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Motivation of Parents Who Memorize Al Quran

Arini Milla Chanifa, M.Pd¹, Prof. Dr. Arief Tukiman Hendrawijaya, M.Kes²

¹⁻² University of Jember

*Correspondence: E-mail: 199409292024062001@mail.unej.ac.id

ABSTRACT	ARTICLE INFO
This research examines the motivational factors that drive mothers to participate in Quran memorization programs as part of non-formal adult education. The study aims to identify and analyze the underlying motives that encourage mothers to learn Quran memorization despite beginning this endeavor at a mature age. A qualitative case study approach was employed, focusing on mothers aged 35-55 years who participated in the Quran memorization program at Raudhatul Quran institution. Data were collected through in-depth interviews with nine participants, including six mothers (adult learners), one teacher, one institutional manager, and one program coordinator. Additional data were gathered through observations and documentation. The findings reveal three distinct motivational categories that drive these mothers' commitment to lifelong learning: (1) biogenetic motives, including the desire to fill leisure time meaningfully and complete previously unfinished memorization; (2) sociogenetic motives, encompassing family support, the aspiration to serve as role models for their children, and encouragement from peers and conducive learning environments; and (3) theogenetic motives, including expressing gratitude to Allah, preparing provisions for the afterlife, and pursuing self-improvement through spiritual development. These motivational patterns align with Knowles' four principles of adult education, demonstrating that adult learners actively engage in goal-setting, value experiential learning, seek personally relevant knowledge, and require sustained motivation to overcome learning challenges. The study contributes to understanding adult motivation in religious education contexts and supports the implementation of lifelong learning principles in non-formal educational settings. © 2025 UPI Journals and Publications Office	Article History: <i>Submitted/Received 8 July 2025</i> <i>First Revised 18 July 2025</i> <i>Accepted 28 July 2025</i> <i>First Available online 29 July 2025</i> <i>Publication Date 29 July 2025</i> Keyword: Parents, Motivation, Memorizing the Quran, Factors of Memorizing the Quran.

1. INTRODUCTION

According to Law No. 20 of 2003, non-formal education is any form of education outside the formal education path. Non-formal education is widely organized and not limited by space and time, because in organizing its activities non-formal education prioritizes the substance or content of teaching to provide benefits to the wider community.

One form of non-formal education is adult education. One of the specific subjects in adult education is parents. Parents are family components consisting of father and mother, the result of a legal marriage bond so that they can form a family (Martsiswati & Suryono, 2014). The learning needs of adults (in this case are parents, especially a mother) are motivated by learning needs based on the problem of needs, so that adult learning requires an emphasis on experience that is considered through comparative knowledge so that knowledge can be obtained. In the context of the experiences that adults have, awareness and motivation are needed to expand the accumulated experiences with new knowledge resulting from changes over time (Roeser, R. W., & Peck, S. C. (2009). Therefore, if adults are motivated to learn, the main principle is to reduce the gap between past experience and new knowledge that is widely available today.

One of the new knowledge in question is learning in memorizing the Quran for parents, especially a mother (Boyle, H. N, 2006). Memorizing the Quran is a very commendable and noble act. The memorizers of the Quran are also the people chosen by Allah SWT throughout the history of human life to maintain the purity of the Quran from attempts at forgery. Thus memorizing the Quran is the need of Muslims throughout the ages. Therefore, the memorizers of the Quran both at the time of the Prophet Muhammad SAW until now have a high position on the side of the people, as a manifestation of Islamic respect for them.

Encouragement and motivation to follow adult education is needed so that adults can grow into productive and advanced individuals in society. In the National Education System Law No. 20 of 2003 article 1 (12) states that "non-formal education is an educational path outside formal education that can be implemented in a structured and tiered manner. Furthermore, it is emphasized in the National Education System Law Number 20 of 2003 article 26 (3) that "Non-formal education includes life skills education, early childhood education, youth education, women's empowerment education, literacy education, skills education and job training, equivalency education and other education aimed at developing the abilities of students".

According to (Yulidar et al, 2018) "non-formal education units consist of course institutions, training institutions, study groups, studios, community learning activity centers, assemblies of taklim, and youth organizations and similar educational units". non-formal education seeks to improve the quality of human resources and the purpose of non-formal education itself is to provide opportunities for individuals, social groups, and learning communities to grow and develop (Grajcevci, A., & Shala, A, 2016), as well as opportunities to gain dignity and dignity throughout their lives to improve themselves in a skill.

This research focuses on adult learners, namely parents, especially mothers, related to motives. Motive is the driving force that makes someone do something. There are two kinds of motives, namely innate motives and also learned motives. These motives are socially signaled, because humans live in a social environment with fellow humans, the motives of this group are formed.

Motivation involves processes that provide energy directing and maintaining behavior. Thus motivated behavior is behavior that contains energy, has a clear direction, and can be maintained, so motivation has a very important role in achieving a goal. The goal in question here is the goal of a mother to memorize the Quran perfectly.

Nowadays, Quran memorization activities are not only carried out by teenagers, but also by children from kindergarten, elementary school, junior high school, high school, college and even mothers also learn to memorize the Quran. This proves the importance of being a *life long learner*. Although many studies have explored Quran memorization among children, research on adult learners, especially mothers, as well as what motives arise in the context of non-formal education so that they have the urge to memorize the Quran at a young age is still limited.

2. METHODS

This research uses a qualitative approach with a case study research type. According to Bogdan and Biklen (1982) a case study is a detailed examination of one setting or one subject or one document storage or one particular event. According to (Nawawi, 2003, p.1) explains that case study data can be obtained from all parties concerned, in other words in this study collected from various sources.

This qualitative research is specifically more directed towards the use of the case study method because the researcher found the fact that the mothers who memorized the Quran were no longer young, the acquisition of their memorization was always progressing from time to time, even until now they have gotten 4 juz, and finally because the researcher found that the mothers who participated in the Quran memorization program were stable from the beginning of the program, which means that they did not stop halfway through the Quran memorization program.

In qualitative research, data sources are obtained from a description of the social situation obtained from primary data and secondary data. Primary data sources are data obtained directly from research subjects using measurement tools or data collection tools directly on the subject as a source of information sought (Azwar, 2015, p.44-46). The participants selected in this study were mothers who were in the Raudhatul Quran institution as many as 6 people plus 1 teacher, 1 institution owner and 1 program coordinator so that the number of participants was 9 people. Researchers conducted interviews, observations and documentation that have been agreed upon time and place to obtain primary data. Researchers took this location in Raudhatul Quran for reasons, including because:

- a. Raudhatul Quran is the only learning institution that provides facilities for parents, especially mothers who want to memorize the Quran.
- b. The mothers in this Raudhatul Quran institution consist of various ages between 35-55 years old.

The data obtained at the research location (field data) is poured in a complete and detailed description or report. The field data obtained was summarized and the main points were selected. The reduction process was carried out by summarizing, coding, tracing themes and making conclusions. Researchers made field notes to code the information found at the research location in order to obtain information on what was the motive for the mothers to memorize the Quran. Field data reduction is carried out to examine the information obtained

by researchers in the field and then group information that is in accordance with the research context to be revealed.

Source triangulation to test the credibility of data is done by checking data from various sources (Moon, M. D, 2019). Data collected by interview techniques provide more valid data so that it is more reliable. The triangulation technique is mostly done by checking other sources, such as rechecking the data obtained from informants by asking informants directly for the truth of the data that has been obtained. while through triangulation techniques, the truth of the observation results are synchronized with the results of interviews and documentation. After that, the data obtained validly can be used as a report.

3. RESULTS AND DISCUSSION

Non-formal education serves to develop potential by emphasizing functional knowledge and skills as well as the formation of professional attitudes and personalities (Husein & Sutarto, 2017). Non-formal education supports lifelong learning in society by functioning as a substitute, enhancer, and complement to formal education. The non-formal education learning system is used flexibly, without age or social status limits, allowing all levels of society to participate (Saputra & Mulyono, 2015). According Malcolm Knowles based on (Setiawati and Shofwan, 2023) states that there are 4 assumptions of adult education principles (1) Adults must be involved in designing and setting learning objectives; (2) Experience is a form of education; (3) Adults are more interested in learning topics that are highly relevant to their careers and personal lives; (4) Community-centered learning requires encouragement and motivation because it is more focused on difficulties.

Based on this, there is a relationship between the importance of motives for adults, in this case especially mothers, to undergo lifelong learning, not fixed at a certain age. The research results obtained based on data collection in the field, the data collection method is observation and in-deep interview to respondents or mothers, teachers, program coordinators and institution owners, among others:

Innate Motives (biogenetic)

Biogenetic motives are motives that come from the needs of people's organisms for the continuation of their biological life (Zannino, L. G, 2017). This biogenetic motive has a universal character and is less tied to the cultural environment where this human being happens to be and develop. This biogenetic motive is original in people and develops by itself. An example of a biogenetic motive, for example, is the need for activities where these Quran memorizing mothers need activities to fill their free time while seeking rewards in worshiping Allah SWT.

Based on the research findings found by researchers in the field, there are several biogenetic motives in the women who memorize the Quran that make these women memorize the Quran, including:

Memorizing the Quran to accompany old age

Memorizing the Quran is a process in order to maintain, preserve, and maintain the authenticity or purity of the Quran, so that there is no forgery and change and is able to guard against forgetfulness, either in its entirety or only part of it (Abidin, 2015: 12-13). Memorizing the Quran requires sincerity and sincerity of heart in order to live it happily, be pleased, and of course be able to overcome all obstacles that hinder it (Badwilan. 2016: 7). Starting to memorize the Quran at an age that is no longer young makes these women who memorize the Quran more serious in order to complete their memorization. These women memorizers

of the Quran wish that when later their vision has decreased their function they can still read the Quran wherever and whenever they want it with the memorization they have.

Memorizing the Quran to complete the memorization that was once owned

Memorizing the Quran is not an easy thing to do. It takes desire, commitment and hard work. Sometimes it is also necessary to have a motivation that exists within oneself, one of which is to finish what has been started, which in this case is memorizing the Quran. The Quran was revealed gradually, day by day and month by month between one or two verses over a period of more than twenty years. The wisdom is that it is easy to memorize by weak and intelligent people, stupid and clever people, people who have a lot of time and are busy (Badwilan. 2016: 27). Therefore, one of the women who memorized the Quran said that she wanted to complete the memorization that she had once had. She wants this opportunity to complete her memorization to completion.

Sociogenetic Motive

Sociogenetic motives are motives that are learned by people and come from the cultural environment where the person is and develop by themselves, inevitably, but based on social interaction with people or the results of people's culture.

Based on the research findings found by researchers in the field, there are several sociogenetic motives in the women who memorize the Quran that make these women memorize the Quran, including:

Support from family

The family is a system that is interconnected and interdependent, influencing and being influenced by its environment, explains that the meaning of family is viewed from the dimensions of blood relations and social relations (Weigel, D. J, 2008). The family in the dimension of blood relations is a social unit that is bound by blood relations between one another. Based on this blood relationship, families can be divided into extended families and nuclear families. While the family in the dimension of social relations, the family is a social unit that is characterized by interconnection, or interaction and mutual influence between one another, even though there is no blood relationship between them.

The definition of *family support* is the attitude, action and acceptance of the family towards its members. Family members are seen as an integral part of the family environment. Family members see that supportive people are always ready to provide help and assistance if needed (Friedman et al, 2015, pp.82-83) while (Ayuningtyas, 2015, p.35) says that family support is all the help received by one family member from other family members in order to carry out the functions contained in a family, namely emotional, instrumental, informative, and assessment support.

Support from the family is very influential on the women who memorize the Quran who are memorizing the Quran. It is a great motivation to remain enthusiastic and istiqomah in memorizing the Quran even though sometimes there is also a family of one of the women memorizing the Quran who is less supportive in memorizing the Quran even though this is a good and rewarding thing. However, despite the lack of support from the family, these Quran memorizing mothers remain sincere and enthusiastic in memorizing the Quran.

Being an example for children

Interpreting the role of a mother in the family who is a very related figure in family affairs. As a mother has a very important role in educating her children. Education in the family can mean broadly that has a very important task, namely the mother as the fulfillment of children's needs. (Gunarsa, 2015, p.131-135) argues that the role of mothers in the family

includes: (1) meeting physiological and psychological needs, (2) the mother's role in caring for and taking care of the family patiently, intimately, and consistently, (3) the mother's role as an educator who is able to manage and control children, (4) the mother as an example and role model, (5) the mother as a wise manager, (6) the mother provides stimulation and lessons, and (7) the mother's role as a wife.

Among the several roles of mothers above, one of them is the mother as an example and role model. As expressed by one of the mothers who memorized the Quran that her motivation to memorize the Quran was to be an example for her children. Her hope is that one day her children will also memorize the Quran like her.

Supportive environment and friends

Environmental factors and friends are also very influential in motivating mothers to memorize the Quran. A conducive memorization environment, then associations with friends who both memorize the Quran also affect the success of mothers who memorize the Quran in maintaining the spirit of memorizing the Quran.

According to Gottlieb, if someone has openness and trust in others, the frequency of stress will decrease. Close friends who are trusted are needed to get a sense of comfort and security in one's life by exchanging ideas or getting material social support.

A study conducted by (Argyle & Furnham, 2017) found three main processes in which friends can play a role in providing social support. The first process is material or instrumental help. Stress experienced by individuals can be reduced if individuals get help to solve their problems. This help can be in the form of information on how to solve problems or help in the form of money. The second process is emotional support. Feelings of distress can be reduced by talking about it with sympathetic friends (Barbee, 1996).

For these Quran memorizing mothers, the support of friends in the community is very meaningful, where when one of them begins to weaken his enthusiasm, other friends will encourage each other not to give up. Likewise, when there is a problem that makes the concentration of memorization disturbed, sharing stories will slightly eliminate the problem. The point is to support and encourage fellow Quran memorizing mothers.

Divine Motive (Theogenesis)

Humans are theistic creatures, and always want to be close to their God. Various ways are taken by humans to always get protection from their God, and in humans there is an urge to worship God, because humans are God's creation, this kind of motive is called theogenetic. These motives come from the interaction between humans and their God such as worship and in daily life where they try to realize certain religious norms (Cohen, A.B, 2018). Therefore, humans need interaction with God to be able to realize their duty as a divine human being in a diverse society. Examples of theogenetic motives are the desire to serve God Almighty, the desire to realize religious verses according to the instructions of the holy books he believes in, and so on.

Based on the research findings found by researchers in the field, there are several sociogenetic motives in the women who memorize the Quran that make these women memorize the Quran, including:

Memorizing the Quran as a form of gratitude to Allah

The Quran is the word of God which is a miracle, revealed to the closing of the prophets and apostles, namely Nabi Muhammad SAW by intermediary Angel Gabriel, narrated to all of us mutawatir, reading it counts as worship and is not rejected the truth (Musbikin, 2015: 341). According to Muhammad Ali Al-Shabuni in the book At Tibyan fi Ulum Al Quran quoted by Mohammad Nor Ichwan defines that the Quran is the word of God which

is a miracle that was revealed to the Prophet Muhammad through the intermediary of the angel Gabriel with the pronunciation and meaning of Allah which is mutawatir, reading it is an act of worship, starting with Surah Al Fatihah and ending with Surah An-Naas (Ichwan, 2015: 37).

Not all Muslims can get the opportunity to memorize the Quran. Memorizing the Quran requires hard work, commitment, earnest struggle and motivation from within and outside oneself. The mothers of Quran memorizers make their gratitude to Allah as a motivation to memorize the Quran because they have been given the opportunity by Allah to be able to read and then memorize it.

Memorizing the Quran as one of the provisions in the afterlife

Memorizing the Quran has many virtues. One of them is that it will get multiple rewards and receive intercession on the Day of Judgment (Musbikin, 2015: 344). This is what makes some Quran memorizing mothers motivated to memorize the Quran, because not all Muslims can get this very noble opportunity from Allah. A Quran memorizer must have a goal to achieve. Because basically all activities and activities need an ending to achieve a satisfaction in the heart. The goals of memorizing the Quran include; 1) to be more loved by Allah; 2) to get the pleasure of Allah; 3) to be closer to Allah; 4) to achieve happiness and peace of mind; 5) to get luck in the world and the hereafter (Wahidi 2016: 16).

Memorizing the Quran as a way to improve yourself

As humans, each of us has a positive side and a negative side. Therefore, by Allah, humans are given a mind to be able to distinguish which ones are good and which ones are bad to do and also to prevent them from doing things that are not appropriate to do. From time to time humans always grow and develop, also always strive to continuously improve themselves. In the Quran there are verses about faith, charity, knowledge and its branches, rules relating to the family, agriculture and trade, man and his relationship with society, religions and others. A memorizer of the Quran will easily present these verses quickly to answer these problems (Wahidi, 2016: 15). This is what makes mothers memorize the Quran to memorize the Quran so that later they will continue to strive to become humans who always improve themselves.

4. CONCLUSION

The motives that arise in the mothers of Quran memorization participants consist of biogenetic motives, the genetic motives, and sociogenetic motives, where these motives are closely related to adult education programs. These motives allow adults to continue implementing lifelong learning or what is called *long life education*.

In line with the 4 principles of adult education according to Knowles, adults must be involved in designing and setting learning objectives, in this case the mothers set their learning objectives to memorize 30 juz of the Quran fluently. The next principle is experience as a form of education, where the experience of memorizing the Quran is a valuable experience for their lives. The third principle is that adults are more interested in learning about topics that are very relevant to their careers and personal lives, where these mothers feel relevant to their personal lives where they feel they need this learning to increase their sense of closeness to God. The last principle is learning that requires encouragement or motivation because it is more focused on difficulty, as has been revealed by the mothers of Quran memorizers that they do need motivation or encouragement to complete the memorization of the Quran they have.

Strategies to maintain the motivation of these Quran memorizing mothers include creating a conducive Quran memorization environment, away from the noise of being in a

special room for memorizing the Quran, then also avoiding distractions that damage concentration such as cellphone notifications, so during memorization learning, these mothers do not hold cellphones. Next is setting clear and measurable goals, such as the goal of these mothers is to memorize 30 juz of the Quran, then each learning meeting memorizes 1 page, and the last strategy is giving rewards after successfully memorizing 1 juz these mothers hold a thanksgiving event or eat together as a self reward for completing memorization of 1 juz.

Based on the above conclusions, several suggestions can be made as follows, the results of this study are recommended to be used as a development of scientific studies related to biogenetic motives, theogenetic motives, and sociogenetic motives, as well as for Quran memorizers using the results of this study as reference material. Researchers are also advised to continue to seek valuable knowledge and experience related to motivation in memorizing the Quran.

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