



INTRINSIC AND EXTRINSIC MOTIVATION IN MAINTAINING CONSISTENCY IN QURAN MEMORIZATION AT NON-FORMAL TAHFIDZ INSTITUTIONS

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Abstract: Inconsistent Qur'an memorization among students remains a challenge in non-formal tahfidz institutions, particularly when learning motivation fluctuates. This study examines how intrinsic and extrinsic motivation are implemented and how their interaction sustains memorization consistency. A qualitative case-study design was used at Rumah Tahfidz Miftahul Jannah, Medan. Participants included students, tahfidz teachers, and an administrator, selected purposively due to their direct involvement in memorization activities. Data were collected through semi-structured interviews, observation of halaqah sessions, and institutional documents, and were analyzed through coding, categorization, thematic development, and interactive verification. The findings indicate that spiritual awareness, sincere intention, an understanding of the virtues of memorizing the Qur'an, and personally meaningful goals form the main basis for long-term consistency. External supports including realistic goals, feedback, routine evaluation, recognition, teacher supervision, family involvement, and peer support strengthen discipline and help students maintain a consistent learning rhythm. However, consistency tends to decline when students rely primarily on rewards or supervision and external control is reduced. The study concludes that extrinsic strategies are most effective when they support competence, relatedness, and the gradual internalization of values rather than merely controlling behavior. The findings extend Self-Determination Theory to community-based non-formal tahfidz education and suggest that teachers should progressively transform external reinforcement into autonomous and spiritually grounded motivation.

Keywords: intrinsic motivation; extrinsic motivation; Qur'an memorization; tahfidz consistency; non-formal Islamic education

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INTRODUCTION

Memorizing the Qur'an is an educational process that involves spiritual, cognitive, affective, and behavioral dimensions. This process does not end with the ability to commit verses to memory, but also includes efforts to maintain accuracy in recitation, fluency, the order of verses, and the retention of memorized material through repeated recitation and review.¹ The success of tahfidz

¹ Bail Miya Turrohma, Benny Prasetya, and Anirut Nuplord, "Integrating Spiritual and Moral Development Through the Tahfidz Program: A Holistic Educational Model," *Journal of Islamic Education Research* 6, no. 4 (2025): 480–92, <https://doi.org/https://doi.org/10.35719/jier.v6i4.527>.

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training cannot be judged solely by the number of verses, surahs, or juz that have been memorized. Success is also determined by the student's ability to maintain their memorization consistently over the long term. In this context, consistency in recitation and review is a key indicator, as memorization that is not maintained through repetition risks a decline in fluency and accuracy.

Furthermore, consistency in memorization is influenced by the students' ability to maintain motivation when facing boredom, school demands, fatigue, difficulty remembering verses, and various activities within the family environment. The students' experiences in memorizing the Qur'an show that motivation can come from themselves, their teachers, and their parents.² Research by Fitri et al. explains that participants' motivation in tahfidz classes is influenced by personal desire, parental guidance, the role of teachers, and the learning environment.³ These findings indicate that the process of maintaining memorization is determined not only by individual ability but also by students' interactions with those involved in tahfidz instruction.

In educational psychology, motivation can be divided into intrinsic and extrinsic motivation. Intrinsic motivation arises when a person engages in an activity because they find it interesting, meaningful, or personally satisfying. In Quran memorization training, intrinsic motivation can be seen through a sense of devotion, a love for the Quran, the intention to preserve the verses that have been learned, the goal of becoming a hafiz or hafizah, and the satisfaction derived from being able to retain what has been memorized.⁴ Meanwhile, extrinsic motivation arises from external stimuli, such as memorization targets, evaluations, rewards, praise, supervision by the ustazah, parental expectations, and peer support.

Furthermore, according to Ryan and Deci, intrinsic and extrinsic motivation are not always at odds with one another. External incentives can be accepted and internalized as a sense of personal responsibility if individuals understand the value and purpose of the activities they are engaged in.⁵ This process of internalization is relevant to tahfidz education because students do not always begin the memorization process based on fully independent awareness. In the early stages, some students may recite verses simply to follow a schedule, meet targets, avoid reprimands, earn rewards, or

² Nik Saiful, Azizi Nik, and Athirah Muhammad, "Tahfiz Students' Experiences in Memorizing the Qur'an: Unveiling Their Motivating Factors and Challenges," *IJUM Journal of Educational Studies* 2, no. 9 (2021): 42–63, <https://doi.org/10.31436/ijes.v9i2.248>.

³ Isyatil Fitri, Ali Muhtarom, and Yudharta Pasuruan University, "The Role of Motivation and Environmental Synergy in Improving the Quality of Qur'an Memorization at Ngalah Islamic Boarding School: A Case Study of the Tahfidz Dormitory," *Jurnal Ilmu Agama* 26, no. 1 (2025): 22–41, <https://doi.org/10.19109/jia.v26i1.27815>.

⁴ Eva Latipah, "Motives, Self-Regulation, and Spiritual Experiences of Hafizh (Qur'an Memorizers) in Indonesia," *International Journal of Instruction* 15, no. 1 (2022): 653–72, <https://doi.org/10.29333/iji.2022.15137a>.

⁵ E. L. Ryan, R. M., & Deci, "Bridging the Research Traditions of Task/Ego Involvement and Intrinsic/Extrinsic Motivation: Comment on Butler," *Journal of Educational Psychology* 2, no. 81 (1989): 265–68, <https://doi.org/10.1037/0022-0663.81.2.265>.

fulfill their parents' expectations. However, through appropriate guidance, these motivations can evolve into the realization that murajaah is a personal need and responsibility. Within the framework of *Self-Determination Theory*, the quality of motivation is not only determined by the source of the drive but also by the extent to which an individual accepts the value of an activity as part of their own goals. Thus, targets, evaluations, and rewards do not necessarily undermine intrinsic motivation, as long as they are provided in a balanced manner, support a sense of competence, and are directed toward fostering the students' independence.⁶

In addition to spiritual significance, consistency in memorization is related to self-regulation. Self-regulation is evident in the students' ability to set goals, manage their time, choose memorization strategies, identify parts of verses they have not yet mastered, and monitor their progress in memorization. A study by Utami, Mingtio, and Muhid shows that spiritual intelligence and religious belief have a significant relationship with the development of self-regulation. These findings are relevant to tahfidz training because religious values not only serve as a source of motivation but can also form the basis for students to manage their behavior with greater discipline.⁷ In other words, spiritual awareness must be manifested in concrete actions such as regular recitation, time management, and consistent review.

Social support is also a key factor in sustaining the memorization process. Research by Yundianto and colleagues shows that social support plays a role in the relationship between academic resilience and self-confidence in memorizing the Qur'an. Students who feel supported are more likely to believe that they are capable of overcoming difficulties in the memorization process.⁸ Such support can be provided by teachers through corrections and emotional reinforcement, by parents through reminders and setting aside time for review, and by peers through mutual recitation sessions. However, external reinforcement can pose problems if it becomes the sole source of motivation. Students who are accustomed to acting solely because of rewards, evaluations, reprimands, or supervision are likely to experience a decline in activity when these stimuli are not available. Conversely, intrinsic motivation that is not supported by goals, corrections, and feedback can also lead to unfocused progress in memorization. Students may have

⁶Richard M Ryan et al., "Building a Science of Motivated Persons: Self-Determination Theory's Empirical Approach to Human Experience and the Regulation of Behavior," *Motivation Science* 2, no. 7 (2021): 1–47.

⁷Lufiana Harnany Utami, Sandi Marahhul Mingtio, and Abdul Muhid, "The Effect of Spiritual Intelligence and Religious Faith on Self- Regulation," *International Journal of Islamic Educational Psychology* 3, no. 2 (2022): 142–58, <https://doi.org/http://dx.doi.org/10.18196/ijiep.v3i2.15296>.

⁸Muhammad Khatami et al., "Memorizing the Quran: Exploring Academic Hardiness, Self- Efficacy, and Perceived Social Support in Islamic Schools," *International Journal of Islamic Educational Psychology* 4, no. 2 (2023): 225–43, <https://doi.org/http://dx.doi.org/10.18196/ijiep.v3i2.15296>.

strong intentions but may not know which parts of their memorization need improvement or lack clear metrics to assess their progress.

These findings indicate that the main issue does not lie in the use of intrinsic or extrinsic motivation, but rather in how these two forms of motivation are managed and balanced. In the context of non-formal tahfidz institutions, the characteristics differ from those of tahfidz training in boarding schools. In the context of this study, Rumah Tahfidz Miftahul Jannah in Medan conducts training outside the formal education system with relatively limited meeting times. Students continue to attend school, participate in family activities, and engage in social life outside the institution. These conditions make it impossible to provide supervision throughout the day, so the continuity of memorization depends more on the students' ability to manage themselves, the quality of guidance from the female instructors, the policies of the foundation's management, and family involvement. The tahfidz center functions not only as a place for memorization but also as a training space that connects learning habits at the center with the review (murajaah) conducted at home.

Initial observations at the Miftahul Jannah Tahfidz House in Medan revealed varying levels of consistency among the students. Some students continued to prepare their recitations and engage in review even when supervision was reduced, while others became more active when there were specific goals, evaluations, rewards, or intensive guidance. These differences indicate that student motivation is not uniform. For some students, spiritual values and personal goals have developed into self-regulation, while for others, memorization activities are still heavily influenced by external control. This situation warrants further study because the institution needs to understand when external reinforcement is needed, how that reinforcement should be provided, and at what stage control should be reduced to foster independence.

A number of previous studies have examined the factors that support motivation and the sustainability of the Qur'an memorization process. Muawan's study of students in a tahfidz class at a private Islamic high school found that motivation to memorize is influenced by three main sources: the students themselves, teachers, and parents.⁹ Among these three sources, parental guidance and advice were the most dominant factors, while teacher support helped boost students' confidence to continue their memorization. These findings indicate that motivation to memorize stems not only from personal awareness but is also shaped by students' relationships with their social environment.

⁹Khaerul Muawan et al., "Social Learning Analysis in the Tahfiz Class at SMAN 1 Sidrap," *Journal on Education* 7, no. 2 (2025): 10639–47.

Another study was conducted by Utami et al. on 400 participants in a Quran memorization program from several Islamic boarding schools in Surabaya. The study found that spiritual intelligence and religious faith have a positive influence on self-regulation.¹⁰ The stronger the students' spiritual intelligence and religious faith, the better their ability to regulate their behavior and maintain their engagement in Quran memorization activities. These results show that spiritual values are not only a source of motivation but can also develop into the ability to manage time, exercise self-control, and maintain a more consistent memorization routine.

Meanwhile, according to Khatami, a study was conducted on the relationship between academic resilience, self-efficacy, and social support in the process of memorizing the Qur'an.¹¹ The study of 113 students showed that academic resilience influences self-efficacy in memorization, while social support serves to strengthen that relationship. More specifically, parental support was found to be the form of support that significantly strengthened the influence of academic resilience on students' belief in their ability to memorize the Qur'an. These findings confirm that students' resilience and self-confidence do not develop in isolation but are also influenced by family involvement.

Based on the findings of the three relevant studies above, it is clear that the process of memorizing the Qur'an is influenced by various internal and external factors. According to Muawan, who focuses on emphasizing the roles of students, teachers, and parents in shaping motivation to memorize. Meanwhile, Utami et al. show that spiritual intelligence and religious belief contribute to self-regulation, and Yundianto et al. found that social support, particularly from parents, can strengthen students' self-efficacy in memorizing the Qur'an. These findings provide a basis for the conclusion that spiritual values, self-regulation skills, teacher support, and the social environment are important elements in the tahfidz process.

Nevertheless, these studies still tend to examine intrinsic and extrinsic factors separately. Studies on spirituality and self-regulation place greater emphasis on internal drives, whereas research on teachers, parents, and social support highlights external factors. There has been little research specifically examining how these two forms of motivation interact in maintaining consistency in memorization and review, particularly in non-formal tahfidz institutions that have more limited time for guidance and supervision compared to formal Islamic boarding schools. Furthermore, there is still a limited body of research addressing the risks of motivational imbalance such as students' reliance on rewards, targets, evaluations, or supervision—as well as situations

¹⁰ Utami, Mingtio, and Muhid, "The Effect of Spiritual Intelligence and Religious Faith on Self-Regulation."

¹¹ Khatami et al., "Memorizing the Quran: Exploring Academic Hardiness, Self- Efficacy, and Perceived Social Support in Islamic Schools."

where spiritual intent and awareness are not supported by adequate learning structures and feedback.

Thus, based on this gap, this study aims to identify forms of intrinsic and extrinsic motivation in tahfidz education, explain the roles of both in maintaining consistency in memorization and review, analyze the risks arising from an imbalance in motivation, and formulate practical implications for administrators of non-formal tahfidz institutions. Through this focus, this study not only maps the sources of students' motivation but also examines the relationship between spiritual awareness, personal goals, self-regulation, targets, evaluation, rewards, and social support in shaping the sustainability of memorization.

Therefore, this study is expected to broaden the theoretical understanding of the process of motivation internalization in non-formal tahfidz education. Furthermore, the results can serve as a foundation for Rumah Tahfidz Miftahul Jannah and similar institutions in designing training programs that are not only focused on the quantity of memorization but also emphasize the quality of review, retention of memorization, independence, discipline, and the students' responsibility in preserving the Qur'an.

Research Design and Location

This study employs a qualitative approach using a case study design. This design was chosen because the study focuses on gaining an in-depth and contextual understanding of the roles of intrinsic and extrinsic motivation in maintaining consistency in Quran memorization among students at non-formal tahfidz institutions. Through this design, the researcher was able to examine the students' experiences, the forms of guidance implemented by instructors, and the learning environment conditions that either supported or hindered consistency in recitation and review. The research was conducted over three months, from August to October 2025, at the Miftahul Jannah Quran Memorization Center, located at Jalan Sosro No. 106, Bantan Village, Medan Tembung Subdistrict, Medan City. This institution, operates under an integrated Islamic educational foundation that also manages Raudhatul Athfal and an Integrated Islamic Elementary School, implementing a tahfidz curriculum as part of its educational program.

The research location was selected through purposive sampling because it possessed characteristics aligned with the research focus. The Miftahul Jannah Tahfizh House organizes halaqah sessions, memorization recitations, murajaah, goal-setting, routine evaluations, and guidance from ustaz and ustazah. In practice, there are variations in consistency among the students. Some students are able to maintain a regular memorization routine without intensive supervision, while others are more motivated when given targets, evaluations, rewards, or direct

support from instructors. These conditions make this institution a relevant case study for examining how intrinsic motivations such as the intention to worship, love for the Qur'an, and personal goals interact with extrinsic motivations—such as targets, rewards, social support, and supervision in maintaining consistency in memorization. As a non-formal institution, Quran memorization centers also have more flexible learning schedules compared to formal Islamic boarding schools, so the continuity of students' memorization is greatly influenced by personal awareness and environmental support.

Informants and Selection Method

The Miftahul Jannah Tahfizh House has 25 students, 8 female instructors, and 3 administrators involved in implementing the tahfizh program. Not all members of this group were interviewed. Research informants were selected using *purposive sampling* based on their direct involvement, experience, knowledge, and ability to provide information relevant to the research focus on intrinsic motivation, extrinsic motivation, and consistency in memorizing the Qur'an. Details of the groups and criteria for selecting informants are presented in the following table:

Group	Number at the Institution	Informant Selection Criteria
Students	25	Actively participates in recitation and review sessions and is able to explain her experiences, motivations, and challenges in maintaining consistency in memorization.
Female Instructor	8	Directly involved in mentoring, providing motivation, monitoring progress, and evaluating students' memorization.
Administrators	3	Involved in the planning, implementation, supervision, and evaluation of the tahfidz program.
Total	36 people	Not all were interviewed; informants were selected based on research needs and data adequacy.

Table 1. Number of Groups and Criteria for Selecting Research Informants

Based on these groups, the researcher selected several students, female instructors, and administrators as primary informants. The students provided information about their experiences and efforts to maintain their memorization; the female instructors explained strategies for guidance and motivation; and the administrators provided information regarding the institutional implementation of the tahfidz program. The selection of informants continued until the data collected was deemed sufficient and no longer yielded meaningful new information.

Data Collection

Research data were collected through semi-structured interviews, observation of tahfidz activities, and documentation.¹² Interviews were conducted with students, female instructors, and administrators who were selected through purposive sampling. Each interview lasted approximately 30–45 minutes per session, with follow-up interviews conducted when further clarification was needed. The interviews were conducted face-to-face in a study room or the administrative office of Rumah Tahfizh Miftahul Jannah in a quiet setting so that the informants could openly share their experiences. The interview questions focused on the reasons for memorizing the Qur'an, experiences in maintaining consistency in recitation and review, the forms of support received, responses to targets and rewards, as well as the conditions that caused motivation to memorize to increase or decrease.

Prior to conducting the interviews, the researcher explained the research objectives, the nature of the informants' involvement, the confidentiality of their identities, and their right to refuse to answer certain questions or to terminate the interview. Consent was obtained both verbally and in writing before the data collection process began. With the informants' permission, the interviews were recorded using an audio recorder to ensure data accuracy. The interview recordings were then transcribed verbatim that is, written down exactly as the informants spoke before undergoing coding and analysis. The informants' identities were anonymized in the presentation of the research results to ensure data confidentiality.

Next, observations were conducted during halaqah sessions, recitation presentations, murajaah, evaluations, and interactions between the female instructors and students. The researcher recorded attendance patterns, recitation presentation patterns, forms of motivation,

¹² Gunawan Ahmad Siti, Romdona, Junista Silvia, "Teknik Pengumpulan Data: Observasi, Wawancara Dan Kuesioner," *Jisosepol: Jurnal Ilmu Sosial Ekonomi Dan Politik* 3, No. 1 (2025): 39–47.

students' responses to instructions and targets, instructor feedback, and peer support. Documentation was used to supplement the results of interviews and observations, including activity schedules, recitation records, memorization targets, attendance lists, and available evaluation records. Data from these three methods were compared through triangulation to obtain a more comprehensive picture of the intrinsic and extrinsic motivations for maintaining consistency in Quran memorization.

Data Analysis

In this study, data were analyzed using thematic analysis combined with the interactive analysis model proposed by Miles, Huberman, and Saldaña. According to Miles, Huberman, and Saldaña, qualitative data analysis proceeds interactively through three main activities: data condensation, data presentation, and the drawing and verification of conclusions. These three activities are not conducted separately but occur continuously from the data collection process through the preparation of the research findings.¹³ This model is well-suited to a case study design because it allows researchers to continuously compare data from interviews, observations, and documentation.

Furthermore, in the initial stage, the researcher repeatedly read the interview transcripts, observation notes, and tahfidz program documents to gain a comprehensive understanding of the data. Next, the researcher assigned preliminary codes to every statement, action, or event relevant to the research focus. These codes included, among others, the intention to memorize for the sake of Allah, awareness of worship, the desire to make parents happy, setting personal goals, discipline in recitation, regularity in murajaah, the giving of rewards, evaluation of memorization, support from ustazah, family support, and difficulties in retaining memorization when supervision decreases. The coding process followed Braun and Clarke's thematic analysis stages: familiarization with the data, initial coding, theme identification, theme review, theme naming, and report writing.¹⁴ In this process, codes were determined not only based on the occurrence of specific words but also on the meaning contained in the informants' statements and the context in which an event occurred. Therefore, several statements using different words could be assigned the same code if they conveyed a similar meaning.

¹³ J. Miles, M.B., Huberman, A.M., & Saldana, *Qualitative Data Analysis: A Methods Sourcebook**, 3rd ed. (USA: Sage Publications. Translated by Tjetjep Rohindi Rohidi, UI-Press., 2014), p. 137.

¹⁴ V. Braun, "Qualitative Story Completion: A Method with Exciting Promise," *Handbook of Research Methods in Health and Social Sciences*, 2019, <https://doi.org/10.1007/978-981-10-5251-414>.

After all the data had been coded, the researchers compared each code to identify relationships, similarities, and differences. Codes with similar meanings were then grouped into broader categories. For example, the codes “intention for the sake of Allah,” “memorization as a form of worship,” and “desire to be close to the Qur’an” were placed in the category of spiritual awareness. The codes “creating a review schedule,” “setting personal goals,” and “continuing to memorize without being told to” were grouped into the category of self-regulation. Meanwhile, the codes “receiving rewards,” “pursuing institutional goals,” and “being more diligent when evaluated” were grouped into the category of external reinforcement.

The relationship between the initial code, category, and theme can be explained as follows.

Examples of initial codes	Category	Theme
Intention for the sake of Allah, memorization as a form of worship, desire to be close to the Qur’an	Religious awareness and values	Spiritual awareness and internalization of values
Creating a review schedule, setting personal goals, continuing to memorize without being told	Independence and self-management	Personal goals and self-regulation
Rewards, praise, institutional goals, regular evaluations	External reinforcement	Goals, rewards, and evaluations as reinforcements
Support from teachers, encouragement from parents, learning with friends	Interpersonal support	Social and learning environment support
Memorizes only when supervised; motivation wanes without rewards; delays assignments when not reminded	Dependence on supervision	Dependence on external control

Table 2. Coding, Categorization, and Thematic Grouping Process

Based on this grouping process, five main themes emerged: (1) spiritual awareness and the internalization of values; (2) personal goals and self-regulation; (3) targets, rewards, and evaluations as reinforcers; (4) social support and the learning environment; and (5) dependence on external control. These five themes were used to explain how intrinsic and extrinsic motivation are formed, interact with one another, and influence the consistency of memorization and review among students at non-formal tahfidz institutions.

Data Validity, Reflexivity, and Ethics

Data validity was ensured through source triangulation and methodological triangulation. Source triangulation was conducted by comparing information obtained from students, female instructors, and administrators while methodological triangulation was conducted by cross-checking the results of interviews, observations of tahfidz activities, and institutional documentation. These comparisons were used to assess the consistency of information regarding the intention to memorize, recitation and review habits, the setting of targets, forms of support, and changes in student motivation. The researcher also retained transcripts, field notes, coding results, category matrices, and the theme-formation process as an audit trail. This step aligns with the views of Lincoln and Guba, as well as Shenton, who regard triangulation, examination of supporting data, and documentation of the research process as strategies to enhance the credibility and reliability of qualitative research.¹⁵

The researcher served as an outsider who was not involved as an administrator or instructor at the Miftahul Jannah Tahfizh House. The researcher's relationship with the institution was limited to data collection for the purposes of the study. This position nonetheless had the potential to influence how the researcher framed questions, selected data, and interpreted the informants' experiences. Therefore, the researcher kept reflective notes, used the same interview guidelines for similar groups of informants, compared statements across informants, and double-checked the consistency of interpretations with transcripts and observation notes. Berger explains that reflexivity is necessary because the researcher's background, experiences, and social position can influence the relationship with participants and the process of data interpretation.

Before data collection began, the researcher obtained permission from the administrators of the Miftahul Jannah Tahfizh House and explained the purpose, procedures, benefits, and nature of the informants' involvement in the study. Adult informants gave their consent after receiving an adequate explanation. For students under the age of majority, consent was obtained from parents or guardians, accompanied by the students' willingness to participate. Participation was voluntary, and informants had the right to refuse to answer questions or withdraw from the study without any consequences. Informants' identities were kept confidential using codes or pseudonyms. Recordings, transcripts, and research documents are stored securely and used solely for academic purposes. These procedures align with the guidelines of the British Educational Research

¹⁵ Egon G. Lincoln and Yvonna S. Guba, *Naturalistic Inquiry* (California: Sage Publications, 1985), p. 87.

Association, which emphasize the importance of informed consent, the protection of child participants, the right to withdraw, and the safeguarding of privacy and data confidentiality.

After ensuring compliance with research ethics, the researcher made efforts to maintain the validity of the findings. However, *member checking* was not conducted formally, and this is acknowledged as one of the study's limitations. As an alternative measure, the researcher cross-checked the consistency among interview transcripts, codes, categories, themes, observation notes, and supporting documents before drawing conclusions. The researcher also compared information from students, female teachers, and administrators and cross-checked it with the results of observations and documentation. Thus, the reliability of the findings is not based solely on a single statement or a single group of informants, but on the consistency of evidence obtained from various sources and data collection techniques.

RESULTS AND DISCUSSION

Research Results

Tahfidz instruction in non-formal institutions is not only focused on achieving a certain amount of memorization but also on fostering consistent habits of recitation and review.¹⁶ In this process, motivation is a crucial factor because it determines the extent to which students can maintain their enthusiasm, manage their memorization activities, meet their goals, and retain what they have memorized when supervision from their teachers decreases. Students' motivation is shaped by a combination of intrinsic drivers such as spiritual awareness, personal goals, and the responsibility to preserve their memorization and extrinsic drivers, including targets, evaluations, rewards, teacher guidance, and environmental support. To gain a deeper understanding of these dynamics, this study examines the experiences of the students as well as the perspectives of those directly involved in the tahfidz program at Rumah Tahfidz Miftahul Jannah. Data were collected through interviews with students, female instructors, the Foundation Chairperson, and foundation staff, and were supplemented by observations and documentation of the Quran memorization training activities. Data collection was conducted in stages from August through October 2025 to obtain a comprehensive picture from various perspectives.

Further data analysis focused on four main areas: identifying forms of intrinsic and extrinsic motivation in tahfidz instruction; explaining the roles of both in maintaining consistency in memorization and review; analyzing the risks of motivational imbalance; and formulating practical

¹⁶ Fatimah Zaharah Ismail et al., "Towards a Sustainable Self-Regulated Quranic Murajaah," *International Journal of Research and Innovation in Social Science (IJRISS)* IX, no. 2454 (2025): 7682–86, <https://doi.org/10.47772/IJRISS>.

implications for administrators of non-formal tahfidz institutions. Based on these focuses, the research findings and discussion will be outlined as follows:

1. Forms of Intrinsic and Extrinsic Motivation in Tahfidz Training

The research findings indicate that motivation in the tahfidz program at Rumah Tahfidz Miftahul Jannah stems from both internal drives within the students and external reinforcement from their environment. Intrinsic motivation is evident through spiritual awareness, the perception of memorization as a form of worship, personal goals, and the students' ability to manage their own memorization activities. Meanwhile, extrinsic motivation manifests in the form of memorization targets, evaluations, praise, rewards, attention from the female instructors, family support, and interactions with peers.¹⁷ Spiritual awareness is the most prominent form of intrinsic motivation. Some students no longer view memorization simply as a task to be completed, but as a form of worship and a responsibility to preserve the verses of the Qur'an. This understanding fosters a desire to continue reviewing the material even when not specifically asked to do so by their teachers.

One student shared:

"I feel that memorization is not just a task assigned by the ustazah, but also a form of worship. If I don't review the verses I've already memorized, I'll easily forget them. That's why I feel a responsibility to keep reviewing even when I'm not always told to."¹⁸

This statement shows that the practice of murajaah has taken on personal and spiritual significance. The students are not merely trying to meet academic requirements, but are beginning to understand that what they have memorized must be maintained. This kind of awareness makes it more likely that the habit of memorization will persist even when external supervision diminishes.

The female teacher also observed a difference between students who have developed spiritual awareness and those who are still memorizing solely to meet the institution's requirements.

"Students who already understand that memorization is a form of worship are usually easier to guide. They come prepared and continue to review even when they aren't always asked to.

Those whose awareness isn't yet strong usually still need to be reminded frequently."¹⁹

¹⁷ Yelis Nurwahidah Et Al., "Peran Program Tahfiz Dalam Meningkatkan Spiritualitas Dan Motivasi Belajar Peserta Didik Madrasah Ibtidaiyah Tahfizul Qur ' An," *Jurnal Manajemen Pendidikan* 10, No. 4 (2025): 1828–43, <https://doi.org/https://doi.org/10.34125/jmp.v10i4.932>.

¹⁸ ALY, "Wawancara Dengan Santri Rumah Tahfidz Miftahul Jannah Medan, Rabu 27 Agustus 2025 Pukul 10.00 Wib."

¹⁹ HNI, "Wawancara Dengan Ustadzah Rumah Tahfidz Miftahul Jannah Medan, Senin 25 Agustus 2025 Pukul 14.00 Wib."

The ustazah's explanation indicates that spiritual awareness influences the students' level of initiative. Students who have internalized the value of tahfidz are better able to begin murajaah, prepare their recitations, and correct their mistakes without waiting to be reprimanded. Conversely, students who have not yet grasped this meaning still require more intensive guidance.

The Foundation's Chairperson explained that fostering intrinsic motivation is part of the educational approach at the Miftahul Jannah Qur'an Memorization Center. The institution not only emphasizes the quantity of verses memorized but also instills the intention, proper conduct, and awareness necessary to preserve the Qur'an.

"The training here isn't just about how many surahs or juz have been memorized. Students need to understand that memorizing the Qur'an is an act of worship and a trust. Therefore, they are constantly reminded of their intention, proper conduct, and the responsibility to safeguard their memorization."²⁰

This statement indicates that intrinsic motivation does not only arise naturally from within the students but can also be cultivated through the institution's educational culture. Religious guidance, the practice of murajaah, and the instillation of proper conduct serve as means to help students embrace the value of tahfidz as part of their personal responsibility.

In addition to spiritual awareness, intrinsic motivation also takes the form of personal goals. Students have diverse goals, such as becoming a hafiz or hafizah, completing specific memorization goals, participating in a tahfidz graduation ceremony, bringing joy to their parents, and using their memorization as a foundation for their future education.

"I want to keep increasing my memorization and one day be able to participate in the tahfidz graduation ceremony. That's why I try to set my own goals, even if it's just a few verses a day."²¹

Personal goals provide direction and motivation for students to stay committed to the memorization process. However, these goals do not stand alone. Students need self-regulation skills to manage their time, set appropriate goals, and decide which parts of their memorization to focus on improving first.

²⁰ SWI, "Wawancara Dengan Ketua Yayasan Rumah Tahfidz Miftahul Jannah Medan Selasa 19 Agustus 2025 Pukul 09.00 Wib."

²¹ NRD, "Wawancara Dengan Santri Rumah Tahfidz Miftahul Jannah Medan, Selasa 02 September 2025, Pukul 10.00 WIB."

In addition to intrinsic motivation, the institution employs extrinsic motivation through targets, evaluations, rewards, and progress monitoring. A foundation staff member explained:

“Students are given targets based on their abilities, and their progress is recorded. Evaluations are conducted to assess both new and previously memorized material. If a student is diligent or shows improvement, they are usually given praise and recognition to keep their motivation high.”²²

This external reinforcement provides a framework that makes the mentoring process more focused. Goals help students understand what they need to accomplish, while evaluations and record-keeping help teachers and administrators monitor each student’s progress. Praise and recognition also create a positive experience because students feel that their efforts are being acknowledged.

Thus, based on the interview accounts from the informants above, it can be concluded that the forms of intrinsic motivation in the tahfidz program at Rumah Tahfidz Miftahul Jannah include spiritual awareness, the internalization of the values of worship, personal goals, and self-regulation. Extrinsic motivation, on the other hand, includes targets, evaluations, rewards, guidance from female instructors, support from family and peers, and the institution’s training system. These two forms of motivation are not entirely separate, as targets and guidance that initially originate from external sources can evolve into the students’ personal goals and responsibilities.

2. The Role of Intrinsic and Extrinsic Motivation in Maintaining Consistency in Recitation and Review

Consistency in recitation and review is not only determined by the students’ ability to memorize, but is also influenced by the underlying reasons for memorization, self-discipline, the regularity of the institution’s program, and support from those around the students. Students who have strong motivations and understand the importance of maintaining their memorization tend to be better able to sustain the habit of review even when faced with busyness, boredom, or time constraints. In this regard, intrinsic motivation provides meaning and resilience to the memorization process, while extrinsic motivation provides structure, guidance, supervision, and reinforcement that help students stay on track with their training.

Intrinsic motivation plays a role in encouraging students to engage in murajaah when there is no direct supervision from the ustazah. The awareness that memorized material can fade or be easily forgotten if not reviewed prompts students to set aside specific time outside of school

²² UTM, “Wawancara Dengan Staff Yayasan Rumah Tahfidz Miftahul Jannah Medan, Kamis, 21 Agustus 2025, Pukul 15.00 WIB,”

activities. These efforts demonstrate personal responsibility and self-regulation, particularly in balancing murajaah time with school and home activities.

One student explained:

“I usually review after Maghrib or before bed. When I have a lot of schoolwork, I do have less time, but I still try my best to make sure I don’t forget what I’ve memorized.”²³

This statement indicates that the students are already aware of the need to maintain their memorization on their own. Although their review time must be adjusted to accommodate schoolwork, the students still strive to maintain the habit of reviewing what they have memorized. This shows that consistency is not always marked by long study sessions, but rather by sustained effort and the students’ ability to adapt their review strategies to the circumstances they face.

Furthermore, intrinsic motivation can help students continue to review their memorization even when there is no direct supervision. The awareness that memorized material is easily forgotten if not reviewed prompts students to set aside specific time outside of school activities.

One student explained:

“I usually review after Maghrib or before bed. When I have a lot of schoolwork, I do have less time, but I still make an effort so that what I’ve memorized doesn’t slip away.”²⁴

This statement indicates that self-regulation plays a role in maintaining the continuity of murajaah. Students are not always able to follow the same schedule every day, but they try to adjust their memorization time to fit their school and family activities. This ability to adapt ensures that murajaah does not come to a complete halt when obstacles arise.

In the context of non-formal tahfidz institutions, self-discipline is essential because students’ time with their teachers is limited. Most of the students’ activities take place at school and at home. Therefore, murajaah sessions cannot rely solely on the halaqah schedule.

A foundation staff member explained:

“Since this is a non-formal institution, the students’ time with their teachers is not as extensive as it is at a pesantren. If murajaah is only done when they come to the tahfidz center, it’s difficult to maintain their memorization. For that reason, students are encouraged to establish a schedule at home, and parents are also involved in reminding them.”²⁵

²³ ALW, “Wawancara Dengan Santri Yayasan Rumah Tahfidz Miftahul Jannah Medan, Kamis, 11 September 2025, Pukul 10.00 WIB.”

²⁴ ALW.

²⁵ NZM, “Wawancara Dengan Staff Yayasan Rumah Tahfidz Miftahul Jannah Medan, Selasa, 16 September 2025, Pukul 09.00 WIB.”

This explanation shows that the nature of non-formal institutions requires continuity between instruction at the institution and learning habits at home. The institution is responsible for providing methods, goals, and assessments, while the students and their families ensure their implementation outside of class hours.

Extrinsic motivation comes into play when students' enthusiasm wanes or when they struggle to manage their memorization. Goals and assessments provide clear benchmarks for achievement, while the teacher's guidance helps students rediscover their learning path.

The female teacher stated:

"If a student's progress starts to slow down, we usually don't scold them right away. We first ask about their difficulties whether it's because of schoolwork, the memorization load is too heavy, or they're feeling burned out. After that, we can adjust their goals and encourage them again."²⁶

This approach demonstrates that external reinforcement is provided not only through rules and evaluations but also through emotional support. The female teacher helps the student understand their obstacles and sets more realistic goals. This makes the student feel supported, rather than merely evaluated.

Parental support also plays a role in maintaining consistency in murajaah at home. Reminders from family members help students reduce their tendency to procrastinate and establish a more regular study schedule.

"At home, my mom often reminds me after Maghrib. Sometimes I want to do other activities, but my mom reminds me to review first. Since I'm used to it now, I'm better at remembering when to review."²⁷

In addition to family, peers help by listening to each other's recitations before the presentation. This activity not only helps identify mistakes but also reduces boredom and boosts self-confidence.

²⁶ SRI, "Wawancara Dengan Ustadzah Yayasan Rumah Tahfidz Miftahul Jannah Kota Medan, Selasa 09 September 2025, Pukul 10.00 WIB."

²⁷ ALW, "Wawancara Dengan Santri Yayasan Rumah Tahfidz Miftahul Jannah Medan, Kamis, 11 September 2025, Pukul 10.00 WIB."

“Before reciting, I usually ask a friend to listen along. If I miss a verse, my friend reminds me. Studying together also motivates me more than reviewing on my own.”²⁸”

From a management perspective, the Foundation Chair observes that consistency is more easily achieved when the institution’s program, the ustazah’s guidance, and family support work in tandem.

“The institution provides the schedule and evaluations, the female instructors provide direct guidance, while parents help maintain good habits at home. If one of these elements isn’t in place, the students’ progress tends to be less stable.”²⁹”

Intrinsic motivation plays a role in sustaining memorization and review through spiritual awareness, personal goals, and self-regulation. Meanwhile, extrinsic motivation provides structure through targets, evaluations, mentoring, and social support. Consistency becomes stronger when students have personal reasons to maintain their memorization while also receiving guidance and support from teachers, administrators, family, and peers.

3. The Risk of an Imbalance Between Intrinsic and Extrinsic Motivation

Intrinsic and extrinsic motivation are beneficial when used in balance. However, research findings show that the dominance of one form of motivation over the other can lead to problems. Overreliance on targets, rewards, reprimands, and supervision causes some students to be active only when under control. Conversely, personal desires that are not supported by targets and evaluations can lead to unfocused memorization progress.

This reliance on external control is evident when new students only begin preparing their memorization after receiving a reminder or as the evaluation date approaches. The female instructor explained:

“If no one reminds them, some students often delay their memorization assignments. They’re actually capable, but sometimes they wait to be asked or reprimanded first. So, their habit of self-discipline hasn’t been firmly established yet.”³⁰”

This observation indicates that the ability to memorize is not always accompanied by self-management skills. Some students are able to meet their targets when given intensive guidance, but

²⁸ ZYA, “Wawancara Dengan Santri Yayasan Rumah Tahfidz Miftahul Jannah Kota Medan, Kamis 02 Oktober 2025, Pukul 14.00 WIB.

²⁹SWI, “Wawancara Dengan Ketua Yayasan Rumah Tahfidz Miftahul Jannah Medan Selasa 19 Agustus 2025 Pukul 09.00. WIB.

³⁰HNI, “Wawancara Dengan Ustadzah Rumah Tahfidz Miftahul Jannah Medan, Senin 25 Agustus 2025 Pukul 14.00. WIB.

their performance declines when supervision is reduced. Under these conditions, memorization remains largely a response to external demands.

The students acknowledged something similar:

“If the ustazah asks when I plan to recite, I usually start reviewing right away. But if she doesn’t ask and there’s no evaluation, sometimes I feel like I still have time, so I put it off until tomorrow.³¹”

This statement reveals a gap between intention and action. The students understand the importance of murajaah, but are not always able to begin without external prompting. If this pattern continues, the consistency of their memorization will easily fluctuate depending on the level of supervision.

The Foundation’s Chairperson is also aware of the risks of overusing rewards:

“Rewards can certainly boost motivation, but they must not become the primary goal. If students get used to memorizing the Quran solely for the sake of rewards, there is a concern that their motivation will wane when rewards are not given. Recognition must remain focused on the spiritual value of the practice and a sense of responsibility.³²”

This statement indicates that rewards must be given with care. Rewards can strengthen a sense of competence and provide recognition for effort, but they should not replace the spiritual purpose of the tahfidz program.

Risks can also arise in the opposite scenario. Students may have good intentions and strong motivation, but without specific goals, evaluation, and correction, it is difficult to monitor their progress in memorization. A foundation staff member explained:

“There are students who are eager to expand their memorization, but their existing memorization is often neglected. Without evaluation, reading errors or sections they’re beginning to forget aren’t immediately identified. Therefore, inner motivation still needs to be accompanied by goals and monitoring.³³”

This statement confirms that intrinsic motivation alone does not guarantee the quality and consistency of memorization. An external structure is necessary so that students not only add new

³¹ZYA, “Wawancara Dengan Santri Yayasan Rumah Tahfidz Miftahul Jannah Kota Medan, Kamis 02 Oktober 2025, Pukul 14.00 WIB.”

³²SWI, “Wawancara Dengan Ketua Yayasan Rumah Tahfidz Miftahul Jannah Medan Selasa 19 Agustus 2025 Pukul 09.00.”

³³UTM, “Wawancara Dengan Staff Yayasan Rumah Tahfidz Miftahul Jannah Medan, Kamis, 21 Agustus 2025, Pukul 15.00 WIB.”

material to their memorization but also maintain the fluency of what they have already memorized. Based on the findings from interviews with students, female instructors, and foundation administrators, it can be concluded that an imbalance in motivation poses two risks to maintaining consistency in memorization. A predominance of extrinsic motivation can cause students to rely on rewards, evaluations, reprimands, and supervision, so that their enthusiasm for memorization and review tends to decline when such controls are reduced. Conversely, intrinsic motivation that is not supported by targets, evaluations, and feedback can make memorization progress less focused and difficult to monitor. Thus, intrinsic and extrinsic motivation need to be developed in a balanced manner. External reinforcement should not merely result in temporary compliance but should be gradually directed toward fostering students' awareness, self-regulation, independence, and personal responsibility in maintaining their memorization of the Qur'an.

4. Practical Implications for Administrators of Nonformal Tahfidz Institutions

The research findings offer a number of practical implications for the management of the Miftahul Jannah Tahfidz House as a non-formal tahfidz educational institution. Memorization instruction should not be limited to increasing the number of verses, surahs, or juz that students successfully recite. The management of the learning process must also take into account the development of spiritual awareness, self-regulation skills, the quality of murajaah, social support, and the students' level of independence in maintaining their memorization. Thus, the success of a tahfidz program must be understood more comprehensively—not only based on quantitative achievements but also on the quality of recitation, the durability of memorization, discipline, and the students' sense of responsibility.

In the context of non-formal institutions, this need becomes even more critical because the time students spend with their teachers is relatively limited. Students continue to attend school, participate in family activities, and engage in various other activities outside the tahfidz home. Therefore, mentoring programs must be designed to be flexible, measurable, and tailored to each student's individual circumstances. Practical implications arising from this study include setting individualized goals, conducting ongoing evaluations, rewarding the process, gradually reducing control, strengthening cooperation with families, and fostering peer support.

The first implication relates to the need to set realistic and individualized memorization goals. Each student differs in age, memory capacity, speed of understanding verses, fluency in reading the Qur'an, school activities, and family support. These differences mean that memorization targets cannot be applied uniformly and rigidly to all students. Targets that are too high can cause stress, a sense of falling behind, and a loss of self-confidence. Conversely, targets that are too low may

result in suboptimal progress in memorization. Realistic targets can also be structured into several levels, such as daily, weekly, and monthly targets. Daily targets help students form habits; weekly targets facilitate monitoring of memorization progress; while monthly targets provide a broader picture of their development. However, the achievement of these targets still needs to be evaluated flexibly. When students face school assignments, health issues, or specific family circumstances, targets can be adjusted without eliminating their responsibility to continue reviewing their memorization.

The second implication is the need for an evaluation that goes beyond simply measuring the amount of new material memorized. Evaluation in tahfidz training must include the accuracy of makhraj and tajwid, fluency in recitation, the ability to connect verses, retention of previously memorized material, and the regularity of murajaah. Students who are able to memorize a large amount of material are not necessarily able to retain that material if they do not review it regularly.

Foundation staff explained the importance of comprehensively documenting memorization progress:

“The students’ progress records should include new material memorized and review sessions. That way, administrators and teachers can see whether their memorization is truly being maintained or if they’re just increasing the amount they’ve memorized.”³⁴

This explanation shows that evaluations need to distinguish between learning new verses and retaining previously memorized ones. If record-keeping focuses solely on the number of verses or surahs recited, administrators will have difficulty assessing the students’ long-term memorization proficiency. Therefore, progress logs or records should include several components, such as new recitations, review of previously memorized material, recitation quality, common mistakes, and necessary follow-up actions.

Evaluations should also be used as a means of providing feedback, not just as a final assessment. Students need to know which parts of their memorization are already good and which parts still need improvement. Clear feedback can help students develop review strategies, such as repeating verses they mix up more often or asking a friend to listen before the “ ” recitation. In this way, evaluation serves to guide the learning process, rather than merely determining whether or not students have achieved their goals.

The third implication relates to the pattern of awarding recognition. Recognition is still necessary to boost the students’ morale, but it should not be given only to those who have

³⁴UTM.

memorized the most. Recognition should also be given to students who demonstrate discipline, the courage to correct their mistakes, improved fluency, regularity in review, and perseverance in the face of difficulties.

The teacher stated:

“Students who haven’t memorized much still need to be recognized if they are diligent and continue to show progress. If only those with the most memorization are rewarded, students who learn more slowly may feel left behind.”³⁵”

This statement suggests that rewards focused solely on final results have the potential to cause feelings of low self-esteem among students who take longer to memorize. Therefore, rewards should emphasize the process and individual progress. Students who are able to maintain consistency in their review sessions, attend regularly, correct reading errors, or demonstrate improvement also deserve recognition. Rewards do not always have to be in the form of material items. Specific praise, recognition of effort, the opportunity to serve as a role model in the halaqah, or communicating positive progress to parents can all serve as meaningful forms of reinforcement. Praise should be given proportionately and linked to the behaviors we wish to foster, such as discipline and diligence. In this way, students understand that recognition is given not only for the amount they have memorized but also for the process and sense of responsibility they demonstrate.

The next implication is the need to gradually reduce external control. In the early stages, students still require more intensive supervision, reminders, goals, and evaluations to form habits. However, if all memorization activities continue to rely solely on the teacher’s control, students may struggle to review independently.

The female teacher explained:

“At first, the students do need to be reminded frequently. But little by little, they need to be trained to set their own goals and schedules. The hope is that they will continue to review their memorization not out of fear of being reprimanded, but because they realize they must maintain their memorization.”³⁶

This indicates that supervision should be directed toward fostering independence. Reducing control does not mean that the ustazah stops monitoring the students’ progress. The change is

³⁵SRI, “Wawancara Dengan Ustadzah Yayasan Rumah Tahfidz Miftahul Jannah Kota Medan, Selasa 09 September 2025, Pukul 10.00 WIB.

³⁶ SRI.

achieved by gradually transferring some of the responsibility to the students. Students may be asked to set personal goals, choose their own review times, keep a daily log of their activities, and identify which parts of their memorization need improvement.

The ustazah continues to serve as a mentor and provider of feedback, but the students begin to be involved in decision-making regarding their learning process. Younger students or those who have not yet developed self-management skills may receive more intensive supervision, while students who have demonstrated consistency may be given greater autonomy to manage their memorization. This gradual approach helps external reinforcement evolve into self-regulation and personal responsibility.

In the context of non-formal tahfidz institutions, collaboration with families is also a necessity that cannot be overlooked. Due to limited learning time at the institution, murajaah activities mostly take place at home. Therefore, continuity between the home tahfidz program and family support is crucial to the students' success in retaining their memorization.

A foundation staff member explained:

“We need to keep parents informed of the students' progress. Parents don't necessarily have to be able to correct their children's recitation, but they can help by setting aside time, reminding them to review, and minimizing distractions while their children are memorizing.”³⁷

This statement emphasizes that parental involvement does not always have to take the form of correcting the students' recitation. Parents can still provide support through simple actions, such as asking about the progress of memorization, setting aside special time after Maghrib, limiting phone use during murajaah, and expressing appreciation for the child's efforts. This kind of support helps establish a routine and shows the students that their tahfidz activities are a priority for the family. Administrators also need to establish regular communication with parents. Communication can take place through a communication log, progress reports, communication groups, or periodic meetings. The information shared should not only address the students' shortcomings but also their progress, strengths, and the types of support needed at home. With good communication, parents and teachers can provide consistent guidance so that students do not face conflicting expectations between home and school.

In addition to family, peer support can be fostered through murajaah partners or small groups. Students can take turns listening, offering initial corrections, reminding each other of their

³⁷ NZM, “Wawancara Dengan Staff Yayasan Rumah Tahfidz Miftahul Jannah Medan, Selasa, 16 September 2025, Pukul 09.00 WIB.

goals, and helping to recall forgotten verses. These activities ensure that the murajaah process is not only an individual endeavor but also an activity that fosters cooperation and shared responsibility. However, administrators must ensure that peer interactions remain positive. Excessive comparisons of memorization progress, mocking of mistakes, or unhealthy competition can undermine students' self-confidence. Therefore, teachers need to instill the understanding that differences in ability are normal, and students who memorize more quickly should be encouraged to help their peers. With this approach, peers serve as a source of support rather than a source of pressure.

Another practical implication is the need to strengthen the capacity of female instructors (ustazah) in mentoring students. Female instructors are not only expected to be able to listen to and correct recitations but also need to understand the differences in each student's motivation, abilities, and obstacles. The same approach is not always effective for all students. Some students need more structured goals, some require emotional support, and others need practice in self-regulation. Administrators can conduct periodic internal evaluations to discuss students' progress, learning challenges, and the effectiveness of the goals set. Progress records can serve as the basis for determining follow-up actions, such as adjusting goals, adding review sessions, providing individual guidance, or communicating with parents. In this way, the management of the tahfidz program is not merely based on routine but also on the students' actual needs and progress.

Based on the findings from interviews with the Foundation Chairperson, foundation staff, and female religious instructors, it can be concluded that the management of non-formal tahfidz institutions must be comprehensive and focused on the students' developmental process. Guidance should integrate the instillation of spiritual values, the setting of realistic and individualized goals, the evaluation of both new and previously memorized material, the recognition of effort and consistency, and the gradual reduction of external control. Furthermore, cooperation among administrators, female instructors, families, and peers is also a crucial component in ensuring the continuity of murajaah, particularly since learning time at non-formal institutions is relatively limited. The success of this guidance is measured not only by the amount of material memorized but also by the quality of recitation, retention of memorized material, time management skills, consistency in murajaah, and the students' independence.

Thus, external reinforcement in the form of goals, evaluations, rewards, and supervision should be directed toward fostering increasingly self-directed motivation. All forms of reinforcement should not merely aim to encourage students to adhere to schedules or meet short-term goals, but should also help them understand the importance of maintaining their memorization. When reinforcement is provided in a balanced manner and accompanied by the

instillation of spiritual values, students will be better able to transform external incentives into self-awareness, discipline, and personal responsibility.

DISCUSSION

Research Discussion

Based on the results of the above research and the explanation provided, the findings of this study indicate that intrinsic and extrinsic motivation in tahfidz training are not two forms of motivation that operate separately, but are interrelated in maintaining the consistency of students' recitation and review. Intrinsic motivation develops through spiritual awareness, the internalization of values, personal goals, and self-regulation skills. When memorization is understood as a form of worship, an effort to draw closer to Allah, and a responsibility to preserve the verses of the Qur'an, students have a deeper reason to maintain their memorization.³⁸ This awareness gives meaning to the tahfidz activity, while personal goals provide direction for the memorization process. However, the presence of goals does not in and of itself guarantee consistency. Students still need self-discipline to manage their time, set appropriate goals, prioritize between new memorization and review, and balance their memorization activities with their school and family obligations. Thus, consistency in memorization is influenced not only by the strength of one's intention but also by the student's ability to transform those intentions and goals into a regular study routine.

These findings can be understood through *Self-Determination Theory*, which explains that the quality of motivation is determined by an individual's level of acceptance of the values and goals of an activity. In the context of tahfidz training, spiritual awareness serves as a crucial foundation for the internalization process. Students who have embraced memorization as a personal value and responsibility tend to continue their murajaah even without constant supervision. Conversely, students who have not yet internalized this need stronger reminders, goals, and supervision.³⁹

This indicates that intrinsic motivation is not merely the pleasure derived from memorization, but is also reflected in the students' willingness to continue their tahfidz activities because they recognize the meaning and importance of preserving what they have memorized. This finding also demonstrates that spiritual values hold a unique place in tahfidz education, as they serve as a link between religious goals, self-regulation, and behavioral consistency. On the other hand, extrinsic motivation plays a role in providing structure, guidance, feedback, and support for the memorization process. Goals help students understand what they need to accomplish;

³⁸ N. N Neng, "Konsep Peserta Didik Dalam Alquran Dan Implikasinya Terhadap Pendidikan Islam Era Digital," *EDU-RILIGLA: Jurnal Ilmu Pendidikan Islam Dan Keagamaan* 7, no. 1 (2023): 35–56.

³⁹ Safinah, "Internalisasi Nilai-Nilai Religiusitas Melalui Program Tahfidz Al- Qur ' An Dalam Membentuk Karakter Religius," *Al-Wijdan: Journal Of Islamic Education Studies*. 7, No. 3 (2022): 79–100, <https://doi.org/10.58788/Alwijdn.V7i1.1531>.

evaluations provide information about their progress and weaknesses in memorization; while praise and rewards reinforce a sense of competence and self-confidence.⁴⁰ Support from female instructors, parents, foundation administrators, and peers also demonstrates that consistency in memorization is not merely an individual matter. Female instructors provide guidance and corrections; administrators provide a mentoring system; parents maintain a murajaah routine at home; and peers create an atmosphere of mutual listening and assistance. In non-formal tahfidz institutions, this social support plays an increasingly important role because the time spent at the institution is relatively limited. Students spend most of their time at school and with their families, so continuity between instruction at the institution and murajaah at home is essential for maintaining their memorization.

Furthermore, although external reinforcement has been shown to help improve the regularity of recitation and review, research findings also indicate risks when students rely too heavily on targets, evaluations, rewards, or supervision. Students who are active only when external control is present tend to experience a decline in motivation when supervision is reduced. This situation indicates that external reinforcement has not yet fully transformed into self-regulation. However, intrinsic motivation without an external structure also does not always result in optimal memorization progress. Students may have good intentions and awareness, but without targets, evaluations, and corrections, their memorization progress can become unfocused, reading errors may go unnoticed, and previously memorized material may not be adequately retained. Therefore, the main risk lies not in the presence of intrinsic or extrinsic motivation, but rather in an imbalance between the two.

These findings confirm that external reinforcement should be viewed as a means toward internalization, not as the ultimate goal of guidance. Goals, evaluations, rewards, and supervision remain necessary, especially during the habit-forming stage. However, their use should be gradually reduced as students' ability to manage their own memorization process improves. Students should be involved in setting goals, determining review schedules, tracking progress, and conducting self-evaluations. Rewards should also be directed toward effort, improvement, discipline, and the ability to retain memorized material, not merely the number of verses or juz completed. This approach enables students to understand that memorization achievements are measured not only by the quantity of material recited but also by its quality, retention, and the responsibility to maintain it. The uniqueness of this study's findings lies in the relationship between spiritual values, external

⁴⁰ and Eka Widyanti Rahmah, Aisyah Nur, Lailatul Aisyah, Maria Nur Viona Mahwiz, Zahrina Fariza Adelia, "Analisis Evaluasi Pembelajaran Metode Iqro Untuk Meningkatkan Kemampuan Menghafal Juz 30 Santri TPA Al-Istiqamah Sangatta Utara," *Jurnal Teknologi Pendidikan Dan Pembelajaran* 4, no. 2 (2025): 1057–64.

reinforcement, and the process of internalization within the context of non-formal tahfidz institutions. Spiritual values serve as the foundation for intrinsic motivation, while the institution's programs and social support provide the structure that helps these values manifest in behavior. The limited learning time at the institution prevents administrators from relying solely on direct supervision. Guidance must foster cooperation with families, strengthen communication regarding students' progress, and create a murajaah system that can be continued at home. Thus, the management of non-formal tahfidz institutions needs to shift from a model that emphasizes only the achievement of targets toward a guidance model that fosters spiritual meaning, regularity in learning, social support, and student independence.

Overall, the results of this study have shown that consistency in memorization and review is established when intrinsic and extrinsic motivation are used in a balanced manner. Intrinsic motivation provides meaning, commitment, and perseverance, while extrinsic motivation provides structure, direction, feedback, and support. This balance enables students to move from behavior initially driven by targets and supervision toward memorization habits grounded in spiritual awareness, self-regulation, and personal responsibility. Therefore, the success of tahfidz training is marked not only by an increase in the amount memorized but also by the students' ability to consistently retain what they have memorized, evaluate their progress, and engage in murajaah without always relying on external control.

CONCLUSION

Based on the research findings and discussion above, the author concludes that the tahfidz program at Rumah Tahfidz Miftahul Jannah demonstrates that students' motivation is shaped by a combination of intrinsic and extrinsic incentives. Intrinsic motivation is reflected in a sense of devotion to worship, viewing memorization as a trust, personal goals, and the ability to manage review activities. Extrinsic motivation, on the other hand, arises through memorization targets, evaluations, recognition, guidance from female instructors, the involvement of administrators, family support, and peer interactions. Both types of motivation play a role in maintaining consistency in memorization and review, though they serve different functions: intrinsic motivation sustains the students' commitment from within, while extrinsic motivation helps establish structure, monitoring, and support throughout the memorization process. An imbalance between the two can lead students to become overly dependent on supervision and rewards, or conversely, to possess personal motivation but be unable to manage their memorization progress in a structured manner.

The practical implications of these findings suggest that the management of non-formal tahfidz institutions should be designed based on the development and needs of each student. Targets should not be set solely based on the amount of material memorized, but should also take into account age, ability, school activities, fluency in recitation, and retention of previously memorized material. The evaluation system should monitor new memorization, the quality of review sessions, recitation errors, and improvements in discipline. Recognition should be given to individual effort and progress, while supervision should gradually shift toward training students to create schedules, set personal goals, and evaluate their memorization independently. Furthermore, the limited learning time in non-formal institutions requires ongoing coordination between the foundation, teachers, parents, and peers so that guidance does not end in the halaqah but continues in the students' daily lives.

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