

Islamic Self-Efficacy Training and Anxiety Facing Qur'an Memorization
Tests of *Tahfidz* Students

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ABSTRACT: This study aims to determine the effect of Islamic self-efficacy training to reduce anxiety in facing the Qur'an memorization test of the *tahfidz* students at Al-Muayyad Islamic Boarding School, Surakarta. This research is a quantitative pre-experimental design, with a one group pretest-posttest design. The sample in this study are 30 female students who were selected using purposive sampling technique. *The scale used to measure the level of anxiety facing the Qur'an memorization test is the TMAS (Taylor Manifest Anxiety Scale) scale.* Hypothesis testing is done using the Paired Sample T-Test. Hypothesis testing shows a significance value of 0.000 ($p < 0.005$) which indicates a significant difference in anxiety levels between pre-test and post-test. This means that Islamic self-efficacy training has a significant effect on reducing anxiety in facing the Qur'an memorization test of *tahfidz* students.

Penelitian ini bertujuan untuk mengetahui pengaruh pelatihan efikasi diri islami untuk menurunkan kecemasan menghadapi tes hafalan Al-Qur'an pada santri tahfidz di Pondok Pesantren Al-Muayyad Surakarta. Penelitian ini adalah penelitian kuantitatif pra-eksperimen dengan desain *one group pretest-posttest design*. Sample penelitian berjumlah 30 santri putri yang dipilih secara purposive sampling. Skala yang digunakan untuk mengukur tingkat kecemasan menghadapi tes hafalan Al-Qur'an adalah skala TMAS (*Taylor Manifest Anxiety Scale*). Pengujian hipotesis dilakukan dengan menggunakan *Paired Sample T-Test*. Pengujian hipotesis menunjukkan nilai signifikansi sebesar 0,000 ($p < 0,005$) yang menunjukkan adanya perbedaan tingkat kecemasan yang signifikan antara pre-test dan post-test. Artinya pelatihan efikasi diri Islami berpengaruh signifikan terhadap penurunan kecemasan dalam menghadapi tes hafalan al-Qur'an santri tahfidz.

Keywords: *Islamic self-efficacy training, anxiety, Qur'an memorization test, tahfidz students*

INTRODUCTION

Muslims' obligation beside to read and apply the Qur'an is to keep it memorized (Saeful, 2019). Memorizing the Qur'an in Arabic is called *tahfidzul* the Qur'an. *Tahfidzul* the Qur'an comes from the word *tahfidzh* and the Qur'an. *Tahfidz* has the meaning of memorizing and having a sense of memorization, as in the writing process of several steps, certain techniques or methods (Mahmudah, 2016). Memorizing is a process of repeating something either by reading or listening (Rauf, 2004). Qoyyum & Qaary (2009) states memorizing is conveying speech by rote (without looking at the text), strengthening it in the chest, so that it is able to present the knowledge whenever desired (N. Abidin & Arifin, 2021). Nawabudin (1991) mentions memorizing contains two points, namely memorizing the entire Qur'an and perfectly matching it and being in a serious continuity to keeping the memorization.

Qur'an is an eternal miracle of Islam and its miracles are always strengthen by the advancement of science. It was sent down by Allah to the Muhammad to get people out from a darkness to a light, and guide them to a straight path (Al Qattan, 2016). Shihab (2007) defines the Qur'an as the words of Allah conveyed by the Jibril in accordance with His editorial staff to the Prophet Muhammad, and is accepted by Muslims successively (*mutawatir*) and used as a way of life. According to Subhi As-Salih, Qur'an is the word of Allah as a miracle sent down to the Prophet Muhammad which is written in the *Mushaf* and transcribed to us successively (*mutawatir*) and reading it is of worship value (Wahyudi & Wahidi, 2016).

Tahfidz is the process of memorizing something into memory so that it can be pronounced using a certain method. According to Anwar & Hafiyana (2018) memorizing the Qur'an means reading the Qur'an repeatedly so that you memorize from one verse to the next, one letter to the next so that it can be pronounced properly without seeing the Qur'an. According to Sa'dullah (2008) memorizing the Qur'an is a process of repeating recitation of the Qur'an either by reading or by listening, so that the recital can stick in to the memory and can be recited or repeated without looking at the *Mushaf* of the Qur'an. Reciters of Qur'an are called *hafidzh* (for men) and *hafidzhah* (for women).

Memorizing the Qur'an for students of the *tahfidz* at the Qur'an Islamic boarding school is an obligation. *Santri* are people who take a deep study of Islam, including the Qur'an in an Islamic boarding school (Z. Abidin et al., 2022). *Tahfidz* students (*santri tahfidz*) are the students who study the Qur'an and memorize it. In the activities of *tahfidzul* Qur'an, there is a role for the teacher who not only functions to hear the reading and memorization of the students but also functions as a guide for *hafidzh* in understanding and applying the principles of memorizing the Qur'an. Guidance from a teacher will be very helpful for the Qur'an memorizers both *hafidzh* and *hafidzhah* (Nasution, 2018).

Choosing to become a *tahfidz* student means preparing yourself to memorize the Qur'an from the first verse to the last verse. Nawabuddin & Ma'arif (2005) state that Qur'an memorizers are required to memorize as a whole, both memorization and accuracy. Because it is not called a perfect memorizer, people who memorize only

half of the Qur'an or one third of it and do not complete it. Memorizing the Qur'an, which consists of 30 *juz*, 114 chapters, 6236 verses is not an easy job. Dimayati (in Nirmala, 2008) mentions memorizing the Qur'an is not an easy job, but it is also not something that is impossible, because many people have memorized the Qur'an. Memorizing the Qur'an is not merely memorizing relying on the strength of memory, but includes a series of processes that the Qur'an memorizer must undergo after being able to memorize the Qur'an in quantity (Chairani, 2010).

According to Wahid (2013), there are some factors that support a person's success in memorizing the Qur'an, namely: health, psychology, intelligence, motivation, age, and also management (Zamani & Maksum, 2014, Farizal et al., 2019). Amalia (2019) mentions that there are internal and external factors in the dynamics of students in facing the memorization test. Internal factors such as puberty, mental readiness, tenacity and patience. Meanwhile, external factors are in the form of test provisions and time management. Zaini (2020) states that teacher support and self-confidence of students have an effect on the motivation to memorize the Qur'an.

The process of memorizing the Qur'an requires good emotional abilities from the *tahfidz* students. This is related to the tough memorization requirements, which must be able to maintain the alignment of intentions, have a strong will, be disciplined in adding memorization and depositing it and being able to maintain the memorization of the Qur'an, these conditions must be fulfilled so that memorization is achieved 30 *juz* (Masduki, 2018). *Santri* who have the ability to *tahfidz* the Qur'an can be seen from the Tahfidz Qur'an indicator, which measures several aspects such as fluency in memorizing Qur'an conformity of reading with the principles of tajwid, and clarity in reading (*fashahah*) (Munir, 2013).

Presenting memorization of Qur'an to the teacher to be listened to and tested periodically is a routine activity carried out in the Qur'an Islamic boarding school. The test is a series of questions or exercises and other instruments used to measure the skills, knowledge, and abilities or talents possessed by a particular individual or group (Arikunto, 2014). Qur'an memorization test means a test conducted by the teacher to test the students' ability to memorize the Qur'an. The students' unpreparedness in facing the Qur'an memorization test is due to psychological factors, such as unstable emotional conditions, lack of confidence, having negative thoughts in the form of fear of failure or bad experiences in previous memorization tests, making the students experience anxiety.

Anxiety is a psychological disorder, in which a person with an anxiety disorder will have several characteristics such as recurring fear or worry, which in turn can cause loss of concentration or even decrease in carrying out daily activities (APA, 2010). Ghufroon & Risnawita (2010) state that anxiety is a certain condition, which faces uncertainty and uncertain situations regarding to their ability in facing the exams. According to Taylor (in the TMAS manual, 1996) anxiety is a subjective experience of disturbing mental tension as a general reaction and the inability to face problems or the lack of secure feeling. This unpleasant feeling causes physiological symptoms, such as shaking, sweating, increased heart rate, etc. As well as

psychological symptoms, such as panic, tension, confusion, unable to concentrate, etc. (Harini, 2013).

Hurlock (1999) states that anxiety can be influenced by several factors, namely age, gender, health status, experience and the amount of the stressor. Potter & Perry (2005) divided stressors into two types, namely internal stressors that arise from within and external stressors that come from outside a person. Exams in various forms are one of the external stressors that are often experienced by students. The body responds to these stressors in the form of feelings of anxiety. Anxiety is a mental condition of a person that occurs because of challenges, pressures, and demands to achieve certain goals (Akuntono, 2012). Anxiety in facing the Qur'an memorization test is the individual disturbance in the form of fear experienced by a person in facing the situation of the Qur'an memorization test followed by several physical and psychological disorders.

The Al-Muayyad Islamic Boarding School in Surakarta is the oldest Qur'an Islamic boarding school in Surakarta. It is founded in 1930. The students of the boarding school come from various regions in Indonesia. The students who stay at the Al-Muayyad Women's Islamic Boarding School, one of the goals is to become a *hafidz* or Qur'an memorizer. After understanding the Qur'an (*hafidz*), the *santri* will return to their hometown to apply knowledge to their community, and some will later establish a boarding school in their area.

Based on the preliminary research, in the form of an interview with one of the caregivers of the Al-Muayyad Women's Islamic Boarding School, it was found that the *tahfidz* students show the symptoms of anxiety. For example, students often suddenly get sick when they want to present the memorization test, have cold sweats when memorizing, have sleeping disorder at night because they still have to memorize even though only a few verses. A survey conducted using the TMAS (Taylor Manifest Anxiety Scale) scale to 60 *tahfidz* students showed that 17 students (28.33%) had high anxiety, 13 students had moderate anxiety (21.66%), and 30 had mild anxiety (50%).

The anxiety experienced by students in facing the Qur'an memorization test in terms of cognitive occurs due to negative perceptions about their abilities. Triyono & Khairi (2019) states that individuals are what they think, if they think that they will succeed, then there is a high probability that success will be achieved. Vice versa. Basically, every individual already has the ability which is the capital to achieve success. A person who fails may not be because he is incapable, but because he does not believe he can. Belief in self-capability is often known as self-efficacy.

Bandura (1997) explains that self-efficacy is a belief in one's ability to perform a task or action to achieve an outcome. Reivich & Shatte (2002) define self-efficacy as belief in one's ability to deal with and solve problems effectively. Individuals who feel capable or have high self-efficacy will see stressors not as a threat. They are more active and diligent in trying and overcoming challenges. Failure to achieve a target will actually make individuals with high self-efficacy try even harder to reach it again and overcome obstacles that make it fail and are likely to set other higher targets. As for someone who has low self-efficacy tends to reduce his effort or give up when facing

a problem. In terms of targets, they also set lower targets and have low confidence in the success of achieving targets so that their efforts are weak.

Self-efficacy has important implications for emerging behavior. People with low self-efficacy, for example when they take certain academic tests or face a condition requiring them to speak in public, will feel anxious, because they focus on the perception of their lack of ability (Arifin, 2021, Santoso et al., 2021, Tukiyo et al., 2022). Bandura (1997) states that if a person believes that he does not have the ability to cope with the stressful challenges faced in his life, then he will feel more anxious about these challenges.

Based on these conditions, it takes treatments for students who have anxiety in facing the Qur'an memorization test. Islamic self-efficacy training is one of the medium to reduce or decrease the students' anxiety in facing the Qur'an memorization test. Islamic self-efficacy training is a training based on the self-efficacy aspects of Bandura (1997) theory, namely magnitude, generality and strength by adding religious content based on the Qur'an and Hadith.

Self-efficacy in Islam is implied in several verses of the Qur'an. Allah swt. in several verses for example in QS. Al-Anfal: 2, QS. Ali 'Imran: 139,159,160, QS. At-Taubah: 51, and QS. Al-Ma'idah: 23 commands His believer to always believe, be firm, and to avoid being weak in completing tasks or achieving something. This condition implies that every Muslim must always cultivate a strong belief and mentality in facing any situation, even difficult situations (Noornajihan, 2014). According to Najati (2004), the Qur'an is a guidance that is capable to provide cure for some illnesses including anxiety disorders, so that we get calm, mind-controlled, and rich soul.

The previous research that involved treatment as an effort to reduce anxiety levels was a study conducted by Prapto et al. (2015) entitled, "The Qur'anic Tadabbur Therapy to Reduce Anxiety in Facing First Childbirth". The results of this study indicate that the Qur'anic Tadabbur Therapy can reduce anxiety levels of pregnant women. Moreover Nida (2014) research on *zikir* as psychotherapy to reduce anxiety in the elderly. Research by Suhendri et al. (2012) and Ireel et al., (2018) about the effectiveness of rational-emotive group counseling and cognitive restructuring to anxiety in facing the exam. Fitri (2017) research on Cognitive Behavior Therapy that shows it is effective in reducing public speaking anxiety of the students. Research by Permana et al (2017) that shows self-efficacy affects students' anxiety in facing exams. Students with low efficacy tend not to have confidence in their ability to face exams. This is what makes someone with low efficacy feeling afraid and anxious every time they face a test.

Based on the description above, the hypothesis in this study is that Islamic self-efficacy training has an effect on reducing anxiety in facing the Qur'an memorization test of the *tahfidz* students at Al-Muayyad Islamic Boarding School, Surakarta.

METHOD

This research is a quantitative research with Pre-Experimental Design. According to Sugiyono (2009), in Pre-Experimental Design, researchers only study the changing of the target group conditions before and after the program. In this study, the researcher did not have a control group. Meanwhile in one group pretest-posttest Design, there are two variables examined in the study. Firstly, the independent variable which is the treatment given to female students in the form of Islamic self-efficacy training. Secondly, the dependent variable, which is the level of anxiety in facing the Qur'an memorization test. The research design is described as follows (Arikunto, 2014, Hadi, 2016).

Table 1. Experimental design; one group pretest-posttest design

O_1	X	O_2
In which:		
O_1	:	Pretest score (before treatment)
X	:	The treatment is by using Islamic self-efficacy training
O_2	:	Posttest score (after treatment)

The population in this study were female students of the Al-Muayyad Islamic Boarding School Surakarta. The sample in this study were 30 students selected to determine the level of anxiety. The subject taking in this study uses purposive sampling technique. According to Sugiyono (2014), purposive sampling technique is a technique for determining research samples with certain considerations so that the data obtained is more representative.

The sample criteria in this study were female students who live in Islamic boarding schools, have moderate to high anxiety level, and have never attended any self-efficacy training. The research sample criteria were formulated as an effort to control for the various possible emergence of non-experimental variables that potentially causes bias in the research process and results.

The data collection uses TMAS (Taylor Manifest Anxiety Scale). Hypothesis testing is done by using the Paired Sample T-Test which aims to test the differences in the scores of the studied variables before and after getting treatment. Data were calculated and analyzed by using SPSS (Statistical Product and Service Solution) 16 for Windows Program.

FINDINGS AND DISCUSSION

Based on the Paired Sample T-Test, it was found that the pretest score was obtained by an average of anxiety in facing the Qur'an memorization test or a mean of 34.30, while the posttest score was 28.56. The subjects who attended were 30 female students. The value of Std. Deviation at pretest was 3.292 and posttest was 6.12. Finally, the value of Std. Error Mean for pretest is 0.60105 and for posttest is 1.117. Because the average value of the results of anxiety in facing the Qur'an

memorization test at pretest 34.30 > posttest 28.56, it means that descriptively there is a decrease in the average result of anxiety in facing the Qur'an memorization test after following Islamic self-efficacy training.

Table 2. The result of Descriptive Statistic calculation

	Mean	N	Std. Deviation	Std. Error Mean
Pair 1 Pretest	34.3000	30	3.29210	.60105
Post-test	28.5667	30	6.12335	1.11797

The results of hypothesis testing used the Paired Sample T-Test shows the significance value of 0.000 ($p < 0.005$), which means that there is a significant

Table 3. The result of hypothesis testing

	Paired Differences					t	df	Sig. (2-tailed)
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
				Lower	Upper			
Pair 1 Pretest - Posttest	5.73333	5.82464	1.06343	3.55838	7.90829	5.391	29	.000

difference in the anxiety level between pre-test and post-test. This means that Islamic self-efficacy training has a significant effect to reduce the anxiety level in facing the Qur'an memorization test of the *tahfidz* students.

Anxiety in facing the Qur'an memorization test is one of the problem experienced by *tahfidz* students, including students studying at the Al-Muayyad Islamic Boarding School in Surakarta. The Qur'an memorization test is a periodic evaluation conducted by the teacher to determine the achievement of the students' ability to memorize the Qur'an over a certain period of time.

In relation with the readiness of the students to carry out obligations as *tahfidz* students, the students are having lack confident to face various kinds of tests or periodic evaluations, especially the obligation to presenting memorizing the Qur'an. So, it is necessary to provide training in the form of Islamic self-efficacy training to change their negative thoughts so they can control the anxiety they experience. According to (Bandura, 1997), self-efficacy is useful for training individuals to rise up from the feelings of anxiety causes low self-confidence.

This study aims to see the effect of Islamic self-efficacy training on the anxiety reduction in facing the Qur'an memorization test of the students of *tahfidz* at the Al-Muayyad Islamic Boarding School in Surakarta. Islamic self-efficacy training is a

training that is structured based on the self-efficacy aspects of Bandura (1997) theory includes: 1) Difficulty (magnitude), which is related to task difficulties. Individuals who believe in their ability to perform tasks as a challenge to be mastered and not as a threat to be avoided, 2) Generalization (general), which relates to the area of the task being carried out, and 3) Strength (strength), namely the individual's ability to believe or hope. The three aspects of the self-efficacy reinforced or added with religious content based on the Qur'an and Hadith.

Based on the research hypothesis test (Paired Sample T-Test) there are differences in the level of anxiety scores before and after the provision of the Islamic self-efficacy training. The significance is 0.000 ($p < 0.005$) which means that there is a significant difference in the level of anxiety. After the students received training in the form of Islamic self-efficacy training, they experienced a decrease in anxiety in facing the Qur'an memorization test. This shows that Islamic self-efficacy training has a significant effect in reducing the anxiety of the students who will face the Qur'an memorization test.

The results of this study are in accordance with the research conducted by Rachmawati et al. (2017) which show that there is a significant effect of Islamic Self-Efficacy training on reducing the anxiety of students speaking in public. Islamic self-efficacy training in this study provides positive changes, namely reducing public speaking anxiety in students, providing motivation to make positive self-changes by maximizing the possessed strengths and motivating the emergence of positive emotions to eliminate irrational thoughts. Also Nurlaila (2011) which shows that students who receive self-efficacy training significantly show a decrease in anxiety in facing the National Final Examination.

Self-efficacy is a belief in one's ability to perform a task or action to achieve a result. In other words, self-efficacy refers to the belief in an individual's abilities to drive motivation, cognitive abilities and actions needed to meet the demands of the situation. According to Bandura (1997), individuals who have low self-efficacy do not think about how to deal with difficult tasks. When facing a difficult task, the individual reduces his efforts and gives up quickly. These individuals are also slow to fix or regain their self-efficacy when dealing with failure.

Bandura said that self-efficacy plays a strong role in influencing anxiety. Schwarzer & Hallum (2008) explained that in addition to affecting anxiety levels, low self-efficacy also affects depression levels and abilities. Individuals who have high self-efficacy do not easily feel overwhelmed, while individuals who have low self-efficacy feel that everything is an obstacle and a threat. Someone who has low self-efficacy will be pessimistic about the results of task completion, decision-making, and self-development. Chemers et al. (2001) states that every demand for the external environment seen as a threat or challenge and that the individuals with high self-efficacy are more likely to face demands as a challenge and not as a threat. Therefore, individuals with low self-efficacy are more likely to be depressed.

Regarding to self-efficacy, Feist & Feist (2010) state that when someone experiences high anxiety they usually have low self-efficacy. Meanwhile, those who have high self-efficacy feel capable to overcome obstacles and perceive threats as a

challenge that do not need to avoid. This is relevant with the results of the research conducted by Putri et al. (2017) and Riani et al. (2013) which stated that the higher a person's self-efficacy, the lower the level of anxiety, and vice versa.

Islamic self-efficacy training provides changes to the participants those are having positive perception, being more confident in their abilities, decreasing their anxiety, increasing their motivation and fighting power, and being capable to manage time. This can be seen in the pretest score with an average of 34.30 and posttest score of 28.56 which descriptively shows a decrease in the average anxiety level in facing the Qur'an memorization test after participating the Islamic self-efficacy training.

In Islamic self-efficacy training, participants get the material on how to recognize themselves, self-potential and fighting power, how to provide positive affirmations and positive assessments. Participants also received motivation that come from the verses of the Qur'an and hadiths about the virtues of memorizing Qur'an. Knowing themselves is an understanding of the picture of themselves according to the actual conditions, and other people's understanding of him. By recognizing themselves, individuals can clearly know what is needed, their ideals, and their strengths and weaknesses.

In the training session, after receiving the material the participants are invited to identify themselves and their potential. The Participants were asked to fill out several worksheets related to positive experiences and successes that have been achieved and how they respond to the event. The participants also wrote down their own strengths and weaknesses, then conducted an in group sharing in which one person telling others to get feedback. The feedback aims to get the information from other people, in the form of feelings, thoughts and expectations about themselves.

According to Arifin (2022) fighting power is related to the individual's response to a stimulus from outside and from within. By knowing how individuals position themselves on the stimulus will explain how individuals are capable to control themselves and control the situations related to themselves. High ability to control means that individuals have the ability to face the difficulties they face, and vice versa.

In this session, the participants not only received material about fighting power, but also practices on how fighting power can be formed through games. Through games, the participants are given the understanding that achieving a goal requires struggle, but sometimes striving to achieve a goal is sometimes out of expectations. In this session, a video (film) related to the struggle of *hafidz* in memorizing the Qur'an was played, in which the participants are asked to find out the lessons from the video (film) related to the activity of memorizing the Qur'an which is being carried out at the *pesantren*. The implementation of this training has a positive effect, namely reducing anxiety.

The statement of the influence of Islamic self-efficacy training with a decrease in the anxiety level of students in facing the Qur'an memorization test is in accordance with Al-Darmaki (2004) which states that after self-efficacy training, self-esteem increases, anxiety decreases, problem solving is more effective, satisfaction level is higher and the expectation of results is higher. Changes in a more positive mindset as

the result of the training provided will increase individual self-efficacy. With increased self-efficacy, students' anxiety when facing the Qur'an memorization test will reduce.

Participants who attended the entire session in Islamic self-efficacy training increased their confidence in facing the Qur'an memorization test. The *santri* have the ability to recognize their potential, assess themselves, develop strategies, have a fighting spirit, put in high effort and manage time. In this case, cognitively the students who take training when facing the Qur'an memorization test consider the test not as a threat, but as a challenge that must face with all the belief in their abilities, planned efforts, and confidence to succeed. From the willpower to succeed in facing the test, the subject with passion and endeavors do their best efforts.

Regarding to the program evaluation, especially on the material, the participants considered that the training material was quite good. The participants feel that they can understand the material provided in each session. Through this training, the participants gained new knowledge about how to identify themselves, their self-potential and fighting power, which came from general knowledge as well as from Islamic religious sources (Qur'an and hadith). According to the participants, the material provided was easy to understand because it used simple sentences, conveyed in a fun and participatory way, and was equipped with examples that were relatable to everyday life that made it easier for the participants to apply it in their daily life.

CONCLUSION

Islamic self-efficacy training has proven to have an effect on reducing anxiety in facing the Qur'an memorization test of the *tahfidz* students at Al-Muayyad Islamic Boarding School, Surakarta. The results of hypothesis testing using the Paired Sample T-Test showed a significance value of 0.000 ($p < 0.005$) or there was a significant difference in the level of anxiety between the pre-test and post-test. This means that Islamic self-efficacy training has a significant effect on reducing anxiety in facing the Qur'an memorization test of the *tahfidz* students.

The implication of the research for *tahfidz* students who already have an understanding of self-efficacy training is to practice it in daily life, especially related to memorizing the Qur'an. When they feel anxious about taking the Qur'an memorization test, students need to instill confidence in themselves that they are able to complete the memorization smoothly. Apart from applying it to yourself, you can also apply it to other students outside the research group who have similar anxiety problems. For teachers, it is necessary to understand that not all *tahfidz* students have the same readiness in the Qur'an memorization test. Unpreparedness is one of the causes for the emergence of uncertainty about the success of students when taking the Qur'an memorization test. This condition causes anxiety. So, teachers need to pay attention to the ability of *tahfidz* students in aspects 1) level, related to the level of difficulty in memorizing the Qur'an that is believed to be completed by *tahfidz* students, 2) Strength, refers to how much stability the *tahfidz* students have in the beliefs or expectations made related to Al-Qur'an memorization, and 3) Generality, related to the scope of field or behavior perceived by *tahfidz* students related to their ability to memorize the Qur'an. Experience in completing tasks related to memorizing

the Qur'an makes tahfidz students more aware of these tasks and the difficulties and also increases confidence.

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