouragement from parents	0,73

3.	Encouragement from teachers	0,64
4.	Preserving the purity of the Quran	0,68
5.	Achieving peace of mind	0,71
6.	The desire to always interact with the Quran	0,69
7.	Having the opportunity to grant a reward (crown) to parents in the afterlife	0,70
8.	The desire to raise Quranic offspring after marriage	0,69
9.	The desire to become a <i>qari</i> or <i>qariah</i>	0,69

Next, the data obtained from the questionnaire was analyzed using descriptive statistics (mean) with the help of IBM SPSS Statistics 26 software.

RESULT AND DISCUSSION

The author describes both qualitative findings (case studies) and quantitative findings (surveys). For ease of understanding, the author will first explain the qualitative findings, followed by the quantitative findings.

Based on the results of the interviews with informants, the analysis identified nine themes related to students' motivation to memorize the Quran. These themes are: (i) attaining a noble rank in the sight of Allah, (ii) encouragement from parents, (iii) encouragement from teachers, (iv) preserving the purity of the Quran, (v) attaining peace of mind, (vi) the desire to always interact with the Quran, (vii) having the opportunity to grant a reward (crown) to parents in the afterlife, (viii) the desire to raise Quranic offspring after marriage, and (ix) the desire to become a *qari* or *qariah*, as shown in Figure 2 below.

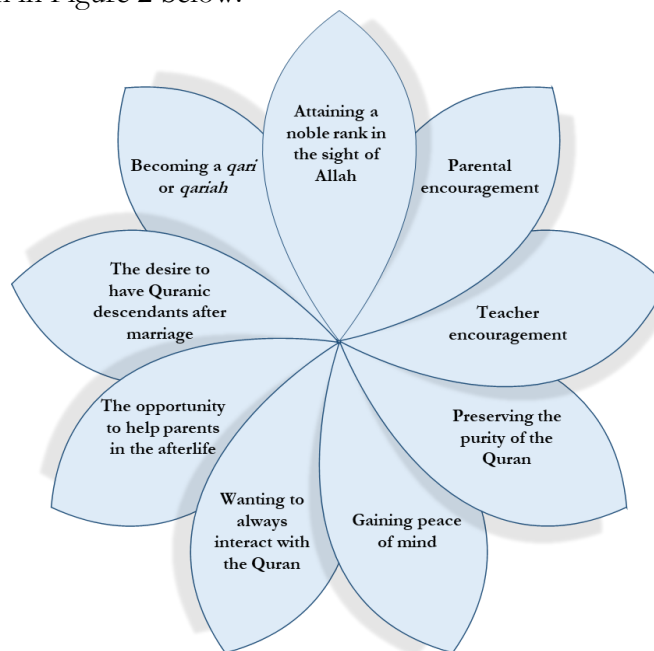


Fig 1. Nine motivation to memorize the Quran

Furthermore, the author will describe the quotes from the interviews with informants based on the nine themes above. The interview descriptions shown are short excerpts of statements from informants during the interviews. The interview quotes, although conveyed by the informants in slightly different language editorials, actually have more or less the same purpose and intention.

The first theme is achieving a noble rank in the sight of Allah SWT. According to the informants, one of their motivations for becoming memorizers of the Quran came from within themselves, namely by practicing the hadith of the Prophet narrated by Ahmad and Ibn Majah, which states that Allah raises the status of those who memorize the Quran in this world and the hereafter, as illustrated in the following excerpts:

"...I am reminded of the Hadith of the Prophet narrated by Ahmad and Ibn Majah that Allah raises the status of those who memorize the Quran in this world and the hereafter..." (I-17). "...which I understand to mean that Allah promises a noble status in this world and the hereafter to those who memorize the Quran." (I-18).

The second theme is parental encouragement. Informants noted that encouragement from parents was among their strongest motivations for deciding to memorize the Quran. Some admitted that they were initially not interested in memorization, but after receiving motivation from their parents, they developed a strong interest, as reflected in the following excerpts:

"...my strongest motivation for memorizing the Quran was my parents, who wanted me to become a Quran memorizer." (I-7). "...my motivation for becoming a Quran memorizer came directly from my parents." (I-16). "...I memorized the Quran because my parents motivated their children to become memorizers of the Quran." (I-19).

The third theme is encouragement from teachers. In this study, teacher encouragement was not as frequently cited as other motivations. However, it remains an important factor, as students often received support from teachers in high schools, Islamic high schools, or boarding schools. One informant, for example, recalled:

"When I was in the boarding school, my teacher always encouraged me to become a memorizer of the Quran." (I-9).

The fourth theme is preserving the purity of the Quran. Several informants emphasized the importance of memorizing the Quran as a means of safeguarding its authenticity. They expressed concerns that attempts to distort the Quran still exist, including replacing, adding, or omitting verses. For this reason, many respondents regarded memorization as a way to maintain its purity, as shown in the following excerpts:

"...I want to memorize the Quran because I want to preserve its purity." (I-6). "If I am a hafiz of the Quran, I can help preserve its purity against those who seek to alter it." (I-8). "...because I see that nowadays many people want to change the contents of the Quran, I want to memorize it." (I-11). "Nowadays, many young people are neglecting to study the Quran, and this motivated me to preserve its purity by memorizing it." (I-14).

The fifth theme is gaining peace of mind. Being close to the Quran whether through reading or memorization was perceived as a source of inner tranquility. Informants described feelings of serenity and companionship when engaging with the Quran, as seen in the following excerpts:

"By memorizing the Quran, I feel peace and tranquility within myself." (I-1). "...while memorizing the Quran, I found a peace of mind that I had never experienced before." (I-2).

The sixth theme is wanting to always interact with the Quran. According to the informants, one of their motivations for memorizing the Quran was their desire to remain close to Allah at all times, which encouraged them to continuously add to their memorization. They believed that the closer they were to Allah, the more He would assist them in facing life's challenges. This is reflected in the following excerpts:

“For me, the Quran is like a companion who always provides solutions in life.” (I-4). “In my opinion, memorizing the Quran means that I am always interacting directly with Allah SWT.” (I-20).

The seventh theme is the opportunity to grant a reward (crown) to parents in the afterlife. Informants stated that their motivation to become memorizers of the Quran was also driven by the hope of providing intercession for their parents and families in the hereafter. This motivation is grounded in the promise of Allah SWT to grant multiple forms of honor and assistance to the parents of those who memorize the Quran. As expressed by some informants:

“I want to be reunited with my family in the afterlife because of the intercession of the Quran.” (I-5). “I want to be able to give a crown of glory and provide assistance to my parents in the afterlife.” (I-12).

The eighth theme is the desire to raise Quranic offspring after marriage. It is generally understood that every Muslim parent hopes to establish a family characterized by *sakinah, mawaddah, wa rahmah* and to raise pious children. One way to realize this aspiration is by first drawing closer to Allah SWT through memorizing the Quran. Informants shared this motivation as follows:

“Because women are the primary educators of their children, I want all my family members to be memorizers of the Quran.” (I-3). “I want to receive a noble crown from Allah in the afterlife because I have children who memorize the Quran.” (I-10).

The ninth theme is the desire to become a *qari* or *qariah*. Some informants expressed their motivation to memorize the Quran in order to spread its message through Quran recitation competitions (*hifz al-Quran*). However, this theme was not widely cited as a primary motivation among students in the Quranic colleges studied. Illustrative excerpts include:

“For me, memorizing is a way of preaching to introduce the Quran through competitions.” (I-13). “My motivation for memorizing the Quran is because I want to become an international qari like Salman Amrillah.” (I-15).

Based on the results of statistical analysis of nine items used as indicators of student motivation to memorize the Quran. The nine themes can be seen in table 2, below:

Table 2. Results of the analysis of student motivation to memorize the Quran

No	The following items are among your motivations for memorizing the Quran	N=250 (respondents) Mean	Categories
1.	Attaining a noble rank in the sight of Allah SWT	4,93	Very High
2.	Encouragement from parents	4,30	High
3.	Encouragement from teachers	3,96	Low
4.	Preserving the purity of the Quran	4,76	Very High
5.	Achieving peace of mind	4,84	Very High
6.	The desire to always interact with the Quran	4,78	Very High
7.	Having the opportunity to grant a reward (crown) to parents in the afterlife	4,90	Very High
8.	The desire to raise Quranic offspring after marriage	4,78	Very High
9.	The desire to become a <i>qari</i> or <i>qariah</i>	4,04	High

Referring to the results of the analysis as shown in Table 2 above, the author can explain that, first, overall, the respondents agreed that the motivation for

memorizing the Quran was to achieve a noble position in the sight of Allah, with the mean of the total respondents showing a very high category. Second, for the item regarding parental encouragement, there were several respondents who disagreed; however, based on the mean, it showed a high category. Third, the item on encouragement from teachers was more diverse because there were twenty-three respondents who disagreed, meaning that the motivation of respondents originating from encouragement from teachers was not dominant, so it can be seen from the mean of the total respondents showing a low category. Fourth, for the item of wanting to preserve the purity of the Quran, in general, the respondents strongly agreed, so that the mean can be categorized as very high. Fifth, for the item of obtaining peace of mind, it was also agreed upon by all respondents, so that when viewed from the average number of respondents, it can be categorized as very high. Sixth, Similarly, for the item of wanting to always interact with the Quran, all respondents agreed that this item was one of their motivations for memorizing the Quran, even though two respondents stated that they did not know or were unsure, so that when viewed from the total mean of the respondents, it can be categorized as very high, seventh; the item of the opportunity to help parents in the afterlife was agreed upon by all respondents, eighth; The item on the desire to have Quranic offspring after marriage was also agreed upon by the respondents, as only three respondents stated that they did not know or were unsure. Ninth, on the last item, namely the desire to become a *qari* and *qariah*, there were also various responses, so that when viewed from the total number of respondents, the mean or average shows that this item is in the high category.

This study clearly identified nine important themes that underlie students' decision to become Quran memorizers. To make it more interesting, the author will discuss these nine findings based on theory, expert opinions, and previous studies that address this issue in a similar context and with similar issues.

First, achieving a noble degree in the sight of Allah is the strongest motivation for students who decide to become memorizers of the Quran. This is because every believer aspires to attain honor and nobility before their Lord. Previous studies, such as (Romziana et al., 2021), concluded that students motivated by the desire to achieve this noble rank tend to memorize more quickly and with greater seriousness, as this motivation arises intrinsically. Similarly, Taufik et al (2024) emphasized that memorizing the Quran is among the noblest deeds a Muslim can perform, and those who engage in such deeds are promised an elevated rank before Allah. The findings of this study reinforce these conclusions. In the quantitative stage, the analysis revealed a mean score of 4.93, indicating that respondents strongly agreed, placing this motivation in the very high category.

Based on the results of the previous studies, it becomes evident that internal motivation, particularly the desire to attain a noble rank before Allah, has a significant impact on a person's enthusiasm and sincerity in memorizing the Quran. The first finding of this study is supported by Sucipto (2020) in his book *Tahfidz Alquran Melejitkan Prestasi (Memorizing the Quran Boosts Achievement)*, which explains that a person will be granted a noble rank, as Allah has promised in the Quran to bestow glory in the hereafter upon those who memorize it. Similarly, Ansori & Huda (2020) argue that memorizing the Quran is a highly noble and praiseworthy act, and those who engage in it are promised an elevated rank before Allah SWT, abundant rewards, and respect among fellow human beings (Engkizar et al., 2025; Engkizar et al., 2023).

The second theme parental encouragement shows that, according to several informants, their primary motivation for memorizing the Quran came from their

families, particularly their parents. Many of the informants had previously not been interested in memorizing the Quran, as it is not an easy task, but with their parents' support they eventually decided to pursue Quran memorization. From the interviews conducted, it can be concluded that most of their reasons and motivations stemmed from their parents' hopes and encouragement to raise children who memorize the Quran.

Furthermore, in relation to this theme of parental encouragement, the quantitative results of the second stage indicated more diverse responses compared to the previous item. The analysis revealed that the average score of 4.30 placed this factor in the high category, demonstrating that parental encouragement is indeed a significant motivation for students to memorize the Quran.

The encouragement of parents motivates individuals to memorize the Quran, as demonstrated by [Saptadi \(2012\)](#), who concluded that students' motivation to memorize the Quran often comes from their families, particularly their parents, as well as from peers, teachers, and Islamic boarding school leaders, all of whom contribute to supporting their ability to memorize. Similarly, [Akbar \(2019\)](#) found that parental motivation is expressed through praise and rewards. In essence, parental encouragement is indispensable in the process of memorizing the Quran.

The third theme teacher encouragement is closely related to the previous one, as both represent extrinsic motivations for Quran memorization. Teacher encouragement fosters students' motivation to engage in good deeds, particularly in memorizing the Quran. The role of a teacher can be likened to that of a farmer tending crops: whenever obstacles arise, they are removed, and the plants are nurtured with consistent care to ensure healthy growth. In the same way, a teacher not only provides initial motivation but also offers continuous support throughout the memorization process until completion. Based on interviews, one informant stated that his motivation to memorize the Quran came from the encouragement of his teacher, who was himself a memorizer. Drawing from his own experience and deep engagement with the Quran, the teacher wished his students to experience the same. Thus, teachers play a vital role as a source of motivation for students in their Quran memorization journey ([Engkizar et al., 2024, 2025](#)).

[Black et al \(2020\)](#); [Hanafi et al \(2020\)](#) identified four roles of teachers in motivating students to memorize the Quran. First, as designers, meaning that teachers always remind students to remember their duties and obligations; second, as drivers by always motivating students; third, as motivators to invite students to gather and provide guidance in the form of stories about people who memorize the Quran; and fourth, as liaisons to provide advice or encouragement aimed at motivating students to memorize the Quran.

Regarding the third theme of motivation to memorize the Quran due to encouragement from teachers, this is reinforced by the author's findings in the quantitative method, which show that these findings as a whole can be used as motivation in memorizing the Quran but are slightly less dominant when compared to the previous two items, because an average of 3.96 of the total respondents agreed. This means that, on average, the findings of this third theme can be categorized as low.

Fourth preserving the purity of the Quran, according to several informants, the desire to preserve the purity of the Quran is one of their motivations for memorizing it. They use this as an incentive to memorize the Quran because they see that the world is deteriorating, even though technology and information are constantly advancing. On the contrary, religious knowledge, especially Islamic values, has begun

to weaken. This has caused Muslim communities to lose clear guidance in life. In fact, if Muslims understand and study religious knowledge, all of life's problems already have solutions in the Quran. However, it is very concerning that in the current situation, the noble Quran has been marginalized in everyday life. Seeing the weakness of Muslims, the enemies of Islam namely non-Muslims are trying to "update" the Quran by adding verses or removing some verses in order to weaken Muslims and leave them without clear guidance in life, or even to destroy Islam. This is what motivates some informants to memorize the Quran.

This fourth motivation is supported by research by [Masita et al \(2020\)](#), which states that Allah's promise regarding the Quran is that Allah has guaranteed its preservation with a firm statement. Among the means of preserving it is preparing people in every generation to memorize it. Some have memorized the Quran well before reaching the age of ten, and some even at a younger age. In Bangladesh, for example, a child memorized the Quran at the age of nine, and when he recited it, his memorization was very good. Thus, according to several informants, this was what motivated them to memorize the Quran. The fourth theme is further reinforced by the author's findings in the second stage of quantitative analysis. The results show that an average of 4.76 of the total respondents strongly agreed with the theme of preserving the purity of the Quran as their motivation for memorizing it, which means that this fourth theme is the dominant motivation for memorizing the Quran.

Fifth gaining peace of mind, as explained by Allah in Surah Al-Isra, verse 82 of the Quran, the Quran was revealed by Allah as a cure for all kinds of mental illnesses, so the virtue of reading the Quran at home or in the mosque will bring peace of mind. According to several informants, obtaining peace of mind is one of their motivations for memorizing the Quran. They feel peace of mind when they are close to the Quran and sense that all of life's problems suddenly become lighter when they interact with it. [Masduki \(2018\)](#), in his study entitled "*Psychological Implications for Quran Memorizers*," concluded that the psychological implications for Quran memorizers are: first, the Quran serves as a cure for anxiety and worry; second, memorizing the Quran brings peace of mind, intelligence, and improved academic achievement; third, memorizing the Quran can reduce juvenile delinquency and gang fights; fourth, memorizing the Quran earns high praise from Allah and His Messenger; and fifth, the Quran is a cure for anyone who reads and memorizes it. Furthermore, [Suyadi et al \(2022\)](#), in her study on peace of mind when reading the Quran, concluded that reading the Quran has a significant effect of 97% and can create peace of mind and therapeutic healing.

Furthermore, regarding obtaining peace of mind as motivation for memorizing the Quran, according to the informants, peace of mind is a pleasure granted by Allah that is never experienced when reading books or other texts apart from the Quran. [Chandra et al \(2020\)](#) state that if students want to achieve peace of mind, they will recite prayers and supplications, because by doing so, their hearts and souls will become calm. This peace of mind motivates a person to always interact with the Quran. Furthermore, the author reinforces this fifth finding with quantitative analysis showing that 210 respondents strongly agreed with this item, with an average score of 4.84 indicating "strongly agree." Therefore, it can be concluded that this fifth finding is a very dominant motivation for students in memorizing the Quran.

Sixth wanting to always interact with the Quran, according to the results of the author's direct interviews with informants, this sixth theme became their motivation for memorizing the Quran. Many informants stated that by always interacting with the Quran, they felt as though they were also speaking directly to Allah, because the

Quran is Allah's medium of communication with His servants. Memorizing the Quran requires a considerable amount of time to be able to recite it fluently and understand the meaning of the verses being memorized. It also requires patience to repeat the verses, and such repetition allows a person to interact with the Quran for longer periods. There are various ways a person can interact with the Quran: first, by reading the Quran; second, by understanding its content; and third, by memorizing it (Manik & Fisabilillah, 2021).

According to Raiyati (2017), her study found that individuals have different ways of interacting with the Quran, not only by reading and reflecting on it but also by memorizing it. Therefore, this sixth finding can serve as a motivation for someone to memorize the Quran. Regarding the sixth theme of memorizing the Quran, which is motivated by the desire to always interact with the Quran, this is reinforced by the author's findings in the second stage of the quantitative analysis. The results show that, overall, respondents agreed, with an average score of 4.78 out of the total respondents. This indicates that this sixth item is a dominant motivation for students in memorizing the Quran.

Seventh the opportunity to grant a reward (crown) to parents in the afterlife, according to the informants, this theme motivates them to memorize the Quran, as they wish to help their families in the afterlife through their memorization of the Quran. A person who memorizes the Quran will be granted by Allah the right to save their family from His punishment. In a hadith narrated by Ahmad and Tirmidhi from Ali bin Abi Talib (r.a.), the Prophet Muhammad said:

عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ وَكَرَّمَ اللَّهُ وَجْهَهُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ الْقُرْآنَ فَاسْتَظَّهَرَهُ فَحَلَّ خَلَاةَ وَحَرَّمَ حَرَامَهُ
أَدْخَلَهُ 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)

Meaning: *Ali (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Whoever recites the Qur'an and memorizes it, then makes lawful what it makes lawful and forbids what it forbids, then Allah Ta'ala will admit him into Paradise and Allah guarantees him to intercede for ten of his relatives who have all been obliged to enter Hell."* (HR: Imam Ahmad and Tirmidhi).

Then, the seventh finding was reinforced by the results of quantitative analysis through a questionnaire completed by 250 respondents. From the questionnaire, it can be concluded that the theme or item related to helping parents in the afterlife is the most dominant item and was chosen by many respondents, with an average of 4.90 agreeing. In the results of the quantitative analysis, none of the respondents stated that they did not know, disagreed, or strongly disagreed. Therefore, it can be concluded from the results of this quantitative analysis that the seventh item is the most dominant in motivating students to memorize the Quran.

Eighth the desire to have Quranic descendants after marriage, the findings of this theme became the strongest motivation for some informants, because their desire and aspiration after marriage was to have pious descendants who would also memorize the Quran. Many informants expressed hope that, since they are now memorizers of the Quran, their offspring would also become memorizers of the Quran. This is because Allah has bestowed many blessings upon the families of Quran memorizers, such as the blessing of becoming part of Allah's family on earth, their families becoming *sakinah*, *mawaddah*, *wa rahmah*, their homes being like heaven on earth, and most importantly, peace and tranquility within the family. As narrated by al-Hakim from Buraidah (may Allah be pleased with him), the Prophet

Muhammad (peace be upon him) said:

عن بريدة رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم : " من قرأ القرآن وتعلّم وعمل به ألبس والداه يوم القيامة تاجاً من نور ضوءه مثل ضوء الشمس ، ويكسى والداه حلتين لا تقوم لهما الدنيا فيقولان : بم كسينا هذا ؟ فيقال : بأخذ ولدكما القرآن " ، (رواه الحاكم)

Meaning: *Buraidah radiyallahu has said: The Messenger of Allah (SAW) said: "Whoever reads the Qur'an, studies it and practices it, will be crowned with a crown of light on the Day of Resurrection, its light will be like the light of the sun, his parents will be dressed in two robes (glory), which was never obtained in the world, both of them asked: why are we dressed in these robes?" (HR Hakim 1/756 and confirmed by al-Abani). "Because you both ordered your children to study the Qur'an" (narrated by Hakim 1/756 and authenticated by al-Abani).*

According to the informants, they also want to receive the glory promised by Allah to parents who have children who memorize the Quran. When parents in a family memorize the Quran, they will more easily shape and encourage their children to memorize the Quran as well (Hasanah, 2021).

Regarding the eighth theme of memorizing the Quran because of the desire to raise Quranic offspring after marriage, this is reinforced by the author's findings in the second stage of quantitative analysis, which show that the results are generally dominant and supportive of this item, with an average of 4.78 respondents agreeing with the findings of this theme. Furthermore, the results of the second stage of quantitative analysis also showed that none of the respondents disagreed with this item.

Ninth becoming a *qari* or *qariah*, the findings of the ninth theme show that informants were motivated by their desire to spread Islam by memorizing the Quran through *Musabaqah Hifdẓil Quran*. According to some informants, participation in the *musabaqah* was a motivation in itself, as it could increase their enthusiasm for memorizing the Quran. Moreover, for students at the three Quranic colleges, being prepared to become a *qari* or *qariah* is a definite requirement, because historically, one of the campuses where the author conducted research was established as a result of the national *Musabaqah Tilawah Quran* competition held in West Sumatra. In addition, considering the conditions of the communities in each region in West Sumatra, there is a shortage of *qari* and *qariah* who are ready to represent their respective regions at the provincial and national *Musabaqah Tilawah Quran* events. Therefore, it is understandable that the ninth finding motivation to become a *qari* or *qariah* serves as a significant motivation for memorizing the Quran.

Furthermore, regarding the ninth or final theme of motivation to memorize the Quran, namely the desire to become a *qari* or *qariah*, the results of the second stage of quantitative analysis showed mixed responses from the respondents, with an average score of 4.04 indicating agreement. However, as many as eighty-two respondents selected "strongly agree" for this item. Therefore, it can be concluded that, overall, this ninth item also represents a dominant motivation for students in memorizing the Quran.

CONCLUSION

This study has successfully identified nine motivations for students to memorize the Quran at Indonesian Quranic colleges. Seven of these motivations originate from within the students themselves, while two are influenced by external factors (parents and teachers). These findings reveal an important fact: there has been a shift in the causes or motivations of Muslims in memorizing the Quran. In

the early days when the Quran was revealed, the motivation was purely to preserve it, whereas today the activity of memorizing the Quran has been shaped by various other factors, as reflected in the findings of this study. Nevertheless, the nine identified motivations affirm that motivation is a key indicator of a person's success in memorizing the Quran.

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DECLARATIONS

Author Contribution

Engkizar, Gifa Oktavia: Writing-Preparation of original manuscript, **Mohd Isa Hamzah:** Conceptualization, Methodology, **Azhar Jaafar:** Visualization, Investigation, Improve Content, **Fathiyah Mohd Fakhruddin:** Data accuracy, **Afifah Febriani:** Improve Language.

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The data and language usage in this article have been validated and verified by English language experts and no AI-generated sentences are included in this article.

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The authors declare that this research was conducted without any conflict of interest in the research.

Ethical Clearance

The place or location studied has agreed to conduct research and is willing if the results of this study are published.

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