

The Role of Self-Efficacy in Students of Al-Muhsin Islamic Boarding School Yogyakarta in Memorizing the Qur'an

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ABSTRACT: Students have the main task of studying and fully participating in academic and non-academic campus activities. Memorizing the Qur'an / tahfidz al-Qur'an is the process of inserting the verses of the Qur'an into the heart and mind so that they are not lost. In memorizing the Qur'an, not all memorization has the same capacity, namely being able to memorize easily and quickly. Of course, there are ways / methods for each in achieving memorization. In this case, tahfidz students or memorizers of the Qur'an who are in Islamic boarding schools have a double task, first: studying campus courses, second: memorizing the verses of the Qur'an. Self-efficacy in memorizing the Qur'an is an individual's belief in the ability to achieve goals and the ability to overcome problems or obstacles to memorizing the Qur'an. This study aims to determine the role of self-efficacy in students in memorizing the Qur'an. The research method used is a qualitative descriptive method, through observation and interview techniques. The conclusion of this study shows that self-efficacy affects memorization of the Qur'an in students. Memorizing the Qur'an will be achieved well through: first, individuals have self-enthusiasts so that they form behavior in completing memorization tasks. Second, individuals say they are unable due to lack of experience in successfully achieving the target of memorizing the Qur'an. In addition, the results of this study still have a gap with the theory that high self-efficacy guarantees successful memorization. While the level of memorization success is also determined by internal and external conditions.

Key words: *Self-Efficacy, Memorizing al-Qur'an, Students*

INTRODUCTION

In general, the process of entering the verses of the Qur'an into the heart and mind with the intention or purpose so that they are not easily lost is the meaning of memorizing/tahfidz of the Qur'an. Not all individuals have the ability to memorize it. As for hafidz/hafidzoh or memorizers of the Qur'an, they have different abilities in completing their memorization. Likewise with the success of someone in memorizing the Qur'an, not all memorizers are quickly able to memorize many verses, or letters in the Qur'an. Of course, there are challenges for hafidz/hafidzoh in achieving memorization targets.

One of the things that influences the process of memorizing the Qur'an is Self-efficacy. Self-efficacy is a person's concept of their own ability to do something. In everyday life, self-efficacy leads to a set of challenging targets and to never give up on getting them. Bandura believes that a person's level of self-ability in measuring their abilities can have a strong influence on a person's self-motivation. (Crain 2014) If the confidence they have is high, then the person will try hard to achieve the memorization target. Meanwhile, if their confidence is low, what will happen is laziness and despair in memorizing. Based on the results of the study (Hidayah 2012) it shows that the size of the problem faced has a great influence on the success in achieving memorization of the Qur'an of students at the Al-Hikmah Tugurejo Islamic Boarding School, Tugu, Semarang. Based on the research results (Laily Fauziyah, 2010), it is stated that there are several factors faced by students who memorize the Qur'an, including: lack of patience, laziness, easily discouraged, in addition they forget easily, are not yet able to read the Qur'an well, are not yet able to manage time well, tikkor (repetition) is still little, as well as factors from the family, even the circumstances/conditions of the Caregivers (Muwajjih), they still cannot make the Qur'an their first and main priority, they still do things that are not in accordance with His commands.

The culture of memorizing the Quran is currently widespread everywhere, starting from the smallest level or kindergarten children to adults. And even the culture of memorizing the Quran is currently not always limited to Islamic boarding schools. Likewise, the position of students whose levels are different from when they were children. The responsibility as a student is certainly not only on one focus, besides focusing on the academic world, they are also busy with other activities outside the campus according to their talents and interests. And not all memorizers have the same background in the sense that some continue memorization from previous boarding schools, some have never memorized at all or come from public schools. So factors like this differentiate between individuals.

In terms of psychological development, a person's intelligence level is different. In this case, especially intelligence in remembering, during childhood it can be seen that the ability to remember and memorize is still easy. However, when entering adulthood or even old age, the ability to memorize and remember will decrease, this is a challenge for hafidz/hafidzoh. That it can be concluded from the study that self-efficacy is able to provide differences in the behavior of each individual from one individual to another. Internal and external factors that differentiate between individuals.

To achieve success during the process of memorizing the Qur'an, of course, it is not only the individual's intelligence and cognitive potential that influences, but more

on how a memorizer of the Qur'an has confidence that the individual is able to complete his memorization task. Even in the results of a group study at the International Islamic University Malaysia, it was stated that the best predictor of memorization ability is self-efficacy. "Self-efficacy refers to the beliefs that one has concerning his capabilities to attain designated levels of performance" (Dzulkifli et al. 2016).

The level of a person's belief certainly cannot be equated, that every human being is created in different conditions. Likewise, it is related to the high and low levels of a person's belief, which shows that there is instability in the level of belief that is very influential. If a person's belief is high, then the level of success is greater and vice versa, if their belief is low, then the chance of failure is also higher.

With the gap that occurs in the memorizers of the Qur'an related to overcoming problems or challenges to achieve success in memorizing the Qur'an. So with that, this study intends to review the extent to which self-efficacy has an important role for memorizers of the Qur'an at the student level. And can provide benefits to researchers and readers how to know the role of self-efficacy in everyday life.

METHOD

Research Design

The qualitative descriptive method is a type of research used by researchers here with the intent and purpose of finding out the extent of the role of self-efficacy in students who memorize the Qur'an.

Subject of the Study

The subject of the study here is the tahfidz students or memorizers of the Qur'an at the Salafiyah Al-Muhsin Islamic Boarding School in Yogyakarta. Although not all students at the Salafiyah Al-Muhsin Islamic Boarding School in Yogyakarta memorize the Qur'an specifically, every student at the boarding school is required to memorize juz 30 first. Students at this Islamic Boarding School come from various campus backgrounds including UIN Sunan Kalijaga Yogyakarta, UPN, UII, AMIKOM, UGM and so on. In addition, the S1 and S2 levels are different from the first semester to the end, from various majors.

Data Collection Techniques

In this study, the researcher used data collection techniques: interviews, observations, and literature studies. In the implementation of the interview technique, data were obtained both directly and online. Strengthened by participatory observation, namely by directly observing the process of students memorizing the

Qur'an. In addition, the researcher also used literature studies by reviewing journals related to this study.

This study was systematically carried out online. In addition, previously, the researcher indirectly conducted interviews and observations, when the process of memorizing the Qur'an murojaah (repeating their memorization) took place, and when the process of submitting their memorization to the listener.

Data Analysis Techniques

The data analysis techniques used by researchers here are data collection starting from before conducting research on students who memorize the Qur'an, during the process, and at the end of the research through interview data, observations, and literature studies. Furthermore, the data will be reduced by selecting and sorting the data needed and discarding unimportant data according to the purpose of this study, namely how the role of self-efficacy in students who memorize the Qur'an. Furthermore, the data will be displayed by arranging it narratively and ending with drawing conclusions.

RESULT AND DISCUSSION

Definition of Self-efficacy

Albert Bandura stated (1997) that self-efficacy is "beliefs in one's capabilities to organize and execute the courses of action required to manage prospective situations", which means that self-efficacy is a person's assessment of his ability to organize, control, and execute a series of behaviors to achieve a desired result. (Yono Sunaryo, 2017). That not only individual cognitive factors, environmental factors will affect self-efficacy. This is what will affect a person's choice of attitude. (Alwisol, 2007).

Based on the social cognitive theory discovered by Bandura, it shows that belief or self-efficacy will influence someone in displaying an action they want. If someone feels capable of completing a task, then the attitude or feedback given will try harder to do what they can do while if someone feels unsure about completing their task then there is little chance of doing it. With efficacy, it can help someone in choosing a strategy that is in accordance with the goals to be achieved, how strong someone is in facing obstacles and how far someone can find solutions to the problems they face. (Abd. Mukhid, 2009).

Aspects of Self-efficacy

Albert Bandura stated (Moh. Hadi Mahmudi, Suroso, 2014) that there are three aspects that differentiate self-efficacy in each individual, including: 1) magnitude (level of task difficulty), 2) strength (strength of belief), and 3) generality (generality). of the

three aspects have implications for the performance of each individual which are clearly outlined as follows:

1. Magnitude (level of task difficulty), namely problems related to the degree of difficulty of the individual's task. This aspect has implications for the selection of behavior that will be carried out by the individual based on expectations of efficacy at the level of task difficulty.
2. Strength (strength of belief), namely aspects related to the strength of the individual's belief in their abilities. Strong expectations in individuals will encourage them to persist in trying to achieve goals even though they may not have supporting experiences.
3. Generality (generality), This aspect is related to the scope of behavior where individuals feel confident in their abilities. An individual's belief in his/her abilities depends on his/her understanding of his/her abilities in a particular/limited activity/situation or a broader and more varied series of activities/situations.

Factors Affecting Self-efficacy

According to Bandura, there are four factors that affect self-efficacy (I Made Rustika, 2012), including: 1) Mastery Experience, which is an individual's past experience. In general, successful experiences will increase individual self-efficacy, 2) Social Modeling, obtained by individuals through observations from others so that it will be imitated and felt by themselves, 3) Social Persuasion, other people who are influential and know a person's abilities are able to foster motivation in completing their tasks, 4) Emotional and physical conditions, which can be interpreted as pleasure felt physically, so that it affects emotions which can affect the level of high and low self-efficacy.

Sources of Self-efficacy

According to Bandura's statement, self-efficacy can be obtained, learned, and developed from four sources of information. The four sources are stimulation or events that can provide inspiration or positive energy to try to complete the tasks or problems faced. The following are the sources of self-efficacy (Moh. Hadi Mahmudi and Suroso, 2014):

1. Performance accomplishment, namely the experience that someone has had in the past. Good experiences or achievements in the past will increase self-efficacy, while if the experience obtained in the past was not good or failed, self-efficacy will decrease.
2. Vicarious experience/vicarious experience is obtained from social models. A person's success can have an impact on increasing efficacy. While the failure of the observed

figure or the results obtained are equal to themselves, a person's efficacy will decrease.

3. Social persuasion/social persuasion, through social persuasion self-efficacy can be obtained, strengthened or weakened. Self-efficacy can be influenced by conditions that are appropriate to the persuasion of others. These conditions are a sense of trust in someone who provides persuasion, and the realistic nature of what is being persuaded.
4. Emotional-physiological/emotional-physical state, namely emotional and physical conditions that can affect self-efficacy. Strong emotions, fear, anxiety, stress, can affect self-efficacy.

Self-efficacy Function

According to Albert Bandura (Schunk, 1991) the function of self-efficacy is as follows (Dina Yuliantika, Sri W Rahmawati, & Sukarti Retno Palupi, 2017):

1. Selection of activities: Good self-efficacy is one that can encourage individuals to do tasks that are within their reach, encourage them to challenge and can motivate the development of individual abilities.
2. The percentage of the amount of effort and strength of a person in facing each challenge/difficulty. The level of self-confidence will determine the amount of effort a person makes in facing and overcoming obstacles.
3. Thinking patterns and emotional reactions/attitudes: With self-confidence/self-efficacy, a person will be influenced in thinking so that it will cause an emotional reaction to take action according to what they want.
4. Manifestation and skills: Namely the strength of an individual's belief in their abilities according to their abilities.

There are differences in the level of self-efficacy in each individual, the following are the factors of these differences according to Bandura (Hariyati, 2011): complexity/level of difficulty of the task, incentives/external treatment of the individual, status or role of the individual in the environment, and information about self-ability. Thus, not only factors from within the individual but also external factors of the individual influence self-efficacy.

Explained by Albert Bandura, the characteristics of a person with a high level of self-efficacy are that a person believes that he is able to complete the tasks or challenges faced followed by choosing the appropriate strategy, the person believes in his own potential, considers difficulties as challenges that must be solved, tries hard in facing and completing task challenges, does not give up easily or always thinks positively and rises from failure, is able to face threats with the belief that he is able to control

them. According to Dewi (2012) it can be concluded as follows the characteristics of individuals who have high self-efficacy: (1) Has self-potential (2) Has an optimistic soul (self-confidence), and (3) Has a strategy in certain situations.

Self-Efficacy Formation Process

According to Bandura (1997), "A substantial body of literature shows that efficacy beliefs regulate human functioning through four major processes. They include cognitive, motivational, affective and selective processes". The process of self-efficacy includes: (1) cognitive process, namely a series of actions that have been constructed in the mind and then thoughts provide direction for the actions to be taken, (2) motivational process, motivation arises cognitively which then gives rise to motivation and acts according to previous information according to what is believed, (3) affective process, the process in which a person tries to overcome the problems he faces by using various solutions that are actualized through strategies, (4) selection process, beliefs in self-efficacy play a role in determining the actions and environment that individuals will choose to face certain tasks.

According to Bandura (Feist, 2008) there are four possibilities that influence the high and low levels of self-efficacy with a responsive environment, including: 1) if the environment is responsive and the level of efficacy is high, the results can be predicted to be successful as completing tasks according to individual abilities, 2) if efficacy is low and the environment is responsive, then the possibility that occurs is that the individual will be apathetic/indifferent, resigned to the results that will be obtained and feel incapable of their potential, 3) if efficacy is high and the environment is not responsive, then a person will try hard to change the environment to be responsive, take actions that force change, and 4) if efficacy is low and the environment is not responsive, then the result is that the individual will be depressed by seeing the success of others in tasks that they find difficult.

Memorizing the Qur'an/Tahfidz al-Qur'an

The holy book of the Qur'an is a book and the greatest miracle revealed by Allah SWT to the Prophet Muhammad SAW through the intermediary of the Angel Gabriel. It is said to be the greatest miracle because there is no other book that surpasses the Qur'an, its existence will not be destroyed along with the death of the Prophet SAW as the recipient of the revelation of the Qur'an. The nature of the Qur'an is minimal or protected from errors and deviations even until the end of life as explained in QS. Al-Hijr: 9. The huffaz (memorizers of the Qur'an), experts in interpretation, al-Qira'at, experts in hadith are part of the people who maintain the authenticity of the Qur'an. The process of putting the verses of the Qur'an into the heart and mind so that they are

not lost again is called Tahfidz al-Qur'an. The tradition of memorizing the Qur'an has existed and been followed since the time of the Prophet Muhammad SAW. As explained in a hadith of Said Bin Jubair:

"It is for Us to collect it and give you (O Muhammad) the ability to recite it (the Qur'an) (75.16-17) meaning that Allah will make him (the Prophet) remember the part of the Qur'an that was revealed at that time by heart and recite it. After that, Allah's Apostle used to listen to Jibril whenever he came and after his departure he used to recite it as Jibril recited it." (in Sahih Bukhari Volume 1, No. 4)

The word tahfidz is a masdar form of haffadza, derived from the word hafidza-yahfadzu which means "memorizing". The word hafidz according to Quraish Shihab is taken from three letters which contain the meaning of maintaining and supervising. While the term tahfidz al-Quran according to Yunus in the Arabic-Indonesian Dictionary is a combination of the words tahfidz and al-Quran. Tahfidz which means maintaining, guarding or memorizing. While the origin of the word al-Quran is qa-ra-a which means collecting and gathering, while collecting letters and words with each other in a neat arrangement of utterances is the meaning of the word qira'ah.. (Zulfitria, 2017).

And Allah SWT has promised an incalculable reward for those who are able to memorize the Qur'an. The reward is certainly not only given in the afterlife, but also conveniences while in the world. Although memorizing the Qur'an is not easy, difficult, and takes a long time. However, the interest of Muslims in memorizing it has never waned. The more here, the more, that's how Allah SWT preserves the Qur'an. By His power, the hearts of His people are moved to become hafidz/hafidzoh. Not only merely seeking rewards from Allah SWT, but as a form of love for His book.

The holy book of the Qur'an is a book that can be memorized by Muslims in various parts of the world. Regardless of age, it can be started from childhood to adulthood or old age. The activity of memorizing the Qur'an cannot be memorized autodidactically. As the struggle of the Prophet Moses AS. Who had traveled very far just to find a teacher who was willing to guide him. When Moses had found the teacher he was looking for, pay attention to his very refined language and it was also very obvious that he was someone who really needed guidance from the teacher he came to (Abdul Aziz Abdur Rauf, 2009). As in the Qur'an, Surah al-Kahfi verse 66, it is narrated that the Prophet Moses said to the Prophet Khidir, "May I follow you so that you teach me the true knowledge among the knowledge that has been taught to you?" (M. Hidayat Ginanjar, 2017).

In memorizing the Qur'an, there is actually no age limit and ending at what age. However, it would be better to start early because at this age, children's psychological

ability to memorize is very easy, it does not mean that when they are adults or old they cannot. There are several companions of the Prophet who memorized the Qur'an as adults and even over the age of 40. In memorizing the Qur'an, there are methods that can be applied, including (Fitriana Firdausi and Aida Hidayah, 2018):

1. Read one page from the first line to the end.
2. Memorize verse by verse, continued sentence by sentence and then arranged into one page.
3. Read one full page then also memorize special parts and repeat them thoroughly many times.
4. Memorize by listening through a recording device accompanied by listening through a mushaf.

This study shows that self-efficacy plays an important role for every hafidz-hafidzoh or Qur'an memorizer. Without self-efficacy, these Qur'an memorizers will find it difficult to face obstacles in completing their memorization. However, the results of the interview showed that not all tahfidz or Qur'an memorizer students here have high self-efficacy. Sometimes the level of self-efficacy is low or unstable. Because basically students here do not only have a single obligation to memorize the Qur'an. However, as students there are other academic and non-academic demands such as being busy with campus assignments, being busy with organizations, being busy with work, and so on.

Based on interviews and observations of researchers, there are things that are closely related to self-efficacy in the process of memorizing the Qur'an. That each student has different levels of difficulty. One student said that sometimes it is difficult when they have to submit their memorization, one word or verse is missing. So that it becomes the cause of their being hampered in increasing their memorization. There are factors that prevent them from achieving high self-efficacy, including: tired body condition, bad mood, lazy, not ready because they have not reviewed the previous memorization, dizzy because of the many assignments, lack of motivation or decreased enthusiasm, there are verses or words that are difficult to memorize.

In the process of memorizing the Qur'an, there are differences in each student starting from their campus background, major, semester and previous education, even in terms of memorization targets. There are several campuses including: UIN Sunan Kalijaga Yogyakarta, UPN, UII, AMIKOM. With different semesters and majors including undergraduate and postgraduate students. There are some who come from Islamic boarding schools but there are also those from public schools. With various majors, the process of starting memorization is also different, some start since undergraduate,

some when they enter semester 6, after graduating from undergraduate, and even some who have been on hiatus and then have to repeat it.

The results of the study showed that the reasons for memorizing the Qur'an were diverse, but most of them came from parental support and then developed further with the reason to better maintain the Qur'an as provisions for the future, as a form of *birrul walidain*, as an encouragement of scientific studies. Related to the memorization target itself, it is also not the same, this is what causes the level of self-efficacy of each student who memorizes the Qur'an to be different because they have their own targets. For example, in one day there are those who have to do one page, some have to do 1 juz in 4 months, some who finish their bachelor's degree must memorize 10 juz. That way, each student will have different motivations in achieving success in memorizing according to the target. However, the results of the study showed that the process did not always run smoothly or successfully because there were things that became obstacles. As explained in the previous explanation. For example, if as women they experience an excuse, they will feel lazy, even though previously the spirit of memorizing appeared. In addition, because internal factors are related to physical and mental. External factors such as lack of support or motivation from outside oneself also have a significant influence on the level of self-efficacy.

Based on the researcher's observation, the process of completing the memorization of the Qur'an is indeed diverse. In facing obstacles to complete their task of memorizing the Qur'an, students who memorize the Qur'an do try hard to repeat what has been memorized. However, sometimes when they are really not ready to submit their memorization, what is done is an indifferent attitude and hiding. Although these students already have high self-efficacy, in reality in the field in submitting their memorization sometimes there are some verses that are forgotten. To maintain what they have memorized, they should take some time to repeat and add to their memorization. At the Al-Muhsin Islamic boarding school in Yogyakarta, students who memorize the Qur'an are separated from other students. So that they can focus on memorizing. Of course with their own conditions and methods.

In the process of memorizing the Qur'an, these students use more of their time compared to students who do not memorize the Qur'an specifically. For example, when it is dawn, students who memorize the Qur'an wake up first and repeat (recite) their memorization. At other times, for example in the afternoon approaching Maghrib, most of them use their time to recite the Qur'an. At the Salafiyah Al-Muhsin Islamic Boarding School in Yogyakarta, submitting the Qur'an is done twice a day, namely after the dawn prayer and after the Maghrib prayer. If they do not memorize the Qur'an once, then

each individual who violates it will be subject to sanctions by paying one violation of one thousand rupiah.

However, this does not seem to deter students who memorize the Qur'an. Because basically the level of success in completing the task of memorizing verses or letters of the Qur'an is based on the individual's self-efficacy factor. Sometimes tahfidz students at this Islamic Boarding School have to pay a lot of fines for violations committed, which means empty attendance because they do not make deposits. In addition to depositing their memorization every day, they will also hone their memorization with the routine of khotmil al-Qur'an once a month. Even then, sometimes for those who have not murojaah again, they end up having to full text (see the Qur'an). Even if some of them are busy and have obstacles, they do not participate in the activity.

In the results of the researcher's observations, students who memorize the Qur'an need their own time to get full concentration in repeating their memorization. The surrounding environment also determines the success of the Qur'an memorization students. Hafidz/hafidzoh students who are able to complete 30 juz will be appreciated by graduating at the end after the semester exams of the pondok which are usually held in February. Whether or not they finish 30 juz depends on the individual's target, with various backgrounds, some already have memorization and some have just started. Because this Islamic boarding school does not provide restrictions that require or give targets to tahfidz al-Qur'an students in determining the quantity of their memorization. The important role of Self-efficacy in memorizing the Qur'an.

It can be described from the results of this study that self-efficacy has urgency for students in completing their task of memorizing the Qur'an. Meanwhile, in achieving success in completing the memorization of the Qur'an, it can be assessed from indicators such as: a person's belief in overcoming difficulties, a person's belief in their potential, a person's belief in raising enthusiasm in overcoming obstacles, and how a person can create opportunities to solve their problems (Santa Manurung, Rais Hidayat, Yuyun, and Rini, 2018).

In addition to self-efficacy in memorizing the Qur'an, a person should be followed by a target. Which target is actually not guided by an institution, but a target from within oneself. With a target, it will have an influence on the success of what has been planned. A clear target means that activities or programs can run clearly, more focused on achieving the specified goals (Muhammad Anas Ma'arif and Salamatu Rochmah, 2018). As is the case in the field, although the target is not written on a large scale, it can raise self-awareness in each person to make a target every day to increase

their memorization. If the target is clear, it will foster self-efficacy in a person and vice versa.

A person's success in facing obstacles is certainly not only influenced by self-efficacy, there are environmental factors that also have a major influence on a person's success. According to Bandura, a person's high self-efficacy tends to succeed in overcoming obstacles. Likewise, the lower the self-efficacy, the worse the impact on a person, the nature of doubt will hinder the completion of the obstacle. (Irna Minauli and Imelda Butarbutar, 2011). What happens in the field shows that self-efficacy does not fully encourage success in memorizing the Qur'an fluently, this is caused by environmental factors. When someone is sure they are able to memorize it, but when it is submitted, sometimes they forget. This is caused by: environmental conditions, for example too noisy/crowded, nervous attitudes with listeners, and so on.

In the results of previous studies on the relationship between intellectual intelligence, self-efficacy, and self-regulated learning on the ability to memorize the Qur'an showed that there was a significant influence between self-efficacy on self-regulated learning by 55.7% more, while the percentage of self-efficacy on the ability to memorize the Qur'an was 22.7% (Mustaqimah, 2019). From here it proves that in the process of successfully memorizing the Qur'an requires self-efficacy. The results of other studies which show that there is a significant relationship between self-efficacy and achievement motivation are indicated by ($R = 0.620$, $P \leq 0.01$) the maximum percentage of self-efficacy will provide motivation for someone to choose a way or strategy in completing tasks in a directed manner (Vera Aditianingsih, Catharina Tri Anni, and Dwi Yuwono P.S, 2018).

Not only the relationship between intellectual intelligence, self-efficacy, and self-regulated to the ability to memorize in the results of the study (Permana, Harahap, and Astuti, 2016) showed that there was a high level of anxiety of 69.4%, this was related to the level of self-efficacy in facing student exams. If associated with this study, it shows that self-efficacy itself is not only needed by students but by anyone in order to complete tasks or challenges, such as the completion of students who memorize the Qur'an.

In this study, there are aspects that underlie each student who memorizes the Qur'an, namely: 1) Magnitude (level of difficulty of the task), the results of the study show that the level of difficulty faced arises from the side of memorizing verses in the Qur'an, when there are words that are difficult to memorize, the process will be long, 2) Strength (strength of belief), although not all students of tahfidz al-Qur'an start memorizing from an early age (have no previous experience) but with the belief that

when they are able to memorize the Qur'an it will increase their love for the Qur'an, being able to make their parents happy is a provision to keep trying to memorize the Qur'an whatever the results, 3) Generality (generality), with the emergence of their belief that they are actually able to achieve the target in memorizing the Qur'an, it will determine variations in how to memorize, such as by repeating memorization, rewriting memorized verses, or by understanding the meaning of verses, and others.

In line with the theory put forward by Albert Bandura, it is said that what distinguishes the level of self-efficacy in each individual is three dimensions, including: the level dimension is related to the level of difficulty, from here a person will give a choice to respond to his task in the sense of taking actions that are considered capable according to his abilities and avoiding attitudes beyond his abilities. The strength dimension is related to a person's expectations of his abilities. And the generalization dimension is related to the breadth of the field of attitudes or actions that are believed (Hisban Thaha and Edhy Rustan, 2017).

Meanwhile, the factors that influence the self-efficacy of students who memorize the Qur'an when correlated with Bandura's theory (Rustika, 2016) include: 1) Mastery Experience (Successful Experience), namely an individual's past experience. In general, successful experiences will increase individual self-efficacy, students who memorize the Qur'an will use their own methods or methods in memorizing because they are trained every day to use standard methods to achieve success, thus giving rise to various methods in each individual, 2) Social Modeling, by seeing other people who have already memorized the Qur'an and then returning it to oneself so that what is seen is like what is experienced too 3) Social Persuasion of other influential people who know a person's abilities can foster motivation in completing their tasks, this will appear as an increase in self-efficacy, namely with encouragement or motivation from parents or from inspirators in memorizing the Qur'an, 4) Emotional and Physical Conditions, this has an influence on students who memorize the Qur'an that the priority in their lives is not only memorizing the Qur'an but there are still other activities or obligations which also drain energy and thoughts. Based on previous research, it shows that increasing self-efficacy is obtained more through direct experience because that way someone directly experiences and is able to change their perspective on their abilities. In this way, a person will be motivated to complete their tasks (Hery Yanto The and Latifah, 2018).

Not all students who memorize the Qur'an here are able to complete their memorization tasks smoothly. The basic factor in the process of self-efficacy is the importance of the role of parents. Which, with the pretext of making them happy, and the highest form of respect for parents, will be a driver or motivation in memorizing the

Qur'an. As the results of the study (Faza and Kustanti 2018) stated that there is a positive relationship between parental social support and self-efficacy in memorizing the Qur'an in students who memorize the Modern Al-Qur'an Islamic Boarding School and the Raudlotul Huffadz Islamic Boarding School, the higher the social support of parents, the higher the self-efficacy of memorizing the Qur'an.

Furthermore, the affection process will take place where students who memorize the Qur'an are faced with the challenge of verses and letters of the Qur'an that must be memorized. The targets that they should complete are often neglected, with other activities such as lectures and other activities outside of academics, even the laziness that appears causes the process in this phase to be difficult for them. Then, self-efficacy will be formed in students, if they believe that being able to memorize the Qur'an can make their parents happy and by remembering the initial goal of memorizing the Qur'an. Or more precisely, with the presence of internal and external factors, it will provide stimulus for what must be done in achieving successful memorization. The higher the self-efficacy, the more challenging the activities faced and vice versa (Schwarzer, 2014).

Seeing the emergence of internal and external factors in the students of the Al-Qur'an memorization of the Al-Muhsin Islamic Boarding School in Yogyakarta above, which sometimes give rise to boredom in memorizing. The dynamics that must be gone through by the students of the Al-Qur'an memorization are certainly not entirely easy but also difficult so that this will have a direct impact on their psychology. Like feeling happy or satisfied when he memorizes easily and sad when he fails or has difficulty memorizing. Among the factors that influence boredom are: full or dense activities, dense activities on campus, Islamic boarding schools, organizations, binding regulations, conflicts with friends (Khonsa 'Izzatul Jannah, Permata Ashfi R, and Mohamad Ali, 2019). If a memorizer of the Al-Qur'an feels bored, then automatically their self-efficacy is so low that there needs to be a great motivational push to revive the process of memorizing the Al-Qur'an. There is research whose results show that self-efficacy is not the only factor that influences a person's actions or behavior, especially towards learning achievement. In the study, it was stated that when someone does not believe in their abilities, it is certain that the results will not be optimal. From here, someone will prefer to do other things or activities, while achieving success can be supported by other factors (Hosliyah, Apuanor, and Sudarmono, 2019).

The spirit and persistent struggle will give rise to the belief to memorize the Qur'an according to the target of each student. While the belief decreases due to several things here, for example being tired and unstable mood conditions will break

the spirit in memorizing the Qur'an so that the planned target is not met. As explained by Bandura, environmental conditions can form a high or low level of self-efficacy. On average, students who memorize the Qur'an who have low levels of self-efficacy cause them to be depressed and lazy. However, it is possible that at one time the level of self-efficacy is high when they see other people being able to complete their memorization or remember or even be reminded by their motivators, one of whom is their parents. According to (Dewi, 2012) it can be concluded as follows the characteristics of individuals who have high self-efficacy: (1) Having self-ability, (2) Having self-confidence (self-confidence), and (3) Having self-ability in different situations.

Important things that can affect the process of memorizing the Qur'an include: individual interest, parental attention, and time management. These important things need to be considered for people who are going to start memorizing the Qur'an. First, interest, meaning there is no coercion to memorize the Qur'an, second, parental attention, this is needed because with encouragement from parents, it can influence the memorizer of the Qur'an in the process both in terms of motivation and self-efficacy levels, and third, time management, this must also be considered because to be able to memorize the Qur'an requires a lot of time to repeat followed by increasing memorization. For someone who has intended from the start, as much as possible he manages his time well to achieve maximum results (Arifa Aulia Rahmi, 2019). As conveyed by one of the students of tahfidz al-Qur'an at Pesantren Al-Muhsin Yogyakarta, the level of success of a hafidz/hafidzoh is actually not fixed on how far a person is able to memorize, but more on *ma'nahu wa 'amaluhu*. This means how a memorizer of the Qur'an is able to interpret what has been memorized and to what extent a person is able to practice the contents of the Qur'an.

Looking at the facts that occur in the field, there are factors that hinder a hafidz/hafidzoh in memorizing the Qur'an, especially students, including: first, too busy with assignments because whether they like it or not, students here have two important roles, second, weak motivation, motivational drive is not always at a high level but sometimes it decreases, so there needs to be strong motivation to boost the memorization process, third, low intellectual intelligence, this is related to the cognitive process of the ability to observe verses, then absorb memorization into the mind and repeat it again (*muroja'ah*), fourth, impatient in memorizing the Qur'an, a person must be truly patient, explained in QS. Al-Qamar is repeated four times, in essence it is repeated if someone is not patient then they will easily give up, fifth, many sins, this should be very important to be guarded in terms of speaking, behaving at least in accordance with what they have memorized but sometimes someone is negligent about

this and there are still mistakes, sixth, not feeling the pleasure of the Qur'an, someone with a low level of faith which causes them to not be able to enjoy the Qur'an fully (Abu A'la al Maududi, Endin Mujahidin, Didin Hafidhuddin, 2014).

Self-efficacy in students who memorize the Qur'an has an important role. First, to provide a choice of actions that must be taken by the memorizer in achieving the target of memorizing the Qur'an. Second, the amount of effort in believing that they are actually able to achieve the memorization target will determine how much a memorizer persists in achieving the target, and vice versa for those who have low effort in believing that they are unable to memorize then they will fail or be unable to complete their task in memorizing the Qur'an. Third, the thought patterns and emotional reactions that appear at certain times greatly influence the success of students who memorize the Qur'an, when the spirit in themselves is burning then with hard work they will memorize the Qur'an completely, but when tired, the mood is gone, and other disturbances that arise then it will be difficult to move oneself in memorizing the Qur'an, there will be a feeling of laziness, prolonged sadness, even depression.

As stated by Lauster P (1998) that someone with positive self-efficacy can be seen from the aspects: belief in the potential that exists in a person, namely a positive attitude that he understands what he is doing, and optimistic, namely having a positive attitude which always has a good view in facing his abilities and ideals, objective, namely the attitude of a person who is confident in viewing a problem that actually comes is the truth that is in accordance with the facts that must occur, not depending on one's own assumptions, responsible, namely someone is willing to face everything that is a consequence (Bida Sari and Maryati Rahayu, 2019).

So self-efficacy according to Bandura functions as follows: Selection of activities: Good self-efficacy is one that can encourage individuals to do tasks that are within their reach, encourage them to challenge and can motivate the development of individual abilities, the amount of effort expended and the extent to which they are able to survive in the face of obstacles. The level of self-confidence also influences a person in choosing a strategy for solving difficult obstacles. Mindset and emotional reactions: the process of self-efficacy can influence a person's thinking patterns which then give rise to emotional reactions according to what is thought, Manifestation and skills: namely the strength of an individual's belief in their abilities according to their abilities (Sari and Rahmawati, 2017). The higher the level of self-efficacy, the more motivated, energetic, and confident a person will be in completing their tasks. However, conversely, if a person's self-efficacy is low, it will be more difficult to complete the task (Rahmawati Husnul Khotimah, Carolina and Dany, 2016). Likewise in terms of memorizing the Qur'an

if self-efficacy is high then the motivation to face the challenges in memorizing the Qur'an will be passed through with persistent efforts. However, if self-efficacy is low then it will give rise to impacts such as: laziness and despair in completing the memorization of the Qur'an.

CONCLUSION

The process of repeating the reading of the Qur'an obtained from reading or listening so that someone memorizes it by heart with certain methods and methods is the definition of tahfidz al-Qur'an or memorizing the Qur'an. The results of this study indicate that self-efficacy that influences students who memorize the Qur'an at the Al-Muhsin Islamic Boarding School in Yogyakarta will be achieved well through 2 things: first, individuals say they are able with the emergence of self-enthusiasm so that it forms behavior in completing their tasks in memorizing. This enthusiasm arises from the motivation of parents or inspirational figures. Second, individuals say they are unable because they have not had experience in successfully achieving the target of memorizing the Qur'an, so in the process what appears is laziness, depression, sadness, disappointment, like having a lot of responsibilities. However, new things were also found that contradicted the theory, even though self-efficacy was formed or embedded well in practice, students who memorize the Qur'an can still forget some verses or even letters when they have to submit their memorization. Of course, this can be influenced by factors within themselves or the environment when the submission process takes place, such as: stage fright, or environmental factors such as the condition of the reviewer, and also noisy environmental conditions. It is hoped that this self-efficacy can continue to be trained in each individual by always thinking positively that each individual is certainly able to overcome challenges and problems in completing tasks. Recommendations from researchers for the Al-Muhsin Islamic boarding school in Yogyakarta can hold seminars or self-motivation training. This can be done by bringing in experts in the field or directly bringing in famous hafidz/hafidzoh to provide insight or share experiences of successful tips for memorizing the Qur'an and solutions in facing its challenges.

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