

FACTORS CONTRIBUTING TO THE DISCONTINUATION OF STUDENTS WHO HAVE MASTERED QUR'AN READING AND PROPOSED SOLUTIONS IN MADRASAH DINIYAH

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Abstrak:

Every Muslim is required to study the Qur'an so that according to what was taught by the Prophet read according to ability, calmly, and repeated so that it is really true. Reading it and practicing it is a very noble deed and will get a double reward. The purpose of this research is to find out the factors causing the cessation of students who can already read the Koran and the solution at Madrasah Diniyah Raudhatul Jannah, Sukorejo Village, Sidayu District, Gresik Regency. While this research uses a qualitative approach, this type of case study. Based on the presentation and discussion of research data, it can be concluded that the factors causing students not to continue learning the Koran: (1) child factors, (2) family, (3) playmates, and (4) IT development. While the solutions are (1) for the ustad to provide an understanding to the parents of the students, how important it is to learn the Qur'an, and (2) for the ustad to remain enthusiastic about learning al-Qur'an learning methods so that the students do not seem bored and would feel at home still studying at Madrasah Diniyah Raudhatul Jannah.

Kata Kunci: Santri, Al-Qur'an, Madrasah Diniyah

INTRODUCTION

Islam, as the final revealed religion, has provided guidance and direction for humankind to follow the straight path (sirath al-mustaqim). In addition to functioning as a criterion (furqon) between truth and falsehood, the Qur'an also teaches humans about aqidah, and how to purify themselves from corrupt souls through the practice of worship. Furthermore, the ultimate goal of religious education is to shape a perfect human being and create happiness in both worlds (this life and the Hereafter), the perfection of the soul for individuals, and the creation of happiness, progress, strength, and steadfastness for society (Al-Syaibany, 2009).

The Qur'an also provides inner peace for those who recite it, proving that the Qur'an is a cure for the diseases of the soul. As mentioned in Surah Yunus verse 57: "O mankind! There has come to you an instruction from your Lord, a healing for what is in your breasts, and guidance and mercy for the believers."

This verse affirms that the Qur'an is a remedy for what lies in the hearts. The word chest here is interpreted as heart, indicating that divine revelations function as a cure for spiritual diseases such as doubt, envy, arrogance, and the like. The verse also emphasizes the four functions of the Qur'an: teaching, healing, guidance, and mercy (Shihab, 2008). The Qur'an guides humans to do good for themselves, for others, and for their environment. This is the purpose of Islam as contained in the Qur'an: so that humans may find happiness in both this world and the Hereafter. The Qur'an has shown mankind the best path to self-awareness and the attainment of worldly and eternal happiness through taqwa.

Every Muslim is obliged to study the Qur'an, in accordance with the way taught by the Prophet Muhammad: reading according to one's ability, calmly, repeatedly, until it is mastered and practiced. As the sacred scripture, the Qur'an is the best recitation for believers, both in times of joy and in times of hardship. Moreover, learning the Qur'an is not only worship and righteous deed, but also a remedy and comfort for those whose souls are restless.

Learning the Qur'an is an obligation that must be implemented and developed for every Muslim individual, because it is directly related to ritual worship such as prayer, pilgrimage, and supplication. This is the fundamental argument for establishing reading proficiency as the first and foremost priority in Islamic religious education. However, it is widely acknowledged that students' interest in learning, particularly in reading the Qur'an, has been declining among some children in schools and madrasahs in Indonesia. This is especially the case for children aged 7–12, who are still fond of playing, trying new things, and seeking attention. At the same time, they are easily influenced by their social environment and peers (Djaali, 2008). Recent studies have also highlighted the crucial role of tahfidz teachers in enhancing students' motivation to memorize

and read the Qur'an through varied teaching strategies and appropriate motivation (Aliksan, 2024; Rahmah & Suwandi, 2024).

In addition, the immediate environment, namely the family, plays a significant role in teaching Qur'an reading from an early age. If parents are not aware of their responsibilities, the learning of Qur'an reading will be neglected, and children will consequently lack the ability to read it properly. The social environment can also hinder children's learning of the Qur'an, especially if they lack strong internal motivation and determination to study.

Parents, however, desire their children to become pious individuals, with the Qur'an as a guide in life so that they do not fall into wrongdoing in this worldly life. From Qur'an learning, it is expected that children will grow with noble character, obedient to parents and teachers, and instilled with humility, politeness, gentleness, and other virtuous traits. Nevertheless, the reality does not always align with these expectations, as many factors contribute to children's reluctance or laziness to continue studying consistently.

Such issues also occur among the santri of Madrasah Diniyah Raudhatul Jannah, Sukorejo Village, Sidayu District, Gresik Regency. After mastering basic Qur'an reading, some santri assume they are already proficient and thus no longer feel the need to continue studying at the madrasah. For this reason, the researcher was motivated to further investigate the factors that cause santri who can already read the Qur'an to discontinue their studies, and to identify possible solutions at Madrasah Diniyah. The goal is to resolve these issues so that santri may realize the importance of learning the Qur'an an endeavor that ultimately brings happiness in both this world and the Hereafter.

RESEARCH METHOD

This study employed a qualitative method with a case study approach, which seeks to reveal specific social situations by accurately describing reality. The data were constructed through words, based on relevant data collection and analysis techniques obtained from natural settings (Satori & Komariah, 2018).

The case studied was the factors causing students who had already learned to read the Qur'an to discontinue their studies.

The research was conducted at Madrasah Diniyah Raudhatul Jannah, Sukorejo Village, Sidayu District, Gresik Regency. The research subjects included teachers (ustadz and ustadzah), parents, religious leaders, community leaders, and the students themselves (10 children).

The data collection techniques used in this study were observation, interviews, and documentation. Observation in this context refers to the social situation consisting of three components: place, actor, and activity (Sugiyono, 2018). Interviews were conducted to gather information about the condition of the community, especially children as the research objects. The type of interview used was semi-structured, meaning that the interviewer was guided by research problems but still allowed flexibility during the process. Informants included Qur'an teachers, local religious leaders, and concerned community members. Documentation was used to collect authentic documentary data, such as diaries, records, or other important notes.

The data analysis technique employed in this study followed three stages: data reduction, data display, and conclusion drawing/verification (Sugiyono, 2018). Data reduction is the process of selecting, focusing, simplifying, abstracting, and transforming the raw data obtained from field notes. Reducing data means summarizing, highlighting the main points, focusing on what is essential, identifying themes and patterns, and eliminating unnecessary information. After the data is reduced, the next step is data display. In qualitative research, data can be displayed in the form of brief descriptions, charts, relationships between categories, and so on. The most commonly used form of data display is narrative text, although graphical representations may also be employed. The final stage is conclusion drawing and verification. Preliminary conclusions are initially tentative and may change if no strong evidence is found during subsequent data collection. However, once conclusions are supported by valid and consistent evidence upon further fieldwork, they can be considered credible and trustworthy.

RESULTS AND DISCUSSION

The factors that caused students who were already able to read the Qur'an to discontinue their studies at Madrasah Diniyah can be seen from the perspectives of students, teachers, and parents. When students were sick, parents gave different responses: some still asked their children to attend Qur'an lessons, while others permitted them to stay at home temporarily. This became the initial point at which students began to lose motivation to continue their Qur'an learning at Madrasah Diniyah Raudhatul Jannah.

Regarding their perceived need for Qur'an learning, the answers varied. Some said the number of students was too small, while others stated that since they often studied the Qur'an at school, at Madin they only repeated what they had already learned. Some reported feeling uncomfortable because the teachers were strict, while others mentioned that although some teachers were elderly, their teaching was still considered good. A few complained that lessons took too long, which made them bored. From these responses, it can be concluded that the problem partly lay with the students themselves—perhaps due to impatience or fatigue.

Concerning the teaching practices at Madrasah Diniyah Raudhatul Jannah, students gave diverse answers. Some said they were bored because the teacher used monotonous methods, others felt the lessons were uninteresting and quickly caused boredom, and still others noted that after reading the Qur'an they were dismissed immediately without further explanation. These responses indicate that the issue also stemmed from teachers who failed to create active and engaging learning environments and did not use varied teaching methods.

Family-related factors also emerged. Some students stated that their parents were busy working, elderly, or rarely encouraged them to learn the Qur'an. Others reported that while their parents sometimes motivated them, they did not do so consistently. From these responses, it can be concluded that most parents did not provide sufficient encouragement (motivation), were too busy to

teach their children at home, and only pushed them to study when they had already fallen behind.

Regarding the broader Madrasah Diniyah Raudhatul Jannah context, some students said they only studied the Qur'an at school, sometimes felt influenced by their environment, or admitted to preferring to watch television or play on mobile phones. Several noted that their peers did not study the Qur'an and were often busy playing instead. These responses suggest that most students were strongly influenced by peer groups and community environments where Qur'an study was not emphasized, leading them to choose entertainment over religious study.

As for the teachers, some students reported that the teachers were elderly and used limited or monotonous teaching methods. This indicates the need for teachers to learn and apply a variety of methods in Qur'an education. The issues described above require appropriate solutions so that students remain motivated and committed to learning the Qur'an at Madrasah Diniyah Raudhatul Jannah in Sukorejo Village, Sidayu District, Gresik Regency.

Al-Qur'an disebut juga al-Kitab atau kitabullah, sebagaimana diterangkan dalam surah al-Baqarah ayat 2. Dinamakan juga al-Furqaan (pembeda) antara yang benar dan yang batil, sebagaimana diterangkan dalam surah al-Furqan ayat 1. Diistilahkan pula adz-Dzikr (peringatan) sebagaimana diterangkan dalam surah al-Hijr ayat 9 (Hamid, 2019). Al-Qur'an adalah mukjizat Islam yang abadi dimana semakin maju ilmu pengetahuan, semakin tampak validitas kemukjizatannya. Allah menurunkannya kepada Nabi Muhammad demi membebaskan manusia dari berbagai kegelapan hidup menuju cahaya ilahi, dan membimbing mereka ke jalan yang lurus (Al-Qaththan, 2012).

The factors causing students to stop studying the Qur'an at Madrasah Diniyah Raudhatul Jannah, Sukorejo Village, Sidayu District, Gresik Regency, are as follows: (1) Student factors: interviews revealed that students tend not to recognize the daily necessity of Qur'anic learning. They stated that their goal was merely to be able to read the Qur'an, and some refused to continue learning because only a few peers were attending. (2) Family factors: interview results

showed that parents paid little attention to their children's non-formal education due to being preoccupied with work. This lack of parental encouragement led to weak student responses. (3) School factors: the implementation of the full-day school system has become one of the causes for the decline of students' attendance at Madrasah Diniyah Raudhatul Jannah. (4) Peer factors: students were strongly influenced by their friends. (5) Technological factors: students were affected by information technology such as mobile phones, television, and other media. (6) Teacher factors: teachers were unable to create a conducive learning environment and did not employ effective teaching methods in guiding the students.

Prabowo (2024) explains that intrinsic and extrinsic motivation play a crucial role in sustaining the consistency of santri in memorizing the Qur'an. Similarly, Evelin et al. (2024) emphasize that creative teaching strategies can enhance the motivation of elementary Islamic school students, while Nadhrloh (2024) demonstrates that Qur'anic literacy fosters students' religious motivation from an early age. Nurhayati and Sholeh (2021) show that Qur'an memorization significantly influences students' motivation in Islamic religious education, whereas Sadali (2023) highlights learning motivation from the Qur'anic perspective as a form of spiritual drive. Hasri and Suyadi (2020) add that self-regulation among elementary-level tahfidz students is essential for maintaining learning consistency, and Kurniawan et al. (2024) affirm that digital religious literacy is effective in strengthening santri motivation. In line with these findings, Mu'iz (2023) also reveals that the structured implementation of tahfidz programs enhances students' commitment and motivation.

Madrasah Diniyah Raudhatul Jannah, Sukorejo Village, Sidayu District, Gresik Regency, is a Non-Formal Education institution that emphasizes religious instruction, particularly Qur'anic learning, with additional elements oriented toward character formation and Islamic personality development based on community values. Community-based education is the implementation of education according to the uniqueness of religion, social and cultural aspects,

aspirations, and potential of the community, as a manifestation of education from, by, and for the community.

Law Number 20 of 2003 on the National Education System states that society has given rise to several non-formal education institutions as a form of responsibility toward education. Society is a collection of individuals and groups bound together by national, state, cultural, and religious unity. Every society has ideals manifested through certain rules and systems of authority.

The General Explanation of Government Regulation Number 73 of 1991 on Out-of-School Education states in its third paragraph that non-formal education supplements and complements the education that cannot be provided by formal schooling. Non-formal education has much greater flexibility compared to school education, allowing it to quickly adapt to the ever-changing needs of society, especially as a manifestation of national development efforts (Rohmad, 2019).

The solutions provided to Madrasah Diniyah Raudhatul Jannah include: (1) encouraging the ustadz to give understanding to the parents of the santri about the importance of learning the Qur'an, and (2) motivating the ustadz to continuously learn various methods of Qur'an teaching so that the santri will not feel bored and will remain willing to study at Madrasah Diniyah Raudhatul Jannah. As stated by Amirudin (2018), a teacher must be able to provide the best service to his students and treat them with humanity

CONCLUSION

Factors contributing to students who can already read the Quran dropping out include the child themselves (health, psychological factors, and fatigue), family, formal schooling, playmates, IT developments, and their religious teachers. Research by Mu'iz, Nadhrioh, and Evelin et al. supports that varied learning strategies, Quranic literacy, and structured memorization programs are effective in maintaining students' motivation to consistently study at Madrasah Diniyah Raudhatul Jannah. Therefore, the researchers' solutions for Madrasah Diniyah Raudhatul Jannah include encouraging the teachers to educate the

students' parents about the importance of learning the Quran, and encouraging the teachers to remain enthusiastic about learning Quranic learning methods so that the students do not become bored and remain engaged in their studies at Madrasah Diniyah.

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