

STRENGTHENING STUDENTS' SELF-REGULATORY CAPABILITY IN THE PROCESS OF MEMORIZING THE QURAN IN ISLAMIC BOARDING SCHOOLS**PENGUATAN KEMAMPUAN REGULASI DIRI SISWA DALAM PROSES MENGHAFAL AL-QUR'AN DI PESANTREN****Suliyono¹, Imron Rosyadi², Mohamad Zaenal Arifin³**Institut Binamadani Indonesia, Tangerang^{1,2}, Universitas PTIQ Jakarta³mubaroksuliyono@gmail.com¹, abanawas@gmail.com², aripmu@gmail.com³**ABSTRACT**

This study aims to explain the dynamics of self-regulation possessed by students who memorize the Qur'an at the An-Nuqthah Islamic Boarding School, Tangerang. The research approach used is qualitative with a case study model implemented at the An-Nuqthah Islamic Boarding School, Tangerang. The primary sources of this study were seven students who memorize the Qur'an at the An-Nuqthah Islamic Boarding School, Tangerang, and involved the asatidz. Data collection techniques used interviews and observations. Checking the validity of the data used data reduction, data presentation and drawing conclusions. The results of the study show that: 1) Self-regulation in memorizing the Qur'an is carried out with a strategic planning strategy. Motivation is a key part of success in memorizing. Moral and ethical aspects as well as the ability to select and utilize the environment are crucial in the process of self-regulation of students who memorize the Qur'an at the An-Nuqthah Islamic Boarding School, Tangerang. 2) The self-regulation factors applied by the An-Nuqthah students greatly influence their emotional well-being. Behavioral aspects, including self-observation, have implications for morals, ethics, and social assessment, as well as the assessment of social skills. Furthermore, the environment also plays a significant role, with support provided by those closest to the students in their daily lives. This suggests that self-regulation and the emotional well-being of students memorizing the Quran are crucial to the process of memorizing the Quran.

Keyword: *Qur'an Memorization, Self-Regulation, Intrapersonal, Interpersonal, Metapersonal*

ABSTRAK

Penelitian ini bertujuan menjelaskan dinamika regulasi diri yang dimiliki santri penghafal al-Qur'an di Pesantren An-Nuqthah, Tangerang. Pendekatan penelitian yang digunakan adalah kualitatif dengan model studi kasus yang dilaksanakan di Pondok Pesantren An-Nuqthah, Tangerang. Adapun yang menjadi sumber primer penelitian ini adalah informan sebanyak tujuh orang santri penghafal al-Qur'an di Pesantren An-Nuqthah, Tangerang, serta melibatkan para asatidz. Teknik pengumpulan data menggunakan wawancara dan observasi. Pengecekan keabsahan data menggunakan reduksi data, penyajian data serta penarikan kesimpulan. Hasil penelitian menunjukkan bahwa: 1) Regulasi diri dalam hafalan al-Qur'an dilakukan dengan strategi perencanaan yang strategis. Motivasi menjadi bagian kunci keberhasilan dalam menghafal. Aspek moral dan etika serta kemampuan menyeleksi dan memanfaatkan lingkungan menjadi krusial dalam proses regulasi diri santri penghafal al-Qur'an di Pesantren An-Nuqthah, Tangerang. 2) Faktor-faktor regulasi diri yang diaplikasikan oleh para santri An-Nuqthah sangat memengaruhi kesejahteraan emosional mereka. Aspek perilaku yang meliputi pengamatan diri (self-observation) berimplikasi terhadap aspek moral, etika, dan penilaian sosial, serta proses penilaian terhadap kemampuan bersosialisasi. Di sisi lain, lingkungan juga memainkan peran penting dengan dukungan yang diberikan oleh orang terdekat santri dalam kehidupan sehari-hari. Ini menunjukkan bahwa regulasi diri dan kesejahteraan emosional santri penghafal al-Qur'an menjadi krusial dalam proses menghafal al-Qur'an.

Kata Kunci: *Penghafal al-Qur'an, Regulasi Diri, Intrapersonal, Interpersonal, Metapersonal*

INTRODUCTION

Self-regulation, simply known as self-regulation and emotional well-being is known as emotional well-being. Both are two important things that are very influential in the daily

process of the life of students who memorise the Qur'an. It cannot be denied that students face unique challenges in their spiritual journey which involves a variety of interesting experiences in the process of memorising the Qur'an. So in this case, the effectiveness of self-regulation has a very important role in helping them deal with stressful situations, maintain motivation, and maintain balance in spiritual life. Boekaert stated that even though a person has extraordinary intelligence, if it is not supported by good self-regulation skills, then his achievements will not reach an optimal peak (Saputra et al., 2018).

There are many significant academic polemics surrounding the topic of *self-regulation* of Qur'anic memorisation students. Some views support the importance of self-regulation and emotional well-being as determinants of the success of Qur'anic memorisation students, while other views question the substance of the relevance of self-regulation and emotional well-being to Qur'anic memorisation students.

Through academic debate with consideration of different viewpoints, this paper aims to present a holistic understanding of the positive impact of self-regulation and emotional well-being for students who memorise the Qur'an. This research will provide a balanced and in-depth view by considering different arguments. In order to contribute to a better understanding of how self-regulation and emotional well-being are important factors for santri memorising the Qur'an, in their spiritual journey.

An-Nuqthah Islamic Boarding School is one of the modern Islamic boarding schools located in Tangerang, Banten. This Islamic Boarding School was founded in 2009 by K.H. Muhammad Zuhri. He is a scholar and educator who has a strong vision and mission to produce a smart, knowledgeable, and noble young generation. Annuqthah Islamic Boarding School is known to use modern methods and approaches in the learning process. In general, the nuances of education in Islamic boarding schools in Indonesia are that in addition to students having to study intensively, they are forged and taught to live independently, disciplined and responsible (Arif, et al., 2020). Likewise, the An-Nuqthah students are trained to develop positive habits such as waking up early, praying mandatory prayers in congregation, praying sunnah prayers, dhikr, reading and memorising the Qur'an and various other worship activities. In addition, students are also taught to always maintain the cleanliness and beauty of the surrounding environment, as well as respect for fellow boarding school residents and various other religious routines.

An-Nuqthah Islamic Boarding School continues to keep up with the flow of cultural development by introducing innovations in the field of education and learning. One of the excellent initiatives emphasised in this Islamic Boarding School is the intensive extracurricular programme of memorising the Qur'an, designed specifically for students who are interested in exploring memorising the Qur'an in depth. The curriculum of tahfidz al-Qur'an at An-Nuqthah Islamic Boarding School is carefully developed by al-Qur'an experts who are experts in tajweed, tahsin, and tahfidz al-Qur'an. This curriculum not only relies on essential materials related to the Qur'an, but also ensures comprehensive delivery through the use of the best learning techniques (Zuhri, 2024).

Although boarding schools provide great benefits to their students, it cannot be ignored that some of them feel pressure and stress. Abdillah (2014) in his analysis, identified a number of factors that may be the main cause of this perceived pressure. Factors such as the competitive atmosphere, inter-santri interactions, time demands, and high expectations from teachers and Islamic Boarding School leaders could be the main causes of this pressure. Excessive academic and religious pressure can also overwhelm santri. This suggests the need for support and a more inclusive environment on the part of Islamic Boarding School to help santri deal with these pressures. Such conditions can affect the emotional well-being of santri and potentially have a negative impact on character formation. If the santri's character

building process is disrupted, this could be the cause of behavioural changes in Islamic Boarding School alumni who no longer reflect the moral values instilled during their stay in Islamic Boarding School (Susanto & Muzakki, 2017).

Usually, a community of learners living in a conducive environment such as Islamic Boarding School in particular, with regular activities and activities, should make it easier to shape the students to become memorisers of the Qur'an. Moreover, Allah SWT has promised ease in memorising the Qur'an. Allah SWT guarantees this ease for those who try. In practice, some santri at An-Nuqthah Islamic Boarding School experience difficulties when trying to maintain a balance between focusing on Islamic Boarding School activities and school assignments with efforts to memorise the Qur'an. They revealed that being too focused on these tasks could interfere with their concentration in memorising the Qur'an. Having to maintain discipline and balance time between these various activities, santri experience high emotional stress (Kadafi, 2024).

Conditions like the above can cause a decrease in enthusiasm in the process of memorising the Qur'an. In fact, the process of memorising 114 letters in the Qur'an is a tough challenge, because the letters and symbols are completely different from the Indonesian language. This presents a great challenge in internalising and remembering every part of the sacred text, as santri must learn Arabic letters, different sentence structures, as well as train the ability to accurately remember each letter and verse. This demands great patience, dedication, and consistency from the memorisers of the Qur'an (Chairani and Subandi, 2010).

To memorise the Qur'an does not only require adequate cognitive abilities, but also requires strong determination and straight intentions. In addition, memorising the Qur'an also requires hard work, physical and mental readiness, willingness, sincerity and strict self-regulation (Tarhan and Sirin, 2021). At least the memorizers of the Qur'an must always repeat the verses that have been memorised, so that the memorization is always remembered and not forgotten. Because a memoriser of the Qur'an is automatically obliged to always maintain his memorisation in order to maintain the authenticity of the Qur'an. A memoriser of the Qur'an who intentionally or unintentional negligence, so that he is unable to maintain his memorisation, then he will be classified as one of the humans who bring evil (Basyr, n.d).

Santri who memorise al-Qur'an at An-Nuqthah Islamic Boarding School are 12-18 years old, in the transition phase from childhood to adulthood. This is a period of rapid change, both physically and psychologically. This adolescence is a crucial phase where they have difficulty in accepting their status as adults and want to be recognised as mature individuals, no longer considered children (Yudrik, 2011). Adolescence is often referred to as an unstable period in which there are many problems and emotional instability. The changes that occur during adolescence are very different from the changes that occur in other developmental phases. This needs to be a concern, so that the phase of change does not cause certain problems for the adolescents themselves. Especially if this phase is not accompanied by efforts to understand and learn themselves and direct them appropriately, then things can happen that are not desired by educators and parents of students' guardians for the occurrence of various acts of juvenile delinquency or even other immoral acts (Saefullah, 2012).

Therefore, it is important to think of appropriate solutions in the education and teaching system for al-Qur'an memorisation students at An-Nuqthah Islamic Boarding School. These solutions include continuous motivation and social support, creating a conducive memorisation environment, fostering discipline among students, choosing appropriate memorisation methods, and understanding the implications for the formation of the moral character and individual spirit of the Qur'anic memorisation students in the boarding school.

The lack of communication between teachers, mentors, *murabbi*, or *muhafidz* with students who memorise the Qur'an is a major concern in the development of the emotional well-being of adolescents who are memorising the Qur'an. Directly or indirectly, communication has an important role as a stimulant, where the communicator provides encouragement to change the behaviour of individuals who become communicants (Efendy, 1991). Hardjana argues that human relations will be formed through communication. Interpersonal communication and intrapersonal communication between two or more human beings are very effective in changing one's behaviour. So the nature of the goal of the students memorising the Qur'an will become more directed and formed with the intrapersonal and interpersonal communication built by the teacher to the students (Hardjana, 2003).

In addition, strong *self-regulation* can also help students who memorise the Qur'an to overcome challenges, stress and inner conflicts that may arise during the process of memorising the Qur'an. This will allow them to maintain emotional well-being and then take a stand with confidence in their self-development as a Muslim. By controlling behaviour, emotions, and thoughts, santri who memorise the Qur'an can respond to situations that arise in healthy and constructive ways, such as calming themselves when feeling anxious or motivating themselves when feeling tired or demoralised (Nurhayati, 2023) (Qolby, 2018).

Seeing the complexity of this background, the researcher is interested in discussing further about the self-regulation of students who are memorising the Qur'an. This became an impetus to conduct in-depth research by taking a case study at An-Nuqthah Islamic Boarding School in Tangerang. In this study, the researcher plans to investigate how the self-regulation abilities of al-Qur'an memorisation students interact and influence each other.

RESEARCH METHODS

The research approach used is qualitative using the case study method. Researchers will select several research subjects that are considered representative of the phenomenon or situation to be studied. Then, researchers will collect data through interviews, observations, documents, or other data sources related to the research subject. As the main object of research, the author conducted in-depth interviews with seven students of al-Qur'an memorisation at An-Nuqthah Islamic Boarding School, Tangerang, aged between 12 and 15 years, to collect data on how they carry out self-regulation and the extent of its positive impact on the process of memorising the Qur'an. In addition, the researcher also took secondary data sources obtained from several sources other than the main source as support for the research, namely the Al-Qur'an memorisation assistants (*Muhafidz*) or teachers, guardians of students, and also related documents that support the research.

The data that has been obtained is then analysed in depth and detail to produce a complete picture of the research subject. The data analysis techniques in this study are; a) Data reduction, *with steps such as* collecting data where researchers search for and obtain data relevant to the research, b) Data grouping, where researchers group or classify data based on several types or criteria, then reduce data where researchers discard unnecessary data, simplify data, make abstractions or summaries of data, and transform data, c) After presenting the data, researchers verify the data using evidence and logic to draw valid conclusions.

RESULT AND DISCUSSION

Concept and Factors of *Self-regulation*

Self-regulation or in the study of educational psychology is known as *Self-Regulation*. It consists of two words from English, namely *self* means self, and *regulation* means managed or management (Nur and Risnawati, 2010). The meaning of the word *self regulation* is then

adopted in the world of psychology and *neuroscience* to refer to a person's ability to regulate and control thoughts, emotions, and behaviour in achieving goals and maintaining psychological well-being (Gross, 2015).

Self-regulation is important for achieving success in various areas of life, including academics, work, and interpersonal relationships. According to Mu'min, self-regulation is a person's ability to regulate, control, evaluate, and choose and determine one's reaction to an achievement. Self-regulation involves the ability to control behaviour, emotions, and thoughts in order to conform to desired norms and goals. In other words, self-regulation can be a necessity for a person to manage himself in achieving goals, completing tasks, and maintaining psychological health and well-being (Mu'min, 2016).

Classical and modern Muslim scholars provide many views on self-regulation related to the theme of self-control. For example, Imam al-Ghazali said that self-regulation is a goal of Sufism. According to al-Ghazali, self-regulation is the ability to control lust and desire. Uncontrolled passions and desires can lead individuals to sinful acts and behaviours that harm themselves and others. Al-Ghazali believed that self-regulation is the key to achieving emotional well-being. People who can control their passions and desires will have a calm and peaceful heart. People who have a calm and peaceful heart will be happier and more prosperous (al-Ghazali, 2021).

Imam al-Ghazali's view above is in line with what Ibn Qayyim al-Jauziyah conveyed in the book *Madarij as-Salikin* which says self-regulation is the process of controlling thoughts, feelings, and behaviour in order to comply with Allah's commands and stay away from His prohibitions. In addition to Imam al-Ghazali and Ibn Qayyim al-Jauziyah, there are many more Muslim thinkers who also concentrate on talking about self-regulation. An example is the scholar and jurist Imam Nawawi (1233-1277 M) (al-Jauziyah, 2010). In *Riyadh as-Shalihin*, Imam an-Nawawi discusses the urgency of self-regulation to avoid sin and bad behaviour. In his writing, an-Nawawi quotes a hadith which means: *Whoever is able to overcome himself from his lusts is the most honourable person in the sight of Allah* (an-Nawawi, 2023).

In the 10th and 11th centuries AD, there was an Islamic philosopher and thinker who in the treasures of western scientific thought is known as Ibn Sina or Avicena. Ibn Sina discussed self-regulation in his famous work entitled *al-Qanun fi al-Tibb*, that self-regulation is the key to achieving optimal health. He defined self-regulation as the ability to control thoughts, feelings and behaviour. According to him, good self-regulation will be able to help individuals to achieve their desired goals and objectives (Ibn Sina, 2023). Likewise, Abdul Qadir al-Jailani -as cited by Suteja- in his work *Futuhat al-Ghaib*, discusses extensively the importance of self-regulation to achieve a high spiritual maqam (level). He says that self-regulation is the key to achieving *ma'rifatullah* (knowledge of Allah). Therefore, humans must control their thoughts, feelings and behaviours in order to get closer to Allah Swt (Pakar, 2012).

Overall, this shows that self-regulation is an important aspect in the spiritual and moral life of a Muslim because good self-regulation will help a person to achieve noble life goals and become a better person. Schunk's Theory (2012) states that the factors that influence self-regulation are divided into two categories, namely:

- 1) Internal factors. Internal factors are factors that come from within the individual, including:
 - a. Cognitive ability. An individual's ability to think, understand, and solve problems. Individuals who have high cognitive abilities will more easily understand information and make the right decisions.

- b. Affective ability. An individual's ability to manage emotions and motivation. Individuals who have high affective abilities will find it easier to deal with stress and challenges.
- c. Behavioural ability. An individual's ability to regulate their actions and behaviour. Individuals who have high behavioural capability will find it easier to control themselves and stay focused on goals.
- d. Personality. Individual traits and characteristics that are stable and tend to last a long time. Individuals who have a positive personality will more easily develop self-regulation.
- e. Life experiences. The experiences that individuals have had in the past, both positive and negative. Positive experiences can help individuals to develop self-regulation, while negative experiences can hinder the development of *self-regulation*.

Internal factors, such as cognitive, affective and behavioural abilities, can be trained and developed through various means. For example, individuals can improve their cognitive abilities by studying and practising. Individuals can also improve their affective abilities by managing stress and emotions. Meanwhile, individuals can improve their behavioural abilities by managing their time and setting goals.

Internal factors of self-regulation -according to Bandura (1986)- include three needs, namely:

- a. Self-observation. Self-observation is a person's ability to pay attention to their own behaviour. Self-observation can be done by noting important aspects of behaviour related to the goals to be achieved. Self-observation helps a person to realise their strengths and weaknesses, and to monitor their progress in achieving goals. A santri who memorises the Qur'an who wants to improve the quality and quantity of memorisation by conducting self-observation by recapitulating daily interactions with the Qur'an. This self-observation will help the student to realise that his acquisition has not reached the desired target.
- b. Judgemental process. Judgemental process is a person's ability to compare his ongoing performance with predetermined goals. Self-assessment helps a person to determine whether he has achieved his goals or still needs to try harder. Positive self-assessment will increase motivation, while negative self-assessment will decrease motivation. A santri who wants to improve the quality and quantity of his memorisation can conduct a self-assessment by comparing his current memorisation results with his results in the previous period. This self-assessment will help the santri to determine whether he has made progress or not.
- c. Self-respon process. Self-respon process is the internal ability within a person to give an assessment response to himself for what has been done. Self-reaction can be in the form of reward or punishment to oneself. Rewards will strengthen desired behaviour, while punishment will weaken unwanted behaviour. A santri who wants to improve the quality and quantity of his memorisation can give a reward to himself if the acquisition of his memorisation increases. This reward can be in the form of souvenirs, syar'i holidays, or other facilities.

2) External factors. External factors are factors that come from outside the individual. Bandura (1986) explains that external factors that can affect self-regulation are:

- a. Reinforcement. Reinforcement are values or guidelines set by an environment that are used to evaluate behaviour, whether it is a family, school, workplace or community environment. Standards can be general values, such as moral and ethical values, or specific values, such as academic standards or performance standards. Reinforcement is the consequence of one's behaviour. Reinforcement can be positive consequences,

such as rewards or praise, or negative consequences, such as punishment or criticism. *Reinforcement* and reinforcement can influence self-regulation in ways:

- 1) Provides motivation. High standards can motivate people to achieve goals. Positive reinforcement can also motivate a person to repeat the desired behaviour.
- 2) Helps monitor progress and self-evaluate. Standards can help a person to monitor their progress in achieving goals. Positive reinforcement can also help one to evaluate oneself positively.
- 3) Helps overcome obstacles or challenges. High standards can help one to stay motivated in the face of obstacles or challenges. Positive reinforcement can also help one to stay motivated in the face of obstacles or challenges.

A santri who has high standards for himself will be more motivated to try harder and achieve good memorisation acquisition in the Islamic Boarding School. Likewise, positive reinforcement from parents and teachers will also increase the student's motivation. Bandura (1986) also explains effective strategies to improve self-regulation, namely by doing the following things:

- 1) Set realistic standards. Standards that are too high can make one feel frustrated and give up. Conversely, standards that are too low can make one feel satisfied and unmotivated to improve.
- 2) Develop strategies to achieve the goal. After setting the standard, one needs to develop a strategy to achieve the goal. A clear and measurable strategy will help one to monitor their progress and evaluate themselves effectively.
- 3) Doing self-reinforcement. Self-reinforcement is the process of giving oneself positive reinforcement for certain achievements. Self-reinforcement can help one to stay motivated and improve self-regulation.
- 4) Developing social support. Social support from others can help a person to stay motivated and achieve their goals. One can develop social support by building positive relationships with others, such as family, friends, or mentors.

b. Environment. The environment can also affect self-regulation. A conducive, kind and supportive environment can help individuals to develop better self-regulation. External factors, such as family, school and social environment, can also play a role in the development of self-regulation. A positive family environment can provide support and motivation for individuals to develop self-regulation. A positive boarding school environment can provide resources and opportunities for individuals to learn and develop their skills. Meanwhile, a positive social environment can provide support and encouragement for individuals to achieve their goals.

In addition to internal and external factors such as Shunck and Bandura's theories above, there is also a transcendental factor. This factor is influenced by the strength and motivation that comes from pure intentions and goals solely for Allah SWT. Pure intentions and goals will make a person more committed to achieving their goals, even in the face of obstacles or challenges. This factor can affect a person's self-regulation by providing strength and motivation to achieve goals, both internal and external (Chairani and Subandi, 2010). By understanding the factors that influence self-regulation, individuals can develop this skill more effectively. Thus, self-regulation is an important skill to have in various aspects of life; individuals can achieve their goals, manage stress, and lead happier lives.

Self-Regulation of Al-Qur'an Memorisation Student at An-Nuqthah Islamic Boarding School

The data presented below were obtained from interviews and observations related to the self-regulation of al-Qur'an memorisation students at An-Nuqthah Islamic Boarding

School, Tangerang. The interview guidelines are based on the development of the theory of self-regulation in al-Qur'an memorisation according to Chairani & Subandi (2010) which includes intrapersonal aspects (goals, motivation, and emotions), interpersonal (relationships with teachers, friends, and parents), and metapersonal.

This research involved seven male subjects, who are students who memorise al-Qur'an at An-Nuqthah Islamic Boarding School, Tangerang. The following is a list of names and identities of research informants:

No	Name of Students (Initials)	Age	Class	Duration of Memorisation (yrs)	Number of Memorisation Qur'an
1.	ARA	16	5	2	6 Juz
2.	JG	16	5	2	4 Juz
3.	MAW	15	5	1	4 Juz
4.	MAB	15	4	1	3 Juz
5.	RR	14	3	1	3 Juz
6.	RJ	15	4	1	3 Juz
7.	RBD	15	4	1	2 Juz

In this discussion, it will be presented about the ability of al-Qur'an memorisation students to control themselves internally, including emotional management, overcoming stress, high motivation, self-control, awareness, and good emotional control.

1. Student ARA

Student ARA, a 16-year-old teenager, has memorised 6 Juz of the Qur'an for about 2 years at the boarding school. He is the son of Mr Fathan and Mrs Masra, originally from Jakarta. Initially, it was the encouragement of his father, who had studied at a boarding school, that encouraged Albani to memorise the Qur'an. Although initially feeling pressured, Albani finally decided to fulfil his parents' expectations, believing that memorising the Qur'an was a form of devotion to them and also an effort to fulfil Allah's promise.

This process strengthened his conviction and brought student ARA to feel a deep closeness to the Qur'an. For him, memorising the Qur'an is the way to become a true Muslim because it involves not only memorising, but also understanding and mastering all aspects of the Qur'an. That is why he chose to enter the An-Nuqthah Islamic Boarding School in Tangerang, a place where he not only memorised, but also studied in depth the intricacies of the Qur'an and various Islamic knowledge and sciences. For him, understanding and mastering the teachings of religious sciences is the essence of being a true Muslim.

"My efforts in memorising the Qur'an involve the methods of listening, reading, and listening by often repeating the verses that have been memorised. Listening to the recitation of the Qur'an in tartil gives peace of mind and listening to the verse helps the understanding process. Although it is rarely achieved, I aim to memorise 1 page every day. My daily routine begins with waking up at dawn, showering, and praying. At 5am, I start *tasmi'* (memorisation deposit) to the ustaz until 6am. A short break is taken before starting the learning process in class for high school lessons in the Islamic Boarding School. The study session in class starts at 07:00 until near dhuhur time followed by murajaah until 13:00 with other friends. After the maghrib prayer, *tasmi'*

is continued until Isha. In the evening, as much as possible from 21:30 to 22:00, I add to the memorisation before resting.

Even so, I faced many obstacles. I tend to be sensitive, and problems with friends or lessons often interrupt my concentration. However, I try to overcome them by understanding my strengths and weaknesses and keeping my intentions straight. Regular muraja'ah and maintaining a good mood help me to memorise. Good relationships with people close to me and courtesy to teachers are very important to me. I also always ask for prayers from my parents to remain istiqomah in memorising the Qur'an." (ARA, 2024)

Student ARA showed remarkable ability to organise himself. During the researcher's visit, he did everything as he described in the interview. He also had a schedule of daily activities posted on a cupboard in his kobong room, demonstrating his ability to organise himself well. As a result, within 2 years, student ARA had successfully memorised 6 Juz of the Qur'an.

He is determined to be independent in managing himself, undergoing a process of deep self-knowledge. This effort is a step to overcome obstacles in memorising the Qur'an effectively. He believed that his success was determined by his personal effort. However, student ARA also relied on external influences, such as attention from administrators who helped in maintaining thoughts and actions. Support from parents in the form of advice and prayers is a reinforcement for his efforts.

Student ARA did not only rely on himself, he also learnt from the experiences of those who memorised the Qur'an around him. Guidance from parents, teachers, and caregivers guided his efforts. His strong motivation is to be a useful person with the mastery of the Qur'an.

2. Student JG

Student JG, a 16-year-old Grade 5 teenager, who shows a strong desire to be independent in organising himself. He has taken steps to understand himself more deeply as part of his efforts to effectively overcome obstacles that may arise during the process of memorising the Qur'an. Student JG believes that his success is largely dependent on the hard work he puts in, however, he is also mindful of the influence of his surroundings.

Along the way, student JG relied on the help and attention of the caretaker to assist him in keeping his thoughts and actions aligned with the goal of memorising the Qur'an. Support, advice, and prayers from his parents became an additional strength for his efforts. However, he does not only take into account the influence of the environment.

Student JG actively uses the experiences of those around him who are also memorising the Qur'an as valuable lessons. Guidance and direction from parents, teachers, and caregivers helped Jason find the best steps in his journey. His deep motivation is to be an individual who benefits with the mastery of the Qur'an, and that is what drives him in every step he takes.

"To be able to memorise the Qur'an, I need to organise myself well. Usually, before memorising, I sleep first to relax my brain. Rest is quite important for me before starting to memorise. My target is to memorise 5 verses a day, but if I can only memorise 4 verses, Alhamdulillah. The way I usually read first with tartil, repeat about 10 times, then close and so on. My day starts with Tahajud prayer, then I continue to memorise the previous night's memorisation. At dawn, pray first and then deposit the memorisation to the ustaz. *Tasmi'* activities continue in the afternoon and evening after school activities and recitation at the Islamic Boarding School.

The difficult thing is that sometimes the environment interferes with concentration, the noise of the room becomes a hindrance. Moods can also interfere, but I try to keep a positive attitude. Sometimes my friends make me uncomfortable, but I try not to be influenced and ask my parents or carers for advice. To keep memorising, I'm diligent, I don't want to be arrogant, and I practice when I pray. I also realise that good relationships with friends, teachers and parents are very important. Even though I sometimes get annoyed with friends, I still try to maintain my attitude. My family and teachers really support me, so I stay enthusiastic in memorising." (JG, 2024)

Student JG has demonstrated the ability to organise himself well. During the researcher's visit, Jason was behaving as he had said in the interview. It can be seen that Student JG has a daily activity schedule posted on the cupboard, showing good order. The impact can be seen from his mastery in memorising the Qur'an as much as 5 Juz in a span of 2 years.

3. Student MAW

Student MAW, a 15-year-old 5th grade student, has successfully memorised 4 juz of the Qur'an within 1 year. He is the son of Mr Muhammad Wardani and Mrs Juni Rai. Initially, becoming a memoriser of the Qur'an was an aspiration that had been instilled by his parents since childhood, although at first he did not fully understand the meaning of being a hafidz.

However, when he entered junior high school, student MAW finally realised the importance of his parents' request. After deciding to memorise the Qur'an, student MAW felt many positive changes in himself. Previously, he felt rebellious, but after memorising, he felt more guarded from vices and found many conveniences in various aspects of his life. This makes him even more convinced that memorising the Qur'an brings many benefits.

During the memorisation process, student MAW realised that maintaining a straight intention is the main thing to keep. She also recognised the importance of timing and strategy in memorising the Qur'an as well as the importance of building patience and perseverance. During his memorisation journey, student MAW experienced several events that he felt were closely related to his memorisation activities. One of them was that her prayer was answered when she asked to shorten her udzur period. Despite often facing laziness during the long udzur period, prayer became a strong source of encouragement for him.

"The technique I apply in memorising the Qur'an is to manage the pronunciation of the verse precisely and tartil, in accordance with the *makharijul huruf*. I familiarise myself with repeating the correct pronunciation, understanding the meaning contained in the verse, and entering the storyline before starting to memorise. For me, proper pronunciation and recitation greatly affect the smoothness of the memorisation process. My routine usually starts with waking up at 03:00 for Tahajud prayer, then repeating the memorisation. After that, shower for Fajr prayer in congregation at the mosque around 04:30, then continue with tasmi' activities with the ustaz. After breakfast around 06:30, I went to class to attend school lessons until 12:00. A long break around 13:00-15:00, then preparation for Asr prayer, after Asr prayer I repeat the memorisation from the morning. Take a short break and then get ready for Maghrib prayer. After that I return to the hut for tasmi' around 18:30-19:00, I look for additional memorisation, and rest around 22:00. Currently, I have mastered memorising 5 Juz, with a target of memorising 1 page per day, Alhamdulillah. The obstacle I feel is that sometimes laziness arises when there are obstacles, but I am still determined to keep

repeating and be patient. The prayers and support of my parents are also very helpful in this journey of memorising the Qur'an. The most important thing for me is to maintain good relationships with friends, teachers, and parents and try to be the best in front of them." (MAW, 2024)

From the research, it can be seen that student MAW is able to organise himself well. When the researcher was present, he did what he promised in the interview. Despite his young age, he has found effective strategies to achieve goals quickly and adjust to existing obstacles. One of the strategies he uses is maximising support from parents and peers. Student MAW also made a well-organised schedule of regular activities, which helped in mastering the memorisation of 4 Juz within one year. In practice, student MAW showed remarkable firmness of principle and perseverance in carrying out his choice. The strength of his determination is supported by personal experience and his efforts in self-regulation. This is evident in his mastery of 4 juz in one year.

4. Student MAB

Student MAB, a 15-year-old boy, has memorised 4 juz of the Quran within 1 year. His family's strong commitment to Quran memorisation made him feel burdened and different from other children his age. Despite this feeling, Abyan has never shown his objection to his parents, not only out of fear, but also because he believes that their orders are for his good and in return for his parents' love.

Currently, his biggest passion is to complete his memorisation process. His parents are very strict in supervising the process, not only while at home during the holidays, but also active in guiding and controlling student MAB's progress in memorising the Quran.

"My efforts in memorising the Qur'an use the repetition method, reading the memorised verse up to 10 times. I start the day with a regular routine, waking up at 04:30, going through prayer activities and contributing to *tasmi'* until 05:00. In the middle of the day, around 13:00-15:00, I do my own repetition. In the afternoon, it is back to class to study and *tasmi'* with ustaz or ustazah until 18:00, after which, it continues until the evening at 21:30-23:00 before resting. I aim to learn one page of Quran every day. Obstacles always come in the way of memorising the Quran. I often received negative judgement from my friends, especially because of my family's status as the owner of a Islamic Boarding School out there. However, I tried not to be influenced and sought advice from my parents and prayed for change for my friends. I learnt not to let feelings of laziness or unstable moods interfere with my concentration, trying to maintain my enthusiasm and consistency in memorising. Family support is very helpful, they always provide positive motivation and encouragement. I also established good relationships with peers and teachers in my learning environment." (MAB, 2024)

Through direct observation of Student MAB, it is apparent that he takes full responsibility in his efforts to memorise the Quran. With regular planning and prioritisation, student MAB is able to focus his attention on things that support his goals, ignoring any distractions that get in the way. When the author conducted field research, student MAB had compiled a daily schedule neatly displayed on his wardrobe. The author concludes that Abyan relies on strong intentions to motivate himself, such as his desire to make his parents happy and become a good person by maintaining these values, all in order to achieve his goals as one of the memorisers of the Qur'an.

5. Student RR

Student RR, a 15-year-old teenager, has successfully memorised 3 juz of al-Qur'an in a span of 1 year. Although he comes from a family environment that lacks religion, his

parents' attention and busyness brought him to An-Nuqthah Islamic Boarding School, Tangerang. His decision to stay in the Islamic Boarding School aims to explore religion, he feels the need to have a firmer religious foundation.

Observing the politeness and calmness of the Qur'an memorisation students around him, Student RR strengthened his resolve. He is well aware of the difficulties of being a memoriser of the Qur'an, especially since he has never done it before. For him, it requires great adaptation, including in maintaining attitude, speech, and discipline in every aspect of life. Although challenging, he believes that effort and patience are the keys to success. Every day, the challenges of memorising the Qur'an present different dynamics. His biggest obstacle comes when he loses his enthusiasm, or in a state of lack of focus that often leads to forgetting his memorisation. Student RR tries to stay positive and believes in prayer as a way to face every obstacle he faces.

"I organise myself in the process of memorising the Qur'an with a method that I have devised. Firstly, I read the translation of the Quran, then I repeat the verse by verse 13 times or more. My daily routine starts at around 3am with tahajud prayer, then I repeat what I learnt the night before. After that, I shower and prepare for morning prayers at the mosque. Immediately after the prayer, I do *tasmi'* memorisation to the ustaz. Breakfast is at around 06:00, and at 07:00 go to school to attend lessons until dhuhur time. Then, I prayed dzuhur in the mosque. I took a short nap, around 14:30, to rest my body. Then, I continued with the half-hour memorisation review, and prepared for the asr prayer. Afternoon *tasmi'* is done at around 16:30, and evening *tasmi'* at 19:00 with the ustaz. After dinner and Isha prayer, I continue to look for memorisation until 22:00 before going to bed. My daily target in memorisation is around 1 page of the Qur'an. In the face of obstacles, I often feel lazy or forget about memorisation, however, I do not want to dissolve in this weakness. I find solutions by strengthening my determination, strengthening my intention, and being responsible for what I take as a memoriser of the Qur'an. To maintain my memorisation, I regularly repeat myself, am not arrogant, try to apply it gradually, and recite my memorisation during prayer with full khushu'. It is also important to always pray. In my relationships with friends, teachers and parents, I try to maintain a good attitude even though I sometimes feel annoyed. My relationship with my family and teachers remains good, because they always provide motivation and support to remain istiqomah in memorising." (RR, 2024)

The author's direct observation of Student RR shows that he has been able to organise himself quite well. When the researcher made a visit, he took action in accordance with what he had revealed during the interview. In the field, Student RR was seen making a schedule of routine activities that were neatly displayed on the cupboard, showing that he had good self-regulation so that he managed to master the memorisation of 3 Juz al-Qur'an in a period of approximately one year.

In conclusion, the author sees that Student RR relies heavily on the power of intention as his main motivation. This is in accordance with his determination to make his parents happy and become a good individual by making personal efforts, organising himself, and applying specific methods and strategies to achieve his goals.

6. Student RJ

Student RJ, a 15-year-old 4th grade student, has completed memorising 3 juz of the Qur'an in one year. He is the son of Mr Ali Mustafa and Mrs Rina Fitriani. Since childhood, the aspiration to memorise the Qur'an has been instilled by his parents, although at that time Rafiq did not fully understand what it meant to be a memoriser of the Qur'an.

However, when he entered his final years of junior high school, Student RJ began to reflect on how important his parents' request was. His decision to start memorising the Qur'an brought about a significant change in him. Previously, Student RJ felt more inclined to misbehave, but since starting the memorisation process, he felt more guarded against bad behaviour and found ease in many aspects of his life. This further strengthened his belief in the great benefits of memorising the Qur'an.

In his memorisation process, Student RJ realised that maintaining a clear intention was the most important thing to maintain. He also recognised the important role of timing and strategy in the process of memorising the Qur'an as well as the need for patience and perseverance. During his memorisation journey, he experienced several events that he felt were closely related to memorising the Qur'an. One of them was when his prayer was answered when he asked to shorten his illness period. Although he often felt lazy when he was sick, prayer became a source of encouragement for Student RJ to stay strong and *istiqamah* in his memorisation process.

"Preparing myself before starting the process of memorising the Qur'an is an important part for me. I usually take a minute to rest for a while before starting to memorise, preparing my brain to be more ready to memorise. I have a target of memorising 5 verses every day, but sometimes I can only reach 4 verses, but I am still grateful for my ability. My daily routine starts with tahajud prayer, then continuing muraja'ah for the previous memorisation. After Fajr prayer, I revise my memorisation with my tutor. I often do my tasmi's in the afternoon and evening after finishing school and recitation activities at the Islamic Boarding School.

Sometimes, memorising the Qur'an can be challenging, but I always try to keep my spirits up. Clear intentions and sincere prayers are the keys to success. It feels like the memorisation process is not just about the verses I have to memorise, but also about a change in myself, how I become better in every way. When I was sick, prayer became my strength. Even though my body is weak, I still strengthen my determination to continue memorising the Qur'an with sincere prayers." (RJ, 2024)

Student RJ provides an overview of his personal journey in memorising the Qur'an. The significant transformation in his attitude and life after starting the memorisation process illustrates the positive impact of his efforts. Student RJ's persistence in maintaining his intention, timing, and determination during illness demonstrate his commitment. This illustrates how important mental and spiritual preparation is in achieving the goal of memorising the Qur'an, and how Student RJ's inner change is at the heart of the journey of memorising the Qur'an.

7. Student RBD

Within 1 year, student RBD, a 15-year-old teenager, has successfully memorised 2 Juz of the Qur'an at the boarding school. He was born to Mr Rizal and Mrs Rini, from the city of Tangerang. Since childhood, he has been interested in the Qur'an, because he saw his mother who was also a hafidzah. He was determined to memorise the Qur'an, as a form of love for his parents and also as an effort to gain Allah's pleasure.

He felt a positive change in himself, along with the process of memorising the Qur'an. For him, memorising the Qur'an is the way to become a pious Muslim, because it does not only include memorising, but also exemplifying and teaching all aspects of the Qur'an. That is why he chose to enter the An-Nuqthah Islamic boarding school, a place where he not only memorised, but also implemented the Qur'an and various Islamic knowledge and sciences. For him, modelling and teaching the teachings of religious sciences is the essence of being a knowledgeable Muslim.

"My efforts in memorising the Qur'an involve the methods of reading, repeating, and memorising by frequently repeating the verses that have been memorised. Reading the Qur'an fluently gives happiness and repeating verses helps the memorisation process. Although I rarely achieve this, I aim to memorise 1 page every day. My daily routine starts with waking up at dawn, showering, and praying. At 5am, I start hifdz (memorisation) with the ustadz until 6am. A short break is taken before starting the learning process in class for high school lessons in the Islamic Boarding School. The class session starts at 07:00 until near dhuhur time, followed by murojaah until 13:00 with other friends. After the evening prayer, *hifdz* continues until Isha. In the evening, as much as possible from 21:30 to 22:00, I add to the memorisation before resting. Even so, I faced many obstacles. I tend to get distracted easily, and problems with friends or my studies often stress me out. However, I try to overcome them by strengthening myself and keeping my spirits up. Regular muroja'ah and keeping a balanced psyche helps to maintain memorisation. Good relationships with close people and respect for teachers are very important to me. I also always ask for prayers from my parents to remain istiqomah in memorising the Qur'an." (RBD, 2024)

Student RBD showed a special ability to control himself. When the researcher visited, Rasya did everything as he described in the interview. It was also noticeable that he had a daily activity schedule posted on the door of his wardrobe in the dormitory, demonstrating his ability to control himself well. As a result, within 1 year, he had successfully memorised 2 Juz of the Qur'an.

He is determined to be independent in controlling himself, undergoing a comprehensive self-development process. This effort is a step to overcome the obstacles in memorising the Qur'an effectively. He believes that his success is determined by his own efforts. However, Student RBD also relies on external influences, such as guidance from administrators who help in organising thoughts and actions. Encouragement from parents in the form of motivation and prayer became a support for his efforts.

Based on the exposure of data related to the dynamics of self-regulation of students who memorise the Qur'an above, it can be further explained the state of their self-regulation from three points of view, as follows:

1. Intrapersonal Self-Regulation of Al-Qur'an Memorisation Student at An-Nuqthah Islamic Boarding School

All subjects have a long-term goal of completing the memorisation of 30 Juz of the Qur'an within a certain time or stage of education. They adopted the *bi an-nazhar* method and repetition strategies to maintain the memorisation of the Qur'an. The subjects' short-term goals are influenced by the amount of memorisation learnt in one day. If the memorisation has not been accepted, they will repeat the memorisation process until it is accepted by the teacher. Children who aim to finish quickly usually manage to memorise a higher amount. On the other hand, those who take a longer time have a lower memorisation rate, due to differences in goal approach.

Subjects with the highest memorisation usually use the mastery approach, resulting in their good memorisation quality and not requiring excessive improvement. They focus on reciting the verse up to 10 times and when there are mistakes, their focus is on improving the memorisation that is still not accepted. Subjects with the lowest memorisation are more likely to use the performance approach which sometimes makes them focus more on the quantity of memorisation than the quality. They repeat the recitation of the verse up to 5 times, and if there are mistakes, they will repeat the recitation and try to add new memories.

The results of this study are in line with the findings of Nisai and Zahro (2021), that self-regulation is self-regulation related to a person's ability to think about one's own thoughts, or in other words, metacognition is the understanding and awareness of thoughts about thinking. Metacognition includes the ability to plan, monitor, and evaluate thinking and learning processes.

The dynamics of motivation are also evident in this process. Initially, children are driven by parental expectations, but as the memorisation process progresses, they begin to feel a sense of peace and tranquillity. Children who focus more on their peace of mind tend to have better memorisation than those who focus more on fulfilling parental expectations. This is because children who focus more on parental expectations often feel anxious about the results of their efforts, while those who focus more on peace of mind are able to accept the results better.

According to Shunck and Zimmerman (2012), motivation plays an important role in education. It helps students to stay focused on learning and achieve optimal results. When students feel motivated, they tend to be more eager to face academic challenges, learn with more enthusiasm, and develop a deep interest in the subject matter.

In terms of affection, the subject's reaction is influenced by the obstacles that arise in the process of memorising the Qur'an. They regulate their affection by identifying the cause, accepting their feelings, and then managing them in order to still achieve the main goal of memorising the Qur'an. Children who memorise the Qur'an show good emotional control skills, perhaps due to the positive influence of the Qur'an on their physical and understanding of emotional management. This is in line with the theory of Shunck and Zimmerman (2012) that the individual's ability to manage emotions and motivation. Individuals who have high affective abilities will find it easier to deal with stress and challenges.

2. Interpersonal Self-Regulation of Al-Qur'an Memorisation Student at An-Nuqthah Islamic Boarding School

a. Relationship with Friends

Students in the hut are often faced with situations that require them to choose friends who can affect the process of memorising the Qur'an. For example, student MAB found great challenges when facing temptations from his unsupportive friends. The invitation to play football every afternoon and the often crowded room conditions became an obstacle in focusing on memorising the Qur'an. However, he found a way out by finding a quiet place so that he could focus more on memorising.

On the other hand, student RR benefits from the positive support given by his friends. For him, these friends have an important role in helping him in the process of memorising the Qur'an. They provide support, give good advice, and manage to create a pleasant atmosphere for Raihan. With help and support like this, student RR feels more motivated and helped in his journey of memorising the Qur'an.

When in a cottage environment full of diverse characters, students face a dilemma in choosing friends who can help or hinder the process of memorising the Qur'an. As experienced by student MAB, there are temptations and challenges that can interfere with his learning focus. However, he managed to find a way to stay focused despite being faced with unfavourable conditions. On the other hand, student RR managed to find friends who acted as encouragers and motivators in his journey of memorising the Qur'an. They provide support, advice, and cheerfulness which is very helpful in his memorisation process. This shows that friends who provide positive

support have a significant impact on the success of the Qur'an memorisation process of the students in the Islamic Boarding School.

b. Relationship with Parents

At An-Nuqthah Islamic Boarding School, Tangerang, the interaction between students who memorise the Qur'an and their parents has various dynamics. Student MAW, a talented santri, feels happiness through a smooth relationship with his parents. Every time they communicate, his mother always gives encouragement and advice that arouses his enthusiasm in memorising the Qur'an. The positive messages are like fuel that strengthens him every day.

However, student JG felt a different reality. The long distance between the Islamic Boarding School and his parents' homemade communication difficult. Although they tried to maintain a relationship, the lack of direct interaction made him feel disconnected from many things. Student JG misses quality moments with his parents, where direct advice and support could be given. This limitation makes him sometimes feel difficult to find additional enthusiasm in the process of memorising the Qur'an.

However, the stories of student MAW and JG show that relationships with parents play an important role in the process of memorising the Qur'an. For those who have a smooth interaction, direct support from parents becomes a burning energy. However, for those who are far from their parents, the challenge of maintaining enthusiasm and connection with their parents becomes part of their journey of memorising the Qur'an.

c. Relationship with Teachers

Student RBD, a student, initially felt far from emotionally close to his teacher. Initially, he felt inferior and anxious about his mistakes in front of the teacher. Feeling 'stupid' in front of the teacher hinders harmonious interaction. However, over time, a strong and close bond was established between he and his teacher. When that closeness materialised, student JG began to feel a deep sense of *ta'dzim*. Sincere reverence and respect began to emerge as he witnessed the kindness and depth of knowledge received from the guru. What began as an awkward and hesitant interaction turned into a blessed bond, where he began to feel the tremendous spiritual and intellectual benefits of his relationship with his teacher.

3. Dynamics of Metapersonal Self-Regulation of Al-Qur'an Memorisation Student at An-Nuqthah Islamic Boarding School

Chaerani and Subandi (2010) explains this as an individual's ability to control themselves in the context of values, life goals, spirituality, or beliefs that include regulation and adjustment to values, morality, and principles greater than themselves. The activity of memorising the Qur'an does not rely solely on cognitive abilities, but also has a major impact on the development of the individual's mind. The aspect of self-regulation in a spiritual context is closely related to the dimension of faith metapersonal self-regulation in this context is closely related to the spiritual dimension, which is rooted in faith. Chaerani and Subandi explains this concept by emphasising that interaction with the Qur'an is not only in terms of meaning or sentence structure, but involves multi-approaches that stem from faith. One aspect is setting the intention that all actions are done solely for Allah SWT.

Sincerity in the intention to learn and memorise the Qur'an is a very important key. If the intention is only related to the interests of the world, without the sanctity of the intention to seek the pleasure of Allah SWT, this can lead to deviations such as a sense of

ujub or riya'. Purity of intention shows a person's readiness to accept what has been intended, such as the students who memorise the Qur'an who, if they have pure intentions, will produce good deeds..

Individuals in this context feel the variety of intentions possessed by students who memorise the Qur'an. However, the main intention for them is to get closer to Allah and become a moral human being in His sight. All students of An-Nuqthah Islamic Boarding School, Tangerang, both those who memorise the Qur'an and those who do not memorise are required to carry out various practices such as Monday-Thursday fasting, sunnah prayers, dhikr, and prayers to the saints and memorizers of the Qur'an. This spiritual strategy is considered helpful in facilitating the memorisation of the Qur'an, such as when memorising difficulties are overcome by dhikr or prayer.

At An-Nuqthah Islamic Boarding School, Tangerang, every santri and santriwati has a strong spiritual awareness. Before starting the memorisation of the Qur'an, they start with sincere intentions and pray collectively. In the context of metapersonal self-control, these santri uphold the value of intention before memorising and the practice of amaliyah as a focus reinforcement in the memorisation process. They see the importance of these two things because they are aware that in the memorisation process, there will be laziness and temptations of all kinds that must be faced by getting closer to Allah and practicing rituals that help them refocus on memorisation.

So there is no doubt that all students who memorise al-Qur'an at An-Nuqthah Islamic Boarding School, Tangerang, have more value in terms of metapersonal self-regulation. This is in line with the views of Islamic thinkers as presented in the theoretical study in the previous chapter.

CONCLUSIONS

The self-regulation of al-Qur'an memorisation students at An-Nuqthah Islamic Boarding School, Tangerang, is carried out with a planning strategy that involves understanding the purpose of memorisation, adjusting previous activities with memorisation time, and also handling difficulties that may arise. Motivational regulation is also a key part with the emergence of self-confidence and independence in the memorisation process. In addition, behavioural regulation, such as moral aspects, ethics, and the ability to select and take advantage of the environment, is also seen to be an important part of the process of memorising al-Qur'an by the students of al-Qur'an memorizers in An-Nuqthah Islamic Boarding School, Tangerang.

The positive impact of strong self-regulation is very evident in the students who memorise al-Qur'an at An-Nuqthah Islamic Boarding School, Tangerang. Strong self-regulation is key in their efforts to manage time management, maintain enthusiasm, and design measurable strategies to strengthen memorisation of the Qur'an. The impact, not only improves the quality of each memorisation learnt, but also strengthens their love for the holy Qur'an.

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