INTRINSIC MOTIVATION OF SANTRI IN THE TAHFIDZUL QUR'AN PROGRAM AT PONDOK DARUT TAUHID PESANTREN ZAINUL HASAN GENGGONG PAJARAKAN

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ABSTRACT

This study aims to examine the intrinsic motivation of students in participating in the Tahfidzul Qur'an program at the Pondok Darut Tauhid Pesantren Zainul Hasan Genggong. The main focus of the study is how internal motivation such as love for the Qur'an, the desire to gain Allah's pleasure, and the spirit of achieving personal achievement play a role in the success of the tahfidz program. The approach used is a qualitative approach with a case study method. Data were obtained through in-depth interviews, participatory observation, and documentation of students who are active in the tahfidz program. Data analysis was carried out descriptively through data reduction, data presentation, and drawing meaning from field findings. The results of the study indicate that intrinsic motivation of students has a significant role in the sustainability and achievement of memorizing the Qur'an. Students who have strong internal motivation tend to be more consistent, disciplined, and have higher resilience in facing challenges during the memorization process. In addition, the supportive pesantren environment and the role of ustadz in providing spiritual guidance also strengthen this motivation. This finding provides an illustration that the success of the tahfidz program is not only determined by the teaching method, but is also greatly influenced by the strength of motivation from within the students themselves.
Keywords: intrinsic motivation, memorizing the Quran, Islamic boarding school.

INTRODUCTION

Pesantren education has long been an important pillar in shaping the character and spirituality of the Muslim generation in Indonesia. One of the flagship programs that continues to be maintained and developed in many pesantren is the Tahfidzul Qur'an or Qur'an memorization program. This program not only reflects the love of Muslims for their holy book, but also a concrete manifestation of efforts to internalize divine values in everyday life. In practice, memorizing the Qur'an is not an easy matter. (Lukmana,2022) It requires perseverance, discipline, and high mental and spiritual readiness. Not a few of those who start the journey of tahfidz experience stagnation, break up halfway, or experience a decline in enthusiasm. However, there are also students who are able to survive even to complete memorizing 30 juz, and interestingly, some of them are not driven by external factors such as prizes, competitions, or environmental pressures, but by encouragement that comes purely

from within. This phenomenon attracts the author's attention to examine more deeply the intrinsic motivation of students in the Tahfidzul Qur'an program (Raghida, 2019). Intrinsic motivation, according to the theory developed, is a drive that comes from within the individual to do something because the activity provides personal satisfaction, not because of external rewards. (Septianti, 2019) In the context of tahfidz, this motivation can take the form of a desire to get closer to Allah, a sense of love for the Qur'an, or aspirations to become a Qur'an memorizer who is beneficial to the people. In Pondok Darut Tauhid Pesantren Zainul Hasan Genggong, the author found a number of students who remained consistent and enthusiastic in memorizing even without coercion or gifts. This shows the potential power of great intrinsic motivation, which is worthy of academic study to find out more about how this motivation grows, survives, and has an impact on the process and success of memorization.

Various previous studies have been conducted to examine the factors that influence the success of students in the tahfidz program. For example, research (Adawiyah, Robiatul (2023) Mentioned that the success of memorizing the Qur'an is influenced by various factors, including learning methods, environment, and motivation. However, most of these studies still highlight more external aspects, such as the role of teachers, the pesantren environment, or the learning methods used. Research that specifically explores aspects of intrinsic motivation in the context of pesantren is still relatively limited (Sari, 2019), which is contained in underlining the importance of spiritual motivation as part of intrinsic motivation, but the focus of the study has not yet led specifically to the experience of Qur'an memorizing students in a traditional pesantren environment.

In addition, (Waseso,2023) found that students who have high religious awareness show greater tenacity in the memorization process. These findings support the idea that inner motivation, especially spiritual and religious ones, plays a significant role in the memorization-based learning process. However, the approach used in the study is still quantitative, so it does not reach the subjective experience of santri in depth. This research, therefore, takes a qualitative approach in the hope of digging deeper into the experiences, perceptions, and inner dynamics of santri during the tahfidz program.

The novelty of this study lies in its focus and context. First, the focus of this study is specifically on intrinsic motivation, not motivation in general, and not the technical aspects of the memorization process. This distinguishes it from many previous studies that emphasize more on the influence of methods or environment.(Afifah, 2023). Second, the context of the research conducted at Pondok Darut Tauhid Pesantren Zainul Hasan Genggong gives a local and specific color, which has not been studied by many other researchers. This pesantren is known to have a strong scientific tradition and a structured tahfidz coaching system, but still provides space for the growth of individual awareness.(Anani, 2022) This study seeks to explore how the structure built in the pesantren is able to support the growth of intrinsic motivation in students.

This research also has practical value, both for pesantren managers and other parties involved in fostering Qur'an memorization. By understanding how intrinsic motivation works, pesantren can design coaching programs that are more personalized and oriented towards strengthening the spirituality of santri, not solely on achieving memorization targets.(Asmadi, 2020) In the midst of increasing public interest in tahfidz education and the growth of tahfidz institutions in various regions, a

deep understanding of santri motivation is important so that educational institutions not only produce many hafizh, but also those with quality and inner commitment to the Qur'an.

The purpose of this study is to determine and describe the forms of intrinsic motivation possessed by students in participating in the Tahfidzul Qur'an program at Pondok Darut Tauhid Pesantren Zainul Hasan Genggong. In addition, this study aims to understand what factors support or hinder the growth of this motivation, as well as how this intrinsic motivation impacts the process and results of students' memorization.

RESEARCH METHODS

The overall research approach is a qualitative approach that presents a description of the tahfidzul qur'an program which aims to describe the Tahfidzul Qur'an program. This research is based on the phenomenological paradigm (Novriandi, 2023). Trying to understand the subjective experience of students in memorizing the Qur'an from their own perspective. this is also reinforced by the presence of researchers who are directly involved in the field besides that the researcher is one of the people involved in it and combines cognitive anthropology and field research methods. (Elnur, 2022) Intends to know the events and situations that occur in the field about how the Tahfidzul Qur'an program. This research was conducted at Pondok Putri Darut Tauhid Pesantren Zainul Hasan Genggong. Cognitive anthropology emphasizes the importance of understanding the structure of thinking and values that underlie the actions of individuals in a community. Therefore, data is collected through the process of reading related literature, direct observation of the lives of santri.

RESULTS AND DISCUSSION

This study aims to reveal the forms of intrinsic motivation of students in participating in the Tahfidzul Qur'an program, the factors that support and hinder the growth of this motivation, and how intrinsic motivation plays a role in supporting the success of students in memorizing the Qur'an. Based on the results of in-depth interviews, observations, and documentation, several important findings were found which will be discussed systematically in accordance with the formulation of the problem.

Forms of Intrinsic Motivation of Students in the Tahfidzul Qur'an Program The results of data analysis show that the intrinsic motivation of students is divided into several forms, including:

Desire to get closer to Allah

One of the most dominant forms of intrinsic motivation in students in participating in the Tahfidzul Qur'an program at Pondok Darut Tauhid Pesantren Zainul Hasan Genggong is a spiritual drive in the form of a strong desire to get closer to Allah SWT. This motivation does not arise due to external factors such as the lure of prizes or recognition, but comes from within the students as part of religious awareness and spiritual longing. The motivation to get closer to Allah is a manifestation of the concept of taqarrub ilallah, which is a servant's effort to always be in spiritual closeness to his Lord. Memorizing the Qur'an in this perspective is not only an academic activity or pesantren routine, but a noble act of worship, a means to gain Allah's pleasure and love.(Paputungan, 2024)

The desire to achieve a noble position in His sight is the main driver of santri in undergoing a memorization process that is not easy and full of challenges. This is in accordance with al-Ghazali's statement in Ihya' Ulumuddin, that knowledge that is intended to seek the pleasure of Allah will provide light in the heart and guide to good deeds (al-Ghazali, Ihya' Ulumuddin, Volume I). This statement illustrates a very strong spiritual dimension as an internal driver. The desire to be in the shade of the Qur'an and get protection and blessings of life from Him is a form of sincerity that reflects deep intrinsic motivation.

This finding is in line with research by (Prabowo, 2022) which shows that students who have the intention to get closer to Allah have a higher commitment in completing memorization compared to those who are only motivated by external factors such as prizes or social status. The study also emphasized that spiritual motivation is directly proportional to the consistency and seriousness of students in undergoing the tahfidz program. In addition, from the perspective of Islamic psychology, intrinsic motivation like this is included in the category of niyyah shalihah (sincere intention), which has a great influence in shaping individual character and spirituality. (Arif, 2024) As emphasized by Ibn Qayyim al-Jawziyyah, intention is the spirit of every deed. If the intention is to get closer to Allah, then the charity will be a source of inner calm and strong spiritual energy. The pesantren environment also supports the development of this motivation. The collective life that is full of religious activities, such as congregational prayers, joint muroja'ah, and recitation of classical books, creates a religious atmosphere that stimulates the santri's spiritual awareness. In this atmosphere, students are encouraged to continue to improve the quality of their relationship with Allah, and the tahfidz program is one of the most obvious forms of actualization.

Overall, the desire to get closer to Allah is proven to be the main foundation that drives students in undergoing the process of memorizing the Qur'an. This motivation is long-term, resistant to pressure and boredom, and able to form a deep religious character. Therefore, in the design of the tahfidz program, spiritual aspects such as instilling the value of sincerity, interpreting the meaning of verses, and habituation to worship must be made an integral part of the curriculum, so that this intrinsic motivation continues to be maintained and grows strongly. (Yelliza, 2025)

Love for the Qur'an

Love for the Qur'an is a form of strong and deep intrinsic motivation that encourages students to undergo the tahfidz program at Pondok Darut Tauhid Pesantren Zainul Hasan Genggong. This love is not born of coercion or demands, but grows naturally in the hearts of students as a result of spiritual closeness, understanding of the virtues of the Qur'an, and habituation to intensive interaction with the holy verses.(Sari, 2023) Love for the Qur'an arises through the process of internalizing the values contained in it. Students who love the Qur'an will feel happy when reading it, feel lost when not muroja'ah, and feel calm when the verses are memorized and contemplated. In this context, love for the Qur'an is not just a feeling, but a source of spiritual energy that moves and maintains the enthusiasm of students in facing the challenges of memorization. This is in accordance with the concept of mahabbah in the Sufism tradition, which is a deep love for Allah and everything related to Him.(Hafidhah,2022)

The statement shows that love for the Qur'an has become part of the santri's spiritual identity. They not only make the Qur'an an as an obligation, but as a friend and source of inner peace. This indicates an internalized value, where santri have

adopted the values of the Qur'an as part of themselves. This finding is in line with a study conducted by (Manfaati, 2023) which shows that santri who have a love for the Qur'an show a higher level of persistence and motivation to learn compared to those who follow the program only because of curriculum obligations or parental encouragement. They are more diligent, do not give up easily, and are more consistent in daily muroja'ah.

This love is also reinforced by the pesantren environment that supports the growth of emotional and spiritual connections with the Qur'an. For example, activities such as tahsin, muroja'ah jama'i, tahfidz competitions, and motivational lectures from ustadz that emphasize the virtues and glory of the huffaz become a trigger for santri to love the Qur'an even more. This love then becomes an intrinsic force that directs behavior, shapes character, and strengthens the inner bond of students with the kalamullah. In terms of educational psychology, motivation based on love for the object of learning is referred to as interest-based intrinsic motivation. (Imanudin, 2020) mentions that when students feel interested and love what they learn, the learning drive is stable and tends to produce better achievement. In this context, the Qur'an is not just memorized material, but an object of love that provides deep personal and spiritual meaning. Furthermore, love for the Qur'an not only motivates from the cognitive side, but also affective and spiritual. Students who love the Qur'an will try to keep it well, improve their reading, understand the meaning of the verse, and practice its contents in their daily lives. This love becomes a bridge between memorization activities and the actualization of Qur'anic values in behavior. Thus, love for the Qur'an is an intrinsic factor that is essential in the memorization process. To maintain and increase this motivation, Islamic boarding schools need to continue to create an atmosphere that strengthens the emotional connection between students and the Qur'an through spiritual approaches, habituation, and exemplary behavior from teachers. If love for the Qur'an has blossomed in the hearts of students, then the memorization process will no longer feel heavy, but will become a necessity of the soul and happiness of the heart.(Syarifah,2021)

The desire to be a person who is beneficial to the community

Another intrinsic motivation found in santri in participating in the Tahfidzul Qur'an program at Pondok Darut Tauhid Pesantren Zainul Hasan Genggong is a strong urge to become a person who is beneficial to the people. This desire arises from the santri's self-awareness that memorizing the Qur'an is not merely for personal gain, but as a provision to serve the community, spread knowledge, and become an example of goodness. In Islam, being a person who is beneficial to others is part of a noble value that is highly recommended.(Putra,2022) Rasulullah SAW said: "The best of human beings are those who are most beneficial to other human beings" (HR. Ahmad). This hadith is a strong inspiration for some students to make memorizing the Qur'an a means of service, not just an individual achievement. Students with this motivation tend to have a long-term orientation in memorizing the Qur'an, namely as a provision for da'wah, education, and strengthening the morals of society.

This statement shows that the process of memorizing the Qur'an is not only seen from a personal aspect, but as a form of social and spiritual responsibility. Santri realize that the knowledge they have, especially memorizing the Qur'an, must be practiced and disseminated for the good of the people. This finding is consistent with the results of research conducted by Ainiyah (2017), which states that the motivation to become a person who is beneficial to others is one of the strong drivers in religious learning in the pesantren environment. Santri who have altruistic goals tend to be more

persistent and responsible in their learning process, because they believe that knowledge is a mandate that must be fulfilled, not just for themselves.

From a psychological perspective, the drive to benefit others falls under the category of eudaimonic motivation - i.e. motivation oriented towards achieving meaning in life and social contribution. According to Ryan & Deci (2001), this motivation is more profound than hedonistic motivation because it not only provides momentary satisfaction, but also forms long-term psychological integrity and well-being. The tahfidz program in this pesantren indirectly facilitates the strengthening of such altruistic motivation through various religious activities and community service. For example, the santri's involvement in teaching TPQ, leading congregational prayers in the neighborhood, and their involvement in da'wah safaris during the month of Ramadan are real practices of the spirit of wanting to provide benefits. From these activities, santri feel that their usefulness is real and needed by the community.

On the other hand, teachers and mentors also have a strategic role in fostering and directing this motivation. When the teachers provide examples of how the memorization of the Qur'an is used to foster the people, the students will be more encouraged to make their memorization a tool to contribute to social life. Strengthening the values of sincerity, trustworthiness of knowledge, and moral responsibility is an important part of character building for tahfidz students.

Thus, the desire to become a person who is useful for the people is a very positive intrinsic motivation and should be developed in a sustainable manner. This motivation encourages santri to not only focus on the quantitative achievement of memorization, but also on the functional aspects of the Qur'an in social life. Pesantren as Islamic educational institutions have the responsibility to continue to maintain and direct this motivation through the habituation of social charity, character building, and providing examples from ustadz and alumni.(Mujahid,2024)

Intrinsic motivation is an encouragement that comes from within the individual to carry out an activity because the activity itself is considered meaningful, enjoyable, or provides inner satisfaction. In the context of Al-Qur'an memorization students at Pondok Darut Tauhid Pesantren Zainul Hasan Genggong, intrinsic motivation is a central factor in encouraging the continuity and success of the memorization process. This can be seen from the seriousness of the students in participating in the memorization program despite facing challenges such as time constraints, physical fatigue, and a busy schedule of pesantren activities.

From the results of observations and interviews conducted, it was found that the intrinsic motivation of students was formed due to a sense of love for the Qur'an, the desire to get closer to Allah SWT, and the hope of becoming a better person through memorizing the Qur'an. Some students also said that they felt happy and calm when memorizing, and felt the blessings in their lives as they memorized more. This finding is in line with the Self-Determination theory developed by Zulkarnaen (2023), which states that intrinsic motivation arises when individuals feel autonomy, competence, and relatedness to their life goals.

In addition, the strong religiosity aspect in the pesantren environment also strengthens the intrinsic motivation of students. The spiritual values consistently instilled by the asatidz and kiai create an educational climate conducive to the growth of motivation from within. Santri consider the process of memorizing the Qur'an as a high-value worship, not just a task or obligation. This factor emphasizes that santri motivation is not driven by external rewards such as prizes or recognition, but because

of the desire to gain Allah's pleasure and practice religious teachings as a whole (Nursyamsi, 2019).

In the in-depth interviews, most of the santri said that they had personal targets in memorizing, such as completing 30 juz before a certain age or before graduating from the pesantren. These targets indicate an internal orientation towards spiritual and personal achievements, not just external demands. This shows that intrinsic motivation is closely correlated with long-term goals and the religious meaning internalized by santri (Delvi, 2024).

Furthermore, emotional and spiritual support from caregivers and peers also strengthens the intrinsic motivation of santri. When santri experience difficulties in memorizing, they do not feel alone, but get encouragement from fellow friends and teachers. This is in accordance with the opinion of (Pranata, 2020) which states that a supportive learning environment will increase student motivation and academic success. At Pondok Darut Tauhid, interactions between students are built on the basis of ukhuwah and mutual support in achieving their noble goals. The habit of murajaah together, talaqqi with the ustadz, and the existence of a regular memorization schedule help students maintain commitment to memorization. Discipline and regularity in the pesantren system apparently support the formation of self-regulated learning, which is part of intrinsic motivation because it involves self-management independently to achieve learning goals.

The findings of this study also show that the intrinsic motivation of students not only encourages them to memorize, but also forms positive characters such as patience, discipline, istiqamah, and humility. In other words, the tahfidz program not only produces memorizers of the Qur'an, but also fosters the overall personality of the students. This is an indicator of the success of the tahfidz program as a vehicle for character education based on Qur'anic values. When compared to previous research, such as that conducted by (Hisyam, 2023) which emphasizes the importance of rewards and punishments in maintaining the students' memorization, the results of this study emphasize the strength of motivation from within (intrinsic) as the main factor. This shows a paradigm shift from a behavioralistic approach to a humanistic approach in tahfidz education in pesantren.

Thus, it can be concluded that the intrinsic motivation of students in the Qur'an memorization program at Pondok Darut Tauhid Pesantren Zainul Hasan Genggong is formed through a combination of personal spiritual encouragement, a supportive environment, religious values, and a structured pesantren education system. The combination of these factors creates a learning climate that allows students to continue to commit to memorizing the Qur'an consistently and sustainably. This shows that intrinsic motivation is closely correlated with achieving personal targets that are meaningful and based on spiritual values. Santri feel they have a moral responsibility and high personal commitment to complete the memorization as a form of devotion and manifestation of their faith. Thus, intrinsic motivation not only acts as an initial driver, but also as a force that maintains the consistency and resilience of santri during the long and challenging process.

This finding reinforces the view that fostering intrinsic motivation in the context of tahfidz should be a major concern in pesantren education management. Spiritual strengthening programs, personal assistance, and the formation of a supportive learning community are important strategies to facilitate the growth of motivation from within students. In addition, the role of teachers and mentors who can provide

examples of sincerity and sincerity is very decisive in building an atmosphere that supports the internalization of these values.

Overall, this study confirms that intrinsic motivation is an essential foundation in the success of tahfidz in Pondok Darut Tauhid Pesantren Zainul Hasan Genggong. By understanding and developing this motivation, the pesantren not only produces quantitatively productive hafizh, but also produces individuals who have spiritual depth, moral integrity, and high social commitment. This discovery opens space for the development of a more holistic tahfidz coaching model, integrating spiritual, psychological, and social aspects to support santri's success in completing memorization of the Qur'an in a quality and meaningful manner.

CONCLUSION

The intrinsic motivation of students in the Tahfidzul Qur'an program at Pondok Darut Tauhid Pesantren Zainul Hasan Genggong is proven to be the main factor that encourages their success in memorizing the Qur'an. This motivation arises from within the santri, such as the desire to get closer to Allah, love for the Qur'an, and determination to benefit the people.

The religious environment of the pesantren, the example of the ustadz, and the habituation activities also strengthen this motivation. Although there are obstacles such as boredom and time management, strong inner motivation can be a support in dealing with it. This study emphasizes the importance of spiritual and personal approaches in fostering tahfidz students so that they are not only academically successful, but also spiritually and morally.

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