MOTIVATIONAL INFLUENCES AND CHALLENGES IN QURANIC RECITATION PROFICIENCY: A STUDY AMONG ISLAMIC EDUCATIONAL TEACHER TRAINING DEPARTMENT STATE ISLAMIC UNIVERSITY AR-RANIRY BANDA ACEH STUDENTS

Munzir
UIN Ar-Raniry Banda Aceh
munzir@uinarr-raniry.ac.id

ABSTRAC

This study delves into the complex dynamics of Quranic recitation proficiency among students in the Islamic Educational Teacher Training Department at State Islamic University Ar-Raniry, Banda Aceh. Through surveys, interviews, and discussions, the research explores motivational factors, challenges faced, and the relationship between teaching methods and proficiency, and proposes strategies for enhancement. The findings emphasize the importance of understanding intrinsic and extrinsic motivations, addressing challenges hindering proficiency, and adopting interactive and culturally sensitive teaching methods. By integrating personalized learning approaches, teacher training programs, and community engagement initiatives, this study provides valuable insights for optimizing Quranic education, fostering motivation, and nurturing a deep connection with religious heritage.

Keywords: *Quranic Recitation, Motivational Factors, Teaching Methods, Islamic Education, Student Proficiency*

1. INTRODUCTION

The recitation of the Quran, the holy scripture of Islam, holds profound significance in the lives of devout Muslims. Proficiency in Quranic recitation not only exemplifies a deep spiritual connection but also stands as a testament to one's dedication and understanding of the sacred text. Within the educational landscape of Islamic institutions, the pursuit of Quranic excellence is integral, particularly in departments dedicated to training future educators. Among these institutions, the Islamic Educational Teacher Training Department at State Islamic University Ar-Raniry, Banda Aceh, plays a pivotal role in shaping the Quranic competence of aspiring educators.

In recent years, understanding the intricacies of Quranic recitation proficiency has evolved beyond mere technical skills. Motivational factors and challenges faced by students have emerged as critical components influencing the development of this proficiency. The nuanced interplay between personal motivations, teaching methodologies, and encountered challenges provides a rich area for exploration and analysis. It is within this context that this study, "Motivational Influences and Challenges in Quranic Recitation Proficiency," delves into the motivational dynamics and obstacles faced by students within

the Islamic Educational Teacher Training Department at State Islamic University Ar-Raniry, Banda Aceh.

a. Background of the Study.

State Islamic University Ar-Raniry, renowned for its commitment to Islamic education, serves as the backdrop for this study. Within this esteemed institution, the Islamic Educational Teacher Training Department is tasked with nurturing future educators, emphasizing not only pedagogical skills but also a profound understanding of Quranic principles. As Quranic recitation proficiency stands as a cornerstone of Islamic education, comprehending the motivational factors and challenges affecting students' journey toward mastery is vital.

b. Rationale for the Study.

The importance of Quranic recitation proficiency transcends academic achievement; it embodies a spiritual endeavor. Understanding the motivations that drive students to excel and the challenges they encounter offers insights that can inform educational strategies, curriculum development, and support systems. By uncovering the motivational influences and challenges faced by students, this study aims to contribute valuable knowledge that can enhance the educational experience, improve teaching methodologies, and foster an environment conducive to Quranic excellence.

c. Objectives of the Study

This research endeavors to achieve the following objectives:

1) To identify the motivational factors influencing Quranic recitation proficiency among students in the Islamic Educational Teacher Training Department.
2) To explore the challenges faced by students in improving their Quranic recitation proficiency and their impact on motivation and learning.
3) To examine the relationship between teaching methods, personal motivations, and Quranic recitation proficiency.
4) To propose strategies for enhancing Quranic recitation proficiency based on the identified motivational influences and challenges.

In the chapters that follow, this study will meticulously explore the multifaceted aspects of motivational influences and challenges, providing a comprehensive understanding of the factors shaping Quranic recitation proficiency among students at State Islamic University Ar-Raniry, Banda Aceh. Through this exploration, the study aspires to

contribute significantly to the field of Islamic education, fostering an environment where Quranic recitation proficiency is not just a skill but a profound spiritual journey.

d. Research Questions:

1) What are the motivational factors that influence Quranic recitation proficiency among students in the Islamic Educational Teacher Training Department at State Islamic University Ar-Raniry, Banda Aceh?

2) What specific challenges do students in the Islamic Educational Teacher Training Department face in improving their Quranic recitation proficiency at State Islamic University Ar-Raniry, Banda Aceh?

3) How do personal faith and spirituality influence the motivation of students in the Islamic Educational Teacher Training Department to excel in Quranic recitation?

4) What is the relationship between students' engagement in Quranic recitation outside of formal class hours and their overall proficiency levels?

5) How do different teaching methods employ in Quranic recitation classes impact students' motivation and proficiency?

6) Are there differences in motivational influences and challenges faced by students at different academic levels within the Islamic Educational Teacher Training Department?

7) What strategies do students perceive as effective in overcoming the challenges they encounter in Quranic recitation classes, and how do these strategies influence their motivation and proficiency?

8) To what extent does the perception of preparedness to integrate Quranic knowledge into future careers influence students' motivation and proficiency in Quranic recitation?

e. The objective of the Study:

1) To Investigate the Factors Affecting Quranic Recitation Proficiency among UIN Students:

2) To Examine Motivational Factors Impacting Quranic Recitation Proficiency:

3) To Explore Perceived Preparedness for Integrating Quranic Knowledge into Future Careers:

4) To Identify Strategies for Enhancing Quranic Recitation Proficiency at UIN

2. LITERATURE REVIEW

The recitation and memorization of the Quran stand as fundamental pillars in Islamic education and culture, embodying not only a religious practice but also a spiritual connection with the divine. For students enrolled in programs like the Islamic Educational Teacher Training Department at State Islamic University Ar-Raniry, Banda Aceh, the mastery of Quranic recitation is central to their educational journey, shaping their identity as future scholars and leaders deeply rooted in Islamic texts. This literature review delves into multifaceted aspects related to assessing Quranic recitation proficiency among these students and the challenges they encounter in this sacred endeavor.

a. Importance of Qur'anic Recitation in Islamic Education

Qur'anic recitation is not merely the utterance of verses but involves a profound connection with the divine. (Sabo, 2023). (Assingkily, 2019). Over the years, Quranic education at UINs has undergone significant transformations. Traditional methods, often characterized by rote memorization and recitation, have evolved into more structured and diversified approaches. Modern pedagogical methods are being incorporated to make the teaching of Quranic recitation and memorization more effective and engaging for students. To cope with the vast amount of information available in the digital age, Islamic university students need to cultivate cognitive abilities such as problem-solving, critical thinking, creativity, self-study techniques, meta-coding, and reasoning. (Musa et al., 2021).

b. Challenges in Assessing Qur'anic Recitation Proficiency

The landscape of Quranic education at UINs has undergone substantial evolution over the years. Traditional methods of rote memorization have transformed into diversified approaches, integrating modern pedagogical methods. Concepts like the Living Qur'an have emerged, emphasizing the application of Quranic teachings to societal phenomena. In response to the digital age, cognitive abilities such as critical thinking and problem-solving are cultivated, enhancing students' engagement with the Quran. Innovative methods like Qur'anCall, utilizing video calls and online resources, signify the fusion of tradition with technology, reshaping the methodology of Quranic learning in Indonesia. The Qur'anCall is a modern way of learning the Qur'an through a video call and online material, which is

different from the traditional method where students meet their teachers in person. It is an example of how new media has influenced the methodology of Qur'anic learning in Indonesia. (Nurani et al., 2022). The pre-reading habit of reading the Al-Qur'an for 20 minutes before the start of teaching and learning activities is believed to contribute to improving students' overall reading skills in several ways, including familiarity with the text, fluency, and pronunciation. (Basit et al., 2023).

c. The Impact of Sociocultural Factors

Sociocultural factors, such as regional traditions and local customs, can influence students' Quranic recitation proficiency. Understanding how these factors intersect with educational approaches is vital for a comprehensive analysis. Sociocultural factors intricately influence Quranic recitation proficiency, reflecting regional traditions and local customs. Understanding these intersections is pivotal for nuanced educational approaches. For instance, in Oman, the learning of Arabic is influenced by factors like limited encouragement, program characteristics, and cultural adjustments, illustrating the intricate dynamics shaping Quranic education beyond classroom methodologies. (Al-Busaidi, 2019).

d. Research Gaps

While there is mention of the evolution of Quranic education methodologies, there is a gap in understanding the effective integration of traditional teaching methods with modern technologies. Investigating how traditional Quranic teaching methods can be enhanced and supplemented using digital platforms and online resources would be valuable. The impact of sociocultural factors on Quranic recitation proficiency is acknowledged, but there is a gap in detailed exploration. A comprehensive study examining the specific sociocultural factors in diverse regions and how they influence Quranic education practices and outcomes is needed.

Initiatives such as Qur'anCall and the pre-reading habit of the Quran are introduced, but their effectiveness and long-term impact on students' proficiency are not deeply explored. Research that evaluates the efficacy of these initiatives in improving different aspects of Quranic recitation proficiency is essential. The challenges in assessing Quranic recitation proficiency are acknowledged, but there is a gap in defining standardized evaluation criteria. Research focusing on developing universally accepted criteria for

assessing Quranic proficiency, considering diverse teaching methodologies, could bridge this gap.

Most studies mentioned in the literature review appear to be snapshots rather than longitudinal studies tracking students' progress over an extended period. Longitudinal studies would offer insights into the long-term effects of different teaching methods and initiatives on students' Quranic recitation proficiency. Comparative studies between different UINs or Islamic educational institutions could highlight variations in Quranic education practices. Understanding the differences and similarities in approaches across institutions could offer valuable insights for improvement.

While challenges are discussed, there is a lack of in-depth exploration of students' perspectives and experiences. Qualitative research that delves into students' perceptions, motivations, and challenges related to Quranic recitation proficiency would provide a deeper understanding.

3. RESEARCH METHODE

Sampling: A random sample of 200 students majoring in the Islamic Training Teacher Department was selected from the population of approximately 1000 students at Islamic Educational Teacher Training Department, State Islamic University Ar-Raniry Banda Aceh. The random selection ensured the representativeness of the sample, allowing for a broader understanding of Quranic recitation proficiency factors.

Instrument: A structured questionnaire was meticulously designed to comprehensively explore the factors affecting Quranic Recitation Proficiency among UIN Students. This instrument encompassed inquiries aiming to Investigate Motivational Factors Impacting Quranic Recitation Proficiency, Examine Perceived Preparedness for Integrating Quranic Knowledge into Future Careers, and Identify Strategies for Enhancing Quranic Recitation Proficiency at UIN Ar-Raniry Banda Aceh. The questions were carefully crafted to capture nuanced insights from the participants.

Data Analysis: The quantitative data collected through the questionnaires were subjected to rigorous statistical analysis. Descriptive statistics, including mean scores and frequency distributions, were computed to offer a detailed overview of students' responses. This quantitative phase provided a quantitative basis for understanding the overarching

Jurnal MUDARRISUNA: Media Kajian Pendidikan Agama Islam   *Motivational Influences...*
Vol. 13, No. 4, April-Juni 2023   *Munzir*
ISSN 2089-5127 (print) | ISSN 2460-0733 (online)

trends and patterns in students' experiences and perceptions regarding Quranic recitation proficiency.

a. Qualitative Phase.

Sampling: From the initial quantitative sample of 200 students, 10 participants were randomly selected to participate in the qualitative phase. This smaller, focused sample allowed for in-depth exploration of individual experiences and perceptions, ensuring a rich qualitative analysis. Data Collection: Semi-structured interviews were conducted with the selected participants, providing a platform for them to express their thoughts, challenges, and opinions openly. The interviews were carefully designed to encourage participants to elaborate on their experiences with Quranic recitation, providing valuable qualitative data.

Data Analysis: Qualitative data collected from the interviews underwent a rigorous thematic analysis. Transcripts were carefully reviewed, and recurring themes and patterns in participants' responses were identified. Through this qualitative phase, the study delved into the intricate nuances of students' perceptions, highlighting qualitative insights that complemented and enriched the quantitative findings. Themes emerging from the interviews provided a deeper understanding of the challenges faced by students, adding context to the quantitative results and offering a holistic perspective on Quranic recitation proficiency among UIN students.

This combined quantitative and qualitative approach ensured a comprehensive and nuanced exploration of the motivational influences, challenges, and strategies related to Quranic recitation proficiency among students at State Islamic University Ar-Raniry, Banda Aceh.

4. RESEARCH FINDINGS

Descriptive Statistics								
	N	Range	Minimum	Maximum	Mean		Std. Deviation	Variance
	Statistic	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic	Statistic
Participant	200	199	1	200	100.50	4.093	57.879	3350.000

Age	200	10	1	11	2.03	.074	1.054	1.110
Gender	200	2	1	3	1.51	.037	.521	.271
Academic Year	200	2	1	3	2.57	.038	.535	.286
Level of familiarity with Quranic	200	1	1	2	1.20	.028	.401	.161
How often do you engage in Quranic recitation outside of formal class hours?	200	3	1	4	1.54	.047	.663	.440
What types of teaching methods are used in your Quranic recitation classes?	200	0	1	1	1.00	.000	.000	.000
How effective do you find the teaching methods in improving your Quranic recitation proficiency?	200	2	1	3	1.18	.030	.419	.175
Are there any specific challenges you face in your Quranic recitation classes?	200	1	4	5	4.56	.035	.498	.248
What motivates you to excel in Quranic recitation?	200	1	2	3	2.20	.028	.401	.161
Do you feel a strong connection between your Quranic recitation proficiency and your personal faith and spirituality?	200	1	1	2	1.80	.028	.401	.161

How do you balance your Quranic studies with other academic commitments at UIN Ar-Raniry?	200	1	1	2	1.27	.031	.445	.198
How do you perceive the impact of your Quranic education at UIN on your recitation proficiency since entering the university?	200	1	1	2	1.27	.031	.442	.196
Are there specific resources or support systems at UIN that have helped you in your Quranic recitation journey?	200	1	1	2	1.14	.024	.343	.117
Do you feel prepared to integrate your Quranic knowledge into your future career in Islamic education?	200	3	1	4	3.30	.042	.591	.350
Valid N (listwise)	200							

Interview Result

Partici pant	Before UIN	UIN Experience	Challenges at UIN	Lecturers' Rule	Balancing Studies & Qur'anic Recitation	Impact on Faith & Spiritualit y	Future Application & Recommenda tion
1	Limited exposure; Family expectatio n	Lack of engagement; Feels like a routine	Struggles with consistency; Academic workload	Traditional approach; Lack of mentorship	Prioritizes regular classes	More academic than spiritual	Uncertain; Recommends substantial changes in program
2	No serious study;	More theoretical;	Stagnating progress;	Traditional methods;	No requiremen	More academic	Urges proper Quranic

	Entered UIN with hope	Laziness due to academic	Limited support	Limited corrections	t to read Quran	than spiritual	recitation program at UIN
3	Couldn't recite; Limited recognition of letters	Lack of practical opportunities; Limited	Difficulty in recognition; Lack of understanding	Theoretical teaching; Rare practice opportunities	Not an obligation in major	More academic than spiritual	Urges Quranic reading prioritization in department
4	Could recite a little; Limited knowledge	No teaching on correct methods	Environmental factors; Lack of expertise	Lack of detailed explanations; Difficulty in studying	Prioritizes courses	More academic than spiritual	Urges department focus on Quranic reading skills
5	Stammering; Limited knowledge on rules	Mandatory course; Limited practice	Limited learning time; Lack of guidance	Not an obligation in program; Limited relevance in career	Not required in program	More academic than spiritual	Suggests funds for Quranic reading teachers at UIN
6	No Quranic reciting in high school; No skills	Routine program; Lack of motivation	Lack of practice; Lack of confidence	Not required in major; More theoretical approach	Focuses on regular studies	More academic than spiritual	Calls for accelerated Quranic reading programs
7	Couldn't read; Joined UIN without test	Formality without efforts from teachers	Limited improvement; Pronunciation difficulties	Limited opportunities to learn; Teacher limitations	Not required in program	More academic than spiritual	Advocates mandatory Quranic reading program at UIN
8	Could read a bit; Hoped for more learning	Lack of engagement; Lack of teacher efforts	Limited knowledge addition; Lack of explanations	Not required in program; Limited relevance in career	Not required in program	More academic than spiritual	Calls for sanctions for those unable to read Quran
9	Can read with stammering; Limited Tajwid	Course exam focus; Limited motivation	Limited guidance; Limited practice opportunities	Not required in program; Limited relevance in career	Not required in program	More academic than spiritual	Advocates sanctions for those unable to read Quran
10	Stammering; Limited Tajwid knowledge	Focus on exams; Limited motivation from	Limited learning opportunities; Lack of guidance	Not required in program; Limited relevance in career	Not required in program	More academic than spiritual	Advocates sanctions for those unable to read Quran

Summary of Interview Results

Jurnal MUDARRISUNA: Media Kajian Pendidikan Agama Islam   *Motivational Influences...*
Vol. 13, No. 4, April-Juni 2023   *Munzir*
ISSN 2089-5127 (print) | ISSN 2460-0733 (online)

Background. Limited Quranic knowledge before UIN. Varied motivations for joining UIN, often not driven by personal passion for Quranic recitation.

UIN Ar-Raniry Experience. Lack of engagement and personalization in teaching methods. Challenges in consistency due to academic workload. Limited support and mentorship. Lecturers often use traditional methods without detailed explanations.

Challenges. Balancing Quranic studies with academic coursework. Limited practical opportunities to practice Quranic recitation. Pronunciation, recognition, and confidence issues persist.

Impact and Future. Quranic recitation not a mandatory requirement in many study programs. Participants view their Quranic education more academically than spiritually. Uncertain about the relevance of Quranic knowledge in future careers.

Participants recommend. Improving teaching methods: Engaging, personalized, and practical approaches. Making Quranic recitation mandatory: Implementing sanctions for those unable to recite. Enhancing support: Providing more opportunities for practice and mentorship.

Discussion

According to (Bandura, 1978) Social Learning Theory posits that individuals learn by observing and imitating the behaviors of others. He emphasizes the significance of cognitive processes, including attention, memory, and motivation, in shaping behavior. Bandura asserts, "Learning would be exceedingly laborious, not to mention hazardous if people had to rely solely on the effects of their own actions to inform them what to do" (Bandura, 1978). This theory underscores the importance of modeling and reinforcement in the learning process. Contrary to Bandura's emphasis on positive reinforcement leading to enhanced self-efficacy (Bandura, 1978) our study found instances where positive reinforcement did not consistently boost students' self-efficacy beliefs in Quranic recitation. This suggests a divergence between theoretical expectations and real-world experiences within our study context.

Bandura's theory highlights the significance of environmental factors in shaping behavior (Bandura, 1978). Considering the impact of teaching methods and institutional context observed in our study, it becomes imperative to develop Quranic education interventions that are specifically tailored to the unique cultural and educational context of

UIN. As Bandura notes, "In the final analysis, the most important contributions of modeling lie in its vast generativity in producing new patterns of behavior and its efficacy in conveying even complex patterns in a highly compressed form" ((Bandura, 1978). Thus, interventions must be generative and contextually compressed to address the intricate learning dynamics observed in our study.

Cognitive Load Theory, as elucidated by Sweller et al. (Sweller et al., 2011) delves into the intricacies of human cognitive architecture and their instructional implications. Sweller and colleagues emphasize that the theory serves a greater purpose, stating, "Cognitive load theory's emphasis on human cognitive architecture and its evolution is not an end in itself. The ultimate aim of the theory is to use our knowledge of human cognition to provide instructional design principles" (Sweller et al., 2011).   2011). In essence, this theory offers a profound understanding of how the human brain processes and retains information, laying the foundation for effective instructional strategies.

When applied to the context of Quranic recitation, Cognitive Load Theory illuminates the challenges students face in processing the complexity of Quranic text and instructional methods. As stated by the Centre for Education Statistics and Evaluation (Centre for Education Statistics and Evaluation, 2017). The theory asserts two fundamental principles: the finite capacity of working memory for processing new information and the absence of known limits for stored information processing. This dichotomy underscores the delicate balance Quranic recitation educators must strike between introducing new material and consolidating existing knowledge.

In the realm of Quranic recitation, the theory's insights are invaluable. The Quranic text, rich in linguistic intricacies, often stretches the limits of learners' working memory. The Centre for Education Statistics and Evaluation.(2017) underscores the necessity of teaching methods that operate within these cognitive constraints, aiming to enhance learning outcomes. Particularly, identifying the specific cognitive load associated with Quranic recitation becomes paramount. This knowledge acts as a guiding beacon, shaping tailored teaching methods and assessments for UIN students. Recognizing the finite capacity of working memory, instructional strategies within Quranic recitation classes should prioritize focused, digestible segments of information. Techniques that mitigate cognitive overload, such as spaced repetition and scaffolded learning, align with Cognitive Load Theory's principles. Moreover, assessments should be designed cognizant of these

Jurnal MUDARRISUNA: Media Kajian Pendidikan Agama Islam   *Motivational Influences...*
Vol. 13, No. 4, April-Juni 2023   *Munzir*
ISSN 2089-5127 (print) | ISSN 2460-0733 (online)

limitations, allowing students to demonstrate their understanding effectively without being overwhelmed by excessive cognitive demands.

In exploring the complexities of Quranic recitation proficiency among UIN students, Lev Vygotsky's Socio-Cultural Theory provides valuable insights into the interplay between cultural and social factors influencing learning and development. Vygotsky's theory underscores the significance of cultural and social context in the acquisition of knowledge and skills, a perspective highly relevant to understanding the challenges and successes observed in our study (Verenikina, 2003). Vygotsky's theory differs from behaviorism in that it highlights the significance of internal mental processes, social interactions, and cultural context in learning and development. In contrast, behaviorism focuses on reinforcement and punishment to shape behavior. Vygotsky's theory also emphasizes the Zone of Proximal Development (ZPD), which is the gap between what a learner can do independently and what they can do with guidance and support. (Verenikina, 2003).

Socio-cultural theory, as proposed by Lev Vygotsky, emphasizes the role of cultural and religious norms, values, and practices in shaping Quranic recitation proficiency among UIN students. These cultural elements serve as cognitive tools that facilitate the integration of Quranic teachings into students' lives (Verenikina, 2003). Our findings align with this perspective, revealing how deeply ingrained cultural and religious factors significantly influence the students' approach to Quranic recitation. The reverence for Quranic teachings within the cultural context of UIN students plays a pivotal role in their motivation and dedication to Quranic studies.

Vygotsky's Socio-Cultural Theory highlights the importance of social interactions in the learning process. Interactions with peers, teachers, and the broader religious community provide students with opportunities to engage with Quranic texts, discuss interpretations, and receive guidance. These interactions, influenced by the cultural context, contribute to the development of Quranic recitation skills (Verenikina, 2003). Our study corroborates this aspect, demonstrating the impact of collaborative learning and communal engagement on the students' recitation proficiency. Peer discussions, mentorship, and communal recitation sessions emerged as significant factors enhancing Quranic learning within the socio-cultural milieu of UIN.

Vygotsky's theory introduces the concept of the Zone of Proximal Development (ZPD), representing the gap between what a learner can achieve independently and what they can accomplish with guided support (Verenikina, 2003). In the context of Quranic recitation, this concept elucidates the importance of tailored instructional approaches. Recognizing individual students' ZPD allows educators to provide targeted guidance, ensuring that the complexity of Quranic texts aligns with students' current abilities. Our research emphasizes the need for personalized teaching methods that bridge the gap between students' current proficiency levels and their potential, as defined by their ZPD.

Jean Piaget's Assimilation-Accommodation Model provides a compelling framework to analyze how UIN students integrate Quranic recitation proficiency into their cognitive structures. According to Piaget, assimilation occurs when individuals incorporate new information into their existing mental frameworks, while accommodation involves modifying these frameworks to accommodate novel information. (Cooper, 2023). In the realm of Quranic education, this model elucidates the cognitive processes through which students assimilate new recitation techniques and accommodate their understanding of the Quranic text.

As UIN students engage with diverse Quranic texts and recitation methods, assimilation becomes a fundamental cognitive mechanism. Through assimilation, students incorporate new recitation techniques into their existing knowledge frameworks. This process enables them to build upon their prior understanding of Quranic recitation, integrating varied styles and interpretations into their repertoire. (Cooper, 2023). The assimilation of diverse recitation practices enriches their cognitive structures, fostering a nuanced and multifaceted approach to Quranic recitation.

Accommodation, the complementary process in Piaget's model, comes into play as UIN students encounter novel and challenging aspects of Quranic recitation. When faced with recitation techniques that diverge significantly from their existing schemas, students undergo accommodation by adjusting their mental structures to incorporate these new methods (Cooper, 2023). Accommodation represents a cognitive flexibility that allows students to refine their recitation proficiency, ensuring that their cognitive frameworks align with the complexities of Quranic texts.

Examining how UIN students navigate assimilation and accommodation in Quranic recitation proficiency provides valuable insights into the transformative impact of

education on their beliefs and practices. The process of assimilating new recitation methods and accommodating diverse interpretations shapes their evolving relationship with the Quranic text. Understanding these cognitive adaptations is pivotal for the post-transition analysis, shedding light on how their beliefs and practices are intricately interwoven with the educational journey. In essence, Jean Piaget's Assimilation-Accommodation Model offers a nuanced perspective on how UIN students cognitively engage with Quranic recitation. By embracing assimilation and accommodation, students construct a dynamic and adaptive understanding of Quranic texts, enriching their recitation proficiency and deepening their connection with the sacred scriptures.

Self-determination theory (SDT), as formulated by Deci and Ryan . (Deci & Ryan, 2015), illuminates the intricate interplay between motivation and psychological needs. According to SDT, individuals possess intrinsic motivation when they willingly engage in activities that fulfill their fundamental psychological needs: autonomy, competence, and relatedness. Autonomous motivation, characterized by volition and enjoyment, arises when individuals find an activity consistent with their values or inherently enjoyable. In contrast, controlled motivation stems from feelings of coercion or compulsion. (Deci & Ryan, 2015).

In the context of UIN students' engagement with Quranic recitation, SDT offers profound insights. Quranic recitation, being a deeply personal and spiritual endeavor, aligns with the need for autonomy as students willingly immerse themselves in this practice, driven by their intrinsic desire to connect with the divine word. Competence, another pivotal psychological need, manifests as students strive to master the intricate art of Quranic recitation, honing their skills to achieve a sense of accomplishment .(Dunn & Zimmer, 2020). Moreover, relatedness, the need for connection and belonging, finds expression within the UIN community. Students engage in Quranic recitation not merely as individuals but as part of a collective, fostering a sense of unity and shared purpose. This communal aspect of Quranic recitation fulfills their need for relatedness, augmenting their intrinsic motivation to participate in this sacred practice.

Assessing UIN students' motivation in Quranic recitation through the lens of SDT provides valuable insights into their level of engagement and commitment. By evaluating the extent to which their psychological needs for autonomy, competence, and relatedness are met within the context of Quranic recitation, educators can tailor instructional

approaches to enhance students' intrinsic motivation. Creating environments that nurture autonomy, acknowledge competence and foster relatedness is pivotal for sustaining their enthusiasm and dedication to Quranic studies.

The satisfaction of psychological needs, as emphasized by SDT, not only augments intrinsic motivation but also contributes to enhanced self-motivation and mental health .(Dunn & Zimmer, 2020). UIN students, when motivated intrinsically in their Quranic recitation endeavors, experience a profound sense of fulfillment and well-being. Nurturing their autonomy, competence, and relatedness in Quranic recitation not only cultivates a vibrant learning atmosphere but also fosters the holistic development of individuals within the UIN community. In summary, the Self-Determination Theory sheds light on the inherent motivation of UIN students in Quranic recitation. By acknowledging and supporting their psychological needs, educators can inspire a lifelong love for Quranic studies, ensuring not only academic excellence but also the well-being of the students as they engage deeply with their faith and education.

5. CONCLUSION AND RECOMMENDATION

a. Conclusion

In analyzing the diverse backgrounds and experiences of UIN students regarding Quranic recitation, it is evident that the current instructional methods face challenges. These challenges include limited personalized guidance, lack of practical application, and minimal integration of Quranic teachings into students' daily lives. Sociocultural factors, such as regional traditions and religious practices, significantly influence students' approaches to Quranic education. Additionally, considering the motivational aspect, students' engagement in Quranic recitation is deeply affected by their sense of autonomy, competence, and relatedness, highlighting the importance of intrinsic motivation.

Based on the comprehensive analysis of the survey responses, interview data, and theoretical discussions, several key conclusions can be drawn regarding Quranic recitation proficiency among UIN students:

1) **Diverse Backgrounds and Varied Experiences:** UIN students come from diverse Quranic education backgrounds, leading to variations in their proficiency levels and learning experiences. While some have limited exposure before joining UIN, others possess basic recitation skills.

2) **Challenges in Instructional Methods:** The study identifies challenges in the instructional methods used at UIN, including the lack of personalized guidance, insufficient practical application, and minimal emphasis on the integration of Quranic teachings into students' lives.

3) **Impact of Sociocultural Factors:** Sociocultural factors, including regional traditions and local customs, significantly influence students' Quranic recitation proficiency. Cultural norms, values, and religious practices play a pivotal role in shaping their approach to Quranic education.

4) **Motivational Factors:** Self-Determination Theory offers insights into students' **motivation**, highlighting the significance of autonomy, competence, and relatedness. Intrinsic motivation is influenced by the fulfillment of these psychological needs, impacting students' engagement in Quranic recitation.

5) **Cognitive Load and Learning Process:** Cognitive Load Theory emphasizes the limited capacity of working memory, highlighting the need for instructional methods that align with cognitive constraints. Understanding cognitive load is crucial in designing effective teaching strategies for Quranic recitation.

This study delved into the multifaceted aspects of Quranic recitation proficiency among students in the Islamic Educational Teacher Training Department, focusing on specific research objectives. Through a comprehensive exploration, several key conclusions have emerged:

1) Motivational Factors: The research identified a range of motivational factors influencing Quranic recitation proficiency. These factors encompass intrinsic motivations, such as personal interest and religious dedication, as well as extrinsic motivators, including recognition and rewards. Understanding these motivations is essential in tailoring instructional approaches to enhance student engagement and commitment to Quranic recitation.

2) Challenges and Impact: The challenges faced by students in improving their Quranic recitation proficiency are multifaceted, including limited personalized guidance, lack of interactive learning experiences, and sociocultural influences. These challenges significantly impact students' motivation and learning outcomes. Addressing these hurdles is vital to creating a conducive learning environment that fosters motivation and skill development.

3) Relationship between Teaching Methods and Proficiency: The study revealed a clear correlation between teaching methods, personal motivations, and Quranic recitation proficiency. Traditional, rote-based methods often hindered motivation and comprehension, while interactive, culturally sensitive, and personalized approaches positively influenced students' proficiency. Innovative teaching techniques can bridge the gap between motivation and proficiency, optimizing learning outcomes.

4) Strategies for Enhancement: In light of the identified motivational influences and challenges, the study proposes strategic interventions. These include personalized learning approaches, interactive teaching methods, teacher training programs, cultural sensitivity training, and community engagement initiatives. By integrating these strategies into the curriculum, UIN can create an enriching educational experience that bolsters students' motivation, deepens their Quranic recitation skills, and fosters a strong connection with their religious heritage. In essence, this study provides valuable insights into the intricate interplay of motivations, challenges, and teaching methods shaping Quranic recitation proficiency among UIN students. By addressing these aspects holistically, UIN can pave the way for an educational paradigm that not only enhances Quranic recitation skills but also nurtures a profound spiritual and cultural connection among its students.

b. **Recommendations:**

1) **Personalized and Interactive Learning:** Implement personalized learning approaches that cater to students' varied proficiency levels. Interactive sessions, peer learning, and one-on-one guidance from teachers can enhance students' engagement and comprehension.

2) **Integration of Practical Application:** Develop programs that integrate theoretical knowledge with practical application. Encourage students to participate in recitation sessions, group discussions, and real-life applications of Quranic teachings to enhance their understanding and connection with the text.

3) **Teacher Training and Development:** Provide training to teachers in modern pedagogical methods, including interactive teaching techniques and cognitive load management. Teachers should act as mentors, offering personalized

Jurnal MUDARRISUNA: Media Kajian Pendidikan Agama Islam   *Motivational Influences...*
Vol. 13, No. 4, April-Juni 2023   *Munzir*
ISSN 2089-5127 (print) | ISSN 2460-0733 (online)

guidance to students, addressing their individual challenges in Quranic recitation.

4) **Incorporate Cultural Sensitivity:** Recognize the diverse cultural backgrounds of students and incorporate culturally sensitive teaching methods. Respect for regional traditions and practices can create a more inclusive learning environment, fostering a sense of belonging among students.

5) **Motivational Support:** Cultivate students' intrinsic motivation by acknowledging their autonomy, providing opportunities for competence development, and fostering a sense of relatedness within the learning community. Recognize and reward students' achievements to reinforce their commitment to Quranic recitation.

6) **Curriculum Enhancement:** Review the existing Quranic studies curriculum to ensure a balanced focus on theoretical knowledge and practical skills. Introduce modules that emphasize the integration of Quranic teachings into daily life, encouraging students to apply their learning beyond the classroom.

7) **Community Engagement:** Foster a sense of community and belonging among students by organizing Quranic recitation events, seminars, and community outreach programs. These initiatives can create a supportive learning environment and enhance students' confidence in their recitation skills. By implementing these recommendations, UIN can create a nurturing educational environment where students' Quranic recitation proficiency is not only enhanced but also deeply integrated into their personal, cultural, and spiritual lives, fostering a holistic approach to Quranic education.

REFERENCE

Al-Busaidi, F. Y. (2019). The Socio-Cultural Factors Influencing Learners of Arabic in the Sultanate of Oman. *International Education Studies*, *12*(8), 72. https://doi.org/10.5539/ies.v12n8p72

Assingkily, M. S. (2019). Living Qur'an as a Model of Islamic Basic Education in the Industrial Era 4.0. *Al Ibtida: Jurnal Pendidikan Guru MI*, *6*(1), 19. https://doi.org/10.24235/al.ibtida.snj.v6i1.3876

Bandura, A. (1978). Self-efficacy: Toward a unifying theory of behavioral change. *Advances in Behaviour Research and Therapy*, *1*(4), 139–161. https://doi.org/10.1016/0146-6402(78)90002-4

Basit, A., Putra, D. I. N., Sudin, M., Busahdiar, Shofiyah, S., Mawarni, E., Rosfiani, O., &

Hermawan, C. M. (2023). *Islamic Religious Education Instructors' Efforts to Improve Students' Al-Qur'an Reading Abilities*. Atlantis Press SARL. https://doi.org/10.2991/978-2-38476-078-7_11

Centre for Education Statistics and Evaluation. (2017). Cognitive load theory: Research that teachers really need to understand. *Centre for Education Stratistics and Evaluation*, *August*, 12. https://evidenciaenlaescuela.files.wordpress.com/2017/09/cognitive_load_theory_report_aa1.pdf

Cooper, S. P. (2023). Assimilation and Accommodation. *Psychoanalysis and Zen Buddhism*, 115–128. https://doi.org/10.4324/9781003289821-14

Deci, E. L., & Ryan, R. M. (2015). *Self-Determination Theory*. *11*, 7886–7888.

Dunn, J. C., & Zimmer, C. (2020). Self-determination theory. *Routledge Handbook of Adapted Physical Education*, *55*(1), 296–312. https://doi.org/10.4324/9780429052675-23

Musa, N., Hamid, N. A., & Ishak, M. S. (2021). Understanding the Trends of Digital Literacy Among Islamic Students (Positive Internet Analysis Study). *DAYAH: Journal of Islamic Education*, *4*(2), 141. https://doi.org/10.22373/jie.v4i2.10360

Nurani, S., Maulana, L., & Purwati, E. (2022). Living Qur'an as New Market Trends of Islamic Education in Indonesia. *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies*, *6*(1), 1–18. https://doi.org/10.21009/hayula.006.01.01

Sabo, D. M. K. (2023). Importance of the Glorious Qur'an and how it Places the Value of Ilm-Al-Tajwid in Hausaland. *Sprin Journal of Arabic-English Studies*, *2*(01), 01–09. https://doi.org/10.55559/sjaes.v2i01.29

Sweller, J., Ayres, P., & Kalyuga, S. (2011). Cognitive Load Theroy. In *Recenti Progressi in Medicina* (Vol. 82, Issue 1).

Verenikina, I. (2003). Vygotsky's Socio-Cultural Theory and the Zone of Proximal Development. *Information Systems and Activity Theory: Expanding the Horizon*, 4–14. http://ro.uow.edu.au/sspapers/3201