

MOTIVATION FOR MEMORIZING THE QUR'AN IN FORMING DISCIPLINED CHARACTER IN IIQ JAKARTA MASTER PROGRAM STUDENTS

Nila Murtadhiyah Hakim, Romlah Widayati, Muh. Ubaidillah Al Ghifary S

¹Institut Ilmu Al-Qur'an (IIQ) Jakarta; Email: nila@iiq.ac.id

²Institut Ilmu Al-Qur'an (IIQ) Jakarta; Email: romlah@iiq.ac.id

³Institut Ilmu Al-Qur'an (IIQ) Jakarta; Email: ubaidillah@iiq.ac.id

**correspondence*

Submission: 10-10-2024; Received: 12-10-2024; Reviewed: 08-11-2024; Published: 12-12-2024

Abstract-Study *This aims to describe the motivation of PAI Masters Program students to memorize the Al-Qur'an and the efforts of the PAI Masters Program management to build students' disciplined character. This research also aims to reveal the impact of these two factors on the discipline of completing the study period of PAI Masters Program students. This research uses descriptive qualitative methods with primary, secondary data sources and data collection by observation, questionnaires, interviews (Head of the PAI Master's Program Study Program, Al-Qur'an tahfidz lecturer, head of administration and students of the PAI Study Program for the 2019/2020 academic year) and documentation. The results of this research show that: first, there are two motivations for the students of the Islamic Religious Education (PAI) IIQ Jakarta Masters Program in memorizing the Al-Qur'an, namely motivation intrinsic and motivation extrinsic. Second, there are five efforts by the management of the PAI Masters Program to build students' disciplined character in memorizing the Al-Qur'an, namely: a. provide an understanding of the importance of memorizing and studying the Al-Qur'an, b. provide coaching or training, c. implementation of regulations, d. improving facilities and infrastructure, e. development of learning materials, the three impacts of these two factors on discipline in completing the study period of PAI Masters Program students, namely being on time, obeying regulations and being responsible in their duties.*

Keywords: *Motivation, Memorizing the Al-Qur'an, Disciplined Character*

Abstrak—Penelitian ini menjelaskan mengapa mahasiswa Program Magister PAI termotivasi untuk hafal Al-Qur'an, serta upaya manajemen untuk membantu mahasiswa mengembangkan disiplin diri. Pengaruh kedua unsur tersebut terhadap kedisiplinan menyelesaikan masa studi pada mahasiswa yang terdaftar pada Program Magister PAI menjadi tujuan lain dari penelitian ini. Dengan sumber data primer dan sekunder, serta pengumpulan data melalui observasi, angket, wawancara (dengan ketua Program Studi Magister PAI, dosen tahfidz Al-Qur'an, kepala tata usaha, dan mahasiswa Kajian PAI. Program tahun ajaran 2019–2020), dan dokumentasi, penelitian ini menggunakan metode deskriptif kualitatif. Temuan penelitian menunjukkan bahwa mahasiswa yang mengikuti Program Magister Pendidikan Agama Islam (PAI) IIQ Jakarta memiliki dua alasan utama ingin menghafal Al-Qur'an: motivasi intrinsik dan ekstrinsik. Kedua, pengelola Program Magister PAI telah melakukan lima upaya untuk membantu mahasiswa mengembangkan karakter disiplin melalui hafalan Al-Qur'an. Upaya tersebut meliputi: a. mendidik mahasiswa tentang nilai mempelajari dan menghafal Al-Qur'an; b. pembinaan atau pelatihan; c. memberlakukan peraturan; d. peningkatan sarana dan prasarana; e. menciptakan bahan pembelajaran. Kedua faktor ini mempunyai tiga pengaruh yang berbeda

terhadap kedisiplinan siswa dalam menyelesaikan masa belajar: tepat waktu, mentaati peraturan, dan bertanggung jawab dalam tugas.

Kata Kunci: *Motivasi, Menghafal Al-Qur'an, Karakter Disiplin*

INTRODUCTION

The Al-Qur'an was revealed to serve as a guide, not only for Muslims, but was revealed for all humans until the end of time. Therefore, focused and systematic efforts are needed among Muslims to maintain the authenticity of the verses of the Al-Qur'an which were revealed to the Prophet Muhammad SAW by Allah SWT. There are many ways to maintain the authenticity of the verses of the Al-Qur'an, one of which is memorizing. The process of memorizing the Al-Qur'an which involves repeating the reading both by listening and by reading.¹

The authenticity of the Al-Qur'an cannot be doubted, from any angle the Al-Qur'an is difficult to dispute as authentic. The authenticity of the Al-Qur'an cannot be doubted, no one will ever be able to reproduce it and match it.[2] As the Word of Allah SWT:

قُلْ لِّبَنِىْٓ اِجْتَمَعَتِ الْاِنْسُ وَالْجِنُّ عَلٰى اَنْ يَّاتُوْا بِمِثْلِ هٰذَا الْقُرْاٰنِ لَا يَأْتُوْنَ بِمِثْلِهٖ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِِيْرًا

“Katakanlah, “sesungguhnya, jika manusia dan jin berkumpul untuk mendatangkan yang serupa dengan Al-Qur'an ini, mereka tidak akan dapat mendatangkan yang serupa dengannya, sekalipun mereka membantu satu sama lainnya.” (QS. Al-Isra [17]: 88)

This verse shows proof of the truth of the Qur'an, where Allah challenged humans and jinn to create something similar to the Qur'an and he informed them that they were unable to create it even though they helped each other.

Some factors in the lack of motivation to memorize the Qur'an are caused by a lack of desire within oneself to start memorizing the Qur'an little by little. This is because they have made a judgment that a person is unable to memorize the Al-Qur'an, which makes him feel pessimistic. Memorizing the Al-Qur'an is only to fulfill the requirements for fulfilling the tahfidz value, apart from that, environmental factors, educational background factors such as the educational background of undergraduates who are not based on Islamic universities are also reasons for the lack of motivation to memorize the Al-Qur'an.

Several campuses in Indonesia implement Tahfidz Al-Qur'an and are very educational institutions *intensive* providing Al-Qur'an tahfidz learning, namely the Jakarta Al-Qur'an

¹Nur Khozin Syahrudin, Yusuf Abdurachman Luhulima, “Pengaruh Menghafal Al-Qur'an Terhadap Hasil Belajar Mahasiswa Program Studi Pai Fitk Iain Ambon,” *al-Iltizam: Jurnal Pendidikan Agama Islam* 6, no. 2 (2022), h. 11.

Science Institute (IIQ). Researchers chose the IIQ Jakarta campus as a place for research, a higher education institution that combines the Islamic boarding school and tertiary education systems with the aim of IIQ, namely the realization of high quality, moderate and relevant higher education with the development of science and technology that focuses on the study of the Al-Qur'an and Islamic sciences, produce Strata-1, Strata-2, and Strata-3 graduates who have noble character and competitive competence, produce scientific works in the field of the Al-Qur'an and Islamic sciences at home and abroad, increase public understanding of the Al-Qur'an and Islamic sciences.²

Considering the importance of reading and memorizing the Al-Qur'an, IIQ Jakarta is committed to providing quality education in the field of Qur'anic knowledge and encouraging students to become memorizers of the Qur'an who are able to apply Islamic values in everyday life. PAI IIQ Jakarta Masters students are taught Tahfidz Al-Qur'an. Even students who don't have any memorization skills are still required to memorize the Al-Qur'an as a knowledge and characteristic of the Jakarta Institute of Al-Qur'an Sciences (IIQ), which is packaged in a course, namely Tahfidz Al-Qur'an. This Tahfidz Al-Qur'an course is taken in one semester, namely in the third semester, which is held once a week with a duration of two and a half hours.

After the researcher mentioned the above phenomena regarding the motivation to memorize the Al-Qur'an in the formation of disciplined character, the researcher was interested in conducting further and more in-depth research with the title "Motivation for Memorizing the Al-Qur'an in the Formation of Disciplined Character in Masters Program Students IIQ Jakarta."

METHOD

In this research, researchers used qualitative methods. Qualitative methods are used to obtain in-depth data, data that contains meaning. Meaning is actual data, data which is definitely a value behind the visible data. Therefore, qualitative research does not emphasize generalization, but rather emphasizes meaning.³ An attempt to understand what is felt in a way that can be expressed and explained in words. For example, actions, views, etc. In qualitative research the objectives must be stated clearly, firmly and explicitly.⁴ A qualitative descriptive approach is used by researchers to explain events, objects, facts and other elements that will be outlined in a narrative. descriptive qualitative method with primary, secondary data sources and

² Tim Penulis, *Pedoman Akademik Program Strata Satu Institut Ilmu Al- Qur'an (IIQ) Jakarta*, 2019.

³ Sugiyono, *Memahami Penelitian Kualitatif* (Bandung: Alfabeta, 2016). Sugiyono, *Memahami Penelitian Kualitatif*, h. 3.

⁴ Nursapia Harahap, *Penelitian Kualitatif*, Wal Ashri Publishing, vol. Cet. Ke 1 (Medan, 2020), h. 48.

data collection by observation, unstructured interviews (with the Head of PAI Master's Program, Lecturers and Head of Administration), Structured Interviews (Questionnaires) Questionnaires/Questionnaires and documentation.

Tools are needed as data collection instruments in research that uses various research techniques, such as questionnaires, observations, interviews, literature studies and documentation. The tools in question are pencils, pens, cameras, cellphones used as recording devices, books and sketchbooks.

RESULTS AND DISCUSSION

A. Motivation of PAI IIQ Jakarta Masters Study Program students' motivation to memorize the Al-Qur'an

There are two motivations for PAI IIQ Jakarta Masters Study Program students in memorizing the Al-Qur'an towards the formation of disciplined character, namely, intrinsic motivation and extrinsic motivation. The explanation is as follows:

1. Intrinsic Motivation

- a. The degree of memorizing the Qur'an was raised by Allah SWT. Those who memorize the Qur'an are people who are highly glorified by Allah SWT. They not only get good in the world but also in heaven of high degrees. As Allah SWT says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

“Wahai orang-orang yang beriman, apabila dikatakan kepadamu “Berilah kelapangan di dalam majelis-majelis,” lapangkanlah, niscaya Allah akan memberi kelapangan untukmu. Apabila dikatakan, “Berdirilah,” (kamu) berdirilah. Allah niscaya akan mengangkat orang-orang yang beriman di antaramu dan orang-orang yang diberi ilmu beberapa derajat. Allah Mahateliti terhadap apa yang kamu kerjakan.” (Al-Mujadalah [58]:11)

- b. The Qur'an will intercede on the Day of Judgment. Become a memorizer of the Al-Qur'an in an effort to obtain a high degree in the sight of Allah SWT, starting from the stages of development, strengthening interest, forming the environment, dividing duration and time to applying methods in memorizing verses of the Al-Qur'an. As Allah SWT:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ

“Wahai orang-orang yang beriman, jika kamu menolong (agama) Allah, niscaya Dia akan menolongmu dan meneguhkan kedudukanmu.” (QS. Muhammad [47]:7)

- c. Scientific knowledge. The importance of maintaining the sanad in studying the Al-Qur'an is none other than maintaining the purity of the Al-Qur'an from its main source, the Prophet Muhammad SAW. The Prophet who taught his friends how to read correctly. We also have to take these steps, so that we don't make mistakes in reciting the Qur'an, the purity of the Qur'an is maintained, that's the importance of sanad in studying the Qur'an. Get blessings, goodness and enjoyment of the world During his life in the world, people who memorize the Qur'an are promised various benefits, pleasures and blessings. Memorizing the Qur'an has priority in this world and in the hereafter, priority in this world is a blessing *Rabbani* which comes from Allah, which promises goodness, blessings and enjoyment and knowledge for the memorizers. The blessings of the Qur'an are not material but non-material. But this non-material goodness will ultimately have an impact on material things too.
- d. Make parents happy. What motivates memorizing the Al-Qur'an is that the Al-Qur'an is a book for Muslims that brings guidance and will one day make parents happy in heaven. Memorizing the Al-Qur'an is a source of happiness for both parents. Both parents will feel proud and happy to see their child able to memorize and understand the Al-Qur'an. The following is a statement from Ridha Rifani and Mustaqim:
“Motivation for memorizing the Al-Qur'an is parents who want their children to memorize the Al-Qur'an.”⁵
“Making parents happy.”⁶
- e. Get blessings, goodness and enjoyment of the world
During their life on earth, people who memorize the Koran are promised various goodness, pleasures and blessings. Memorizing the Qur'an has priority in this world and in the hereafter priority in the world among them is the blessing of

⁵ Wawancara dengan mahasiswa Pascasarjana Prodi PAI IIQ Jakarta Ridha Rifani, Tangerang Selatan, 22 Februari 2024

⁶ Wawancara dengan mahasiswa Pascasarjana Prodi PAI IIQ Jakarta Mustaqim, Tangerang Selatan, 22 Februari 2024

Rabbani that comes from Allah, who promises goodness, blessings and enjoyment and knowledge for the memorizers. The blessing of the Koran is not material but non-material

- f. Improving reading and increasing memorization of the Al-Qur'an. Learning tahfizd Al-Qur'an is a learning that is now well known in various circles so that many Muslim communities are encouraged to take part in learning tahfizd Al-Qur'an, the meaning of tahfizd Al-Qur'an is a process of maintaining, maintaining and preserving purity The Al-Qur'an is a miracle given to the Prophet, with the aim of preventing forgery, changing verses and their meanings, as well as avoiding loss of memorization due to forgetting either all or part of it.⁷
- g. *Talaqqi Musyafahah*. In the process of memorizing students use *talaqqi musyafahah* namely a method of learning to read the Al-Qur'an by implementing teachers and students face to face directly, face to face and individually. Studying the Qur'an through a teacher directly or face to face, this technique allows memorizers of the Qur'an to identify their own mistakes, due to errors in pronunciation of letters or harakat. Memorizers will focus more on memorizing them. The following is a statement from Wiguna Yuniarsih:
"The method used *talaqqi Musafahah*, even if it is during the pandemic *call* directly with Dr. Romlah."⁸

2. Extrinsic Motivation

Motivation *extrinsic* indicating future goals or other practical advantages. Motivation *extrinsic* emphasizes why someone memorizes. The extrinsic motivation of students in the PAI IIQ Jakarta Masters Program is:

a. Environment

Family environmental factors, social environment, community environment, campus environment. Environmental impacts have an influence on the process of memorizing the Al-Qur'an. A campus environment that is orderly, orderly, calm, peaceful plays a very important role in building a good

⁷ Fujiyanti Nurlatifah and Fajar Syarif, "Sistem Pembelajaran Tahfiz Al-Qur'an Dengan Metode Samā'i Di PPTQ Misbahunnur Cimahi," *Al-Fatih: Jurnal Pendidikan dan Keislaman* IV, no. 2 (2021): h. 272.

⁸ Wawancara dengan mahasiswa Pascasarjana Prodi PAI IIQ Jakarta Wiguna Yuniarsih, Tangerang Selatan, 22 Februari 2024

personality.⁹ Tahfidz lecturers always provide motivation so that students do not give up in learning to read and memorize the Al-Qur'an. In accordance with the results of interviews conducted by researchers with Mrs. Romlah Widayati, namely: Motivation can function as a driver of effort and achievement, a person makes an effort because of motivation and with good motivation in memorizing will show results that are in accordance with the rules of reading the Al-Qur'an that is good and true.¹⁰

In accordance with the VROOM Motivation Theory (Expectation Theory) about *cognitive theory of motivation* explains why a person will not do something that he believes he cannot do, even if the outcome of the work is something he might desire. According to this theory, the level of a person's motivation is determined. *Expectation* (hope of) success at a task, *instrumentalist* namely an assessment of what will happen if successful in carrying out a task (task success to get *outcome* certain). Motivation is high if efforts produce something that exceeds expectations. Motivation is low if the effort produces less than expected.¹¹

b. It is a requirement for the Munaqasyah Thesis

Students who can register as participants *Munaqasyah* a thesis is a student who has passed all courses including tahfidz Al-Qur'an. Tahfidz Al-Qur'an at the Institute of Al-Qur'an Sciences (IIQ) Jakarta is a special subject. So students are required to take the Qur'an tahfidz course and this is a requirement for the thesis exam. Memorizing the Qur'an includes understanding its contents and applying it in everyday life.¹² No need to remember all 30 juz of the Al-Qur'an. Motivates students to memorize the Qur'an and has an impact on the person's ability to achieve their goals. The benefit of memorizing the Al-Qur'an is to discipline yourself. so that self-discipline has an impact on increasing learning achievement. Academic achievement and learning progress

⁹ Awaliyah Sofia Ratna Fitri and Tanto Aljauharie Tantowie, "Nilai-Nilai Pendidikan Kedisiplinan Dalam Al-Qur'an Surat Al-'Ashr Ayat 1-3 Menurut Tafsir Al-Maraghi," *Encyclopedia of Health Communication* (2014): h. 9.

¹⁰ Wawancara dengan Dosen Tahfidz Program Magister PAI, Romlah Widayati, Tangerang Selatan, 20 November 2023

¹¹ "https://www.yourcoach.be/en/employee-motivation-theories/vroom-expectancy-motivation-theory/," diakses pada tanggal 12 Desember jam 14.44.

¹² Wawancara dengan Dosen Tahfidz Program Magister PAI, Romlah Widayati, Tangerang Selatan, 20 November 2023

are closely related to a person's success in spending time for academic and non-academic interests. As a student stated:

“Because IIQ requires memorization and is a requirement to be able to go to trial *Munaqasyah* thesis I continue to strive to comply with the memorization targets that have been given by the campus”¹³

B. PAI Masters Program Management's Efforts to Form Students' Disciplined Character in Memorizing the Al-Qur'an

Learning tahfidz Al-Qur'an is an approach to studying and understanding the Al-Qur'an. At the Institute of Al-Qur'an Sciences (IIQ) Jakarta in the PAI Master's Program, Tahfidz Al-Qur'an is a superior and mandatory subject. Compulsory courses is subject Which must be followed students in addition to achieving the vision and mission. The continuity of tahfidz Al-Qur'an depends on how well students can memorize it. The tahfidz course is one of IIQ Jakarta's signature courses and must be taken in both the Bachelor's and Master's Programs, apart from being a tahfidz course on the Al-Qur'an, it is also a thesis requirement. Efforts to form the disciplined character of students from the PAI IIQ Jakarta Masters Program in memorizing the Al-Qur'an are through five efforts, namely providing an understanding of the importance of memorizing and studying the Al-Qur'an, providing guidance or training, implementing rules and regulations, improving facilities and infrastructure, development of learning materials. The explanation is as follows:

1. Educate students about the value of studying and memorizing the Qur'an

Providing them with a deep understanding that these courses are required in depth for them so that students who experience problems can be given the freedom to carry out tahfidz outside of lecture hours. If students have completed their tahfidz with a note that they have met the standards of the teaching lecturer in accordance with the rules of tajwid, and submitted their grades to the academic staff, for grade recap, supervision and evaluation they already know that they will memorize several letters, through existing media, becoming IIQ's flagship program Jakarta in tahfidz Al-Qur'an.¹⁴

¹³ Wawancara dengan mahasiswa Pascasarjana Prodi PAI IIQ Jakarta, Ikbar Fauzi, Tangerang Selatan, 20 Januari 2024

¹⁴ Wawancara dengan Kaprodi Program Magister PAI, Fajar Syarif, Tangerang Selatan, 19 November 2023

This understanding will help you understand the messages of the Al-Qur'an better..¹⁵ And the things you need to pay attention to when memorizing the Qur'an are as follows:

- a. Read more of the Al-Qur'an so that you can master reading the Al-Qur'an with *tartil, tadwir* and *rag*.
- b. Study recitation well
- c. Physical, spiritual and place cleanliness
- d. Ta'dzim terhadap Al-Qur'an
- e. Give yourself targets (memorization schedule)
- f. Read while repeating
- g. Straighten the intention in memorizing
- h. Respect the teacher/*chaplain*

It is hoped that students of the PAI Masters Program in particular will continue to memorize, if possible, not only limited to short letters, letters that have been memorized can be understood and developed into one of the lecture guidelines, modified by lectures, verses, namely by *to dominate* verses about what so not only are memorized, you need to know the interpretation, this does not mean that the interpretation belongs to the IAT Study Program, the PAI Study Program also has to understand the letter and know the contents of the verses that have been memorized. For example, the content of the verse of the Arrahman letter, Allah conveys its messages, educational development is also linked with the perspective of future education, so that memorization is not just written in the mouth but also processed, understood, *juz amma* can be developed with various sociological sciences such as the word *wattini* Why did Allah swear by the fig tree? Let's look at Muhammad Abdul's interpretation, there is a sociological side. This is very important for God to educate, develop as a scientific discipline. If you only memorize *tahfidz*, you don't develop it, maybe you will add more development later.¹⁶

In an effort to memorize the Al-Qur'an, capability and *skill* students are very diverse. There are those who memorize very easily and quickly, on the other hand, there are also those who find it difficult to memorize, or have a standard memorization

¹⁵ Wawancara dengan Dosen Tahfidz Program Magister PAI, Romlah Widayati, Tangerang Selatan, 20 November 2023

¹⁶ Wawancara dengan Dosen Tahfidz Program Magister Prodi PAI, Romlah Widayati, Tangerang Selatan, 20 November 2023

capacity. The following are answers from respondents regarding how to memorize and how to target memorization accordingly targets given by the campus.

2. Coaching or training

Not achieving memorization targets To overcome these obstacles, there are various solutions implemented by institutions. The solution is to provide provisions that to be able to enter class, you must be fluent in reading the Al-Qur'an, pay attention to student attendance, carry out intensive teaching to students and provide tips. tips for memorizing the Al-Qur'an, as well as an appeal to find a substitute day if you are unable to attend. This is in accordance with the researcher's interview with the Tahfidz lecturer, Mrs. Romlah Widayati, who said that she did not go to class on the grounds that there were activities outside, even though it was the student's obligation. Lack of discipline, students did not reach the predetermined memorization target, some also did not read fluently and correctly, which prevented them from memorizing. The management provides time, training and guidance to these students until they can achieve their targets.¹⁷

Institutions tasked with providing administrative, coaching, nursery and cadre services related to tahfidz, tahsin and *rents* especially in the field of tahfidz Al-Qur'an is the Institute for Tahfizh and Qira'at Al-Qur'an (LTQQ).¹⁸ The following roles of LTTQ include:

- a. Hold MTQ/STQ IIQ level selection
- b. Carrying out special coaching on improving the quality of Al-Qur'an reading to make it more competitive and finding Qori' and Qori'ah seeds who are truly superior and talented
- c. Holding training for the Board of Judges at IIQ level for final student debriefing before direct practice in the world of MTQ and practice in the community
- d. Organizing training and coaching for the best Qori and Qori'ah, Hafidz and Hafidzah at the Institute level
- e. Sending the best participants from IIQ to conduct training with LPTQ DKI Jakarta

¹⁷ Wawancara dengan Dosen Tahfidz Program Magister PAI, Romlah Widayati, Tangerang Selatan, 20 November 2023

¹⁸ Romlah Widayati, *Kaidah Qira'at 7* (Jakarta: IIQ Press, 2012), h. 8.

- f. Pay attention to the welfare of participants when taking part in the National MTQ.¹⁹

Before memorizing, of course the student's reading must be in accordance with the correct recitation rules. The efforts made by IIQ for students in learning tahfidz include coaching in maisuro training which is led directly by Ahmad Fathoni, Lc, MA, he is the author of the book maisuro and he is also the Chair of the Board of Trustees of the IIQ Takhassus Islamic Boarding School. The following is a certificate after participating in the Maisuro method training.

3. Enforce regulations

Rules are a set of regulations established by an institution with the aim of regulating and improving the quality of that institution and are binding and mandatory. Every university has statutory regulations to create order and realize shared ideals. Especially when interacting, you need to be very careful in your attitude, actions and appearance. This aims to instill a disciplined attitude in students, because rules and discipline are very necessary. This attitude also spreads to the external environment.²⁰

The Jakarta Institute of Al-Qur'an Sciences (IIQ), especially the PAI Study Program, continues to strive to organize organized learning programs by carrying out learning process activities. At the Institute of Al-Qur'an Sciences (IIQ) Jakarta, the stages of teaching and learning methods and procedures that have been planned in advance are used in the context of teaching tahfidz Al-Qur'an. Planning, implementation and assessment of the Al-Qur'an tahfidz program are all part of the learning process at the Jakarta Institute of Al-Qur'an Sciences (IIQ).

4. Improvement of facilities and infrastructure.

Efforts continue to be made to improve the memorization skills of PAI Masters Program students, including the important elements in education are facilities and infrastructure, considering that both are supporting the implementation of education. The availability of sufficient facilities and infrastructure of good quality is very necessary for every organization to be able to carry out its activities to achieve the

¹⁹ Sri Widyastri and Isman Iskandar, "Analisis Manajemen Lembaga Tahfidz Dalam Meningkatkan Kualitas Bacaan Al-Qur'an Mahasisiwi IIQ Jakarta," *Darul Ilmi: Jurnal Ilmu Kependidikan dan Keislaman* 8, no. 01 (2020): h. 23.

²⁰ Anugraha Citra, Azmil Mufarohah, and Deira Angelina, "Peranan Tata Tertib Universitas Dalam Menanamkan Perilaku Disiplin Mahasiswa," *Civic Education and Social Science Journal (Cessj)* 5 (2023): h.47.

expected goals. Bafadal defines educational facilities and infrastructure as: "Educational facilities are a set of equipment, materials and furniture that are directly used in the educational process, while educational infrastructure is a number of basic equipment that indirectly supports the implementation of the educational process in schools."²¹

Meanwhile, Mulyasa defines both as: "Facilities are equipment and supplies that are directly used to support the educational process, especially the teaching and learning process, such as buildings, classrooms, tables, benches, tools and media. Study. "Infrastructure is a facility that indirectly supports the course of the education or teaching process.."²²

From these two various definitions, it can be concluded that educational facilities and infrastructure are facilities that support the implementation of education, whether they are directly involved or simply support so that education can be implemented. Facilities can include books, stationery, teaching aids, teachers, and so on. Meanwhile, infrastructure can take the form of sports fields, money, schedules, and so on.

Facilities and infrastructure that support students to memorize the Al-Qur'an IIQ Jakarta provides a comfortable place to memorize the Al-Qur'an. Such as air-conditioned classrooms, prayer rooms and independent study rooms. Independent study room used by students for reading, memorizing and discussing.²³

5. Creating learning materials

Development of Learning Materials. There is no specific curriculum for tahfidz in the Postgraduate Program, but there are guidelines or modules given to students, as a guide to what students must memorize and in the 3rd semester, the lecturer teaches tahfidz for PAI, at the beginning of the lecture the tahfidz of this lecture has been conveyed. must be followed especially. The management of the PAI IIQ Jakarta Masters Program continues to evaluate and develop the tahfidz program every year. make efforts and updates in improving the quality of study programs in the field of learning, especially in Al-Qur'an tahfidz, with the existence of publication procedures, improvements in facilities and infrastructure that support Al-Qur'an tahfidz activities and development Al-Qur'an tahfidz learning plan.

²¹ Ibrahim Bafadal, "*Manajemen Perlengkapan Sekolah: Teori dan Aplikasinya*", (Jakarta: Bumi Aksara, 2008), h. 2.

²² E. Mulyasa, "*Manajemen berbasis sekolah : konsep, strategi, dan implementasi*", (Bandung: Remaja Rosdakarya, 2006), h. 49.

²³ Wawancara dengan Kabag TU IIQ Jakarta Program Magister PAI, Siti Shofiyah, Tangerang Selatan, 25 Januari 2024

C. The Impact of These Two Factors on Students' Completion of Study Period Discipline Program Magister

The impact of these two factors on student discipline during their study period Program Magister PAI has three things, namely, being on time, obeying regulations, and being responsible in your duties the explanation is as follows:

1. On time

The timeliness of student graduation is one indicator of assessing the suitability of a study program as an educational implementation unit in higher education. Knowing the factors that influence students' graduation time will help study programs and lecturers in making decisions to increase the quantity of students graduating on time. Students who are able to utilize their time well, then they can complete assignments on time with maximum results can complete the educational process on time according to the expected targets. There are many ways you can use your time well and perhaps in different ways.²⁴

Based on observations, discipline has an impact on completing the study period. People who value their time will be successful, wasting time will be a loss. It is very important to have discipline from the institution and from outside to support success in studies, because everyone has different problems, perhaps financial problems, or other work problems. Discipline, if not balanced with problem solving, can delay study completion.²⁵

Having a good reputation graduates who complete their studies on time is seen as a sign of discipline. This success can lead to awards, recognition, and opportunities. Timely completion of courses contributes to a good reputation in academic circles. Studying on time has a good assessment for accreditation of the study program and the opportunity to start a profession.

The length of a student's study period is a component of the study program accreditation assessment. The sooner a student graduates within the standard study period, the more points he or she will give in the study program accreditation assessment, whereas the longer the average student graduation period will result in a lower score.

²⁴ Masayu Endang Apriyanti and Syahid Syahid, "Peran Manajemen Waktu Dan Kedisiplinan Dalam Mempengaruhi Hasil Belajar Optimal," *Equilibrium: Jurnal Pendidikan* 9, no. 1 (2021): h. 69.

²⁵ Wawancara dengan Dosen Tahfidz Program Magister PAI, Romlah Widayati, Tangerang Selatan, 13 Januari 2024

2. Follow the rules

College rules and regulations are a set of guidelines that control behavior and communication in the classroom between lecturers, students and other higher education staff. Students are required to comply with the regulations that have been set because it is mandatory. Like rules, there are consequences for those who break them. All students who are still registered at tertiary institutions are required to comply with the norms and regulations set by the Academic Senate Council. Rules are meant to be understood at a deeper level than simply known. A person who is disciplined will not escape from his obedience to the rules and norms that apply.²⁶ Usually a disciplined person will never complain about any rules that are set because it has become a habit for him to obey all the rules that apply.

3. Responsibility in tasks

A person who is responsible is self-disciplined. People who are used to living a disciplined life will certainly not be negligent in all the responsibilities they have. Discipline is one of the main characteristics that is able to make students achieve a desired achievement target. If students are disciplined in doing this, the target will be achieved. In character education there is respect for rules, authority and the rights of others, so there is no good environment for teaching and learning. Instilling the character of discipline will indirectly instill other characters in students, including the character of responsibility.²⁷

This is in accordance with the disciplinary character indicators of Al-Qur'an tahfidz lecturers stated by Romlah Widayati. Discipline is intended to shape a person's behavior so that it is in accordance with the responsibilities given. In addition, discipline allows people to have a fair distribution of rights and responsibilities with each other.

Finishing college on time is a difficult task. This requires commitment, self-control and efficient time management. Getting used to time discipline can start with several things, such as determining priorities, starting with small things, avoiding the habit of procrastinating, focusing on what is being done and establishing a daily routine. Students must plan their study time, handle their assignments carefully, and

²⁶ Yusida Imran and Ikhwan Nurrachim Eli, "Pengaruh Kedisiplinan Terhadap Prestasi Belajar Mata Pelajaran Pendidikan Agama Islam Materi Puasa Pada Siswa Kelas VIII Di SMPN 12 Sungai Ambawang," *Tarbawi Khatulistiwa: Jurnal Pendidikan Islam* 9, no. 2 (2023): h. 38.

²⁷ Puji Dwi Nuriyatun, "Implementasi Pendidikan Karakter Disiplin Dan Tanggung Jawab Di Sd Negeri 1 Bantul," *Basic Education* 5, no. 33 (2016): 3–174.

not procrastinate doing them. Apart from that, help from study groups, academic supervisors can help in achieving goals. Thus, responsibility is a reflection of discipline. Studying seriously, doing every assignment on time, obeying every college regulation, a regular activity pattern for students in carrying out every lecture activity both on campus and off campus is a form of student responsibility.

CONCLUSION

Based on the data and discussion of previous research findings, it can be concluded that:

1. There are two types of student motivation in memorizing the Al-Qur'an, the first is intrinsic motivation, the second is extrinsic motivation.
2. PAI Masters Program management has made five efforts to help students develop disciplined character through memorizing the Al-Qur'an. These efforts include: a. educate students about the value of studying and memorizing the Qur'an; b. coaching or training; c. enforce regulations; d. improving facilities and infrastructure; e. creating learning materials.
3. These two factors have three different influences on students' discipline in completing the study period: being on time, obeying regulations, and being responsible for assignments.

BIBLIOGRAPHY

- Apriyanti, Masayu Endang, and Syahid Syahid. "Peran Manajemen Waktu Dan Kedisiplinan Dalam Mempengaruhi Hasil Belajar Optimal." *Equilibrium: Jurnal Pendidikan* 9, no. 1 (2021): 68–76.
- Citra, Anugrace, Azmil Mufarohah, and Deira Angelina. "Peranan Tata Tertib Universitas Dalam Menanamkan Perilaku Disiplin Mahasiswa." *Civic Education and Social Science Journal (Cessj* 5 (2023): 46.
- Fitri, Awaliyah Sofia Ratna, and Tanto Aljauharie Tantowie. "Nilai-Nilai Pendidikan Kedisiplinan Dalam Al-Qur'an Surat Al-'Ashr Ayat 1-3 Menurut Tafsir Al-Maraghi." *Encyclopedia of Health Communication* (2014): 1–22.
- Harahap, Nursapia. *Penelitian Kualitatif*. Edited by Hasan Sazali. Wal Ashri Publishing. Vol. Cet. Ke 1. Medan, 2020.
- Imran, Yusida, and Ikhwan Nurrachim Eli. "Pengaruh Kedisiplinan Terhadap Prestasi Belajar Mata Pelajaran Pendidikan Agama Islam Materi Puasa Pada Siswa Kelas VIII Di SMPN 12 Sungai Ambawang." *Tarbawi Khatulistiwa: Jurnal Pendidikan Islam* 9, no. 2 (2023): 37–49.
- Nuriyatun, Puji Dwi. "Implementasi Pendidikan Karakter Disiplin Dan Tanggung Jawab Di Sd

- Negeri 1 Bantul.” *Basic Education* 5, no. 33 (2016): 3–174.
- Nurlatifah, Fujiyanti, and Fajar Syarif. “Sistem Pembelajaran Tahfiz Al-Qur’an Dengan Metode Samā’I Di PPTQ Misbahunnur Cimahi.” *Al-Fatih: Jurnal Pendidikan dan Keislaman* IV, no. 2 (2021): 269–287.
- Sugiyono. *Memahami Penelitian Kualitatif*. Bandung: Alfabeta, 2016.
- Syahrudin, Yusuf Abdurachman Luhulima, Nur Khozin. “Pengaruh Menghafal Al-Qur’an Terhadap Hasil Belajar Mahasiswa Program Studi Pai Fitk Iain Ambon.” *al-Iltizam: Jurnal Pendidikan Agama Islam* 6, no. 2 (2022): 11.
- Tim Penulis. *Pedoman Akademik Program Strata Satu Institut Ilmu Al- Qur’an (IIQ) Jakarta*, 2019.
- Widayati, Romlah. *Kaidah Qira’at 7*. Jakarta: IIQ Press, 2012.
- Widyastri, Sri, and Isman Iskandar. “Analisis Manajemen Lembaga Tahfidz Dalam Meningkatkan Kualitas Bacaan Al-Qur’an Mahasiswa IIQ Jakarta.” *Darul Ilmi: Jurnal Ilmu Kependidikan dan Keislaman* 8, no. 01 (2020): 17–32.
- “<https://www.yourcoach.be/en/employee-motivation-theories/vroom-expectancy-motivation-theory/>.”