

PHENOMENOLOGICAL STUDY ON THE PSYCHOLOGICAL WELL-BEING OF TAHFIZ STUDENTS

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Abstract

This study explored the psychological well-being of *huffaz* students which is a crucial factor in preparing them for higher education studies. A positive psychological trait refers to six dimensions, namely: self-acceptance, positive relationships with others, autonomy, environmental mastery, purpose in life, and personal-growth. This research used a phenomenological qualitative method for thematic analysis. Participants were five hafiz students selected through snowball sampling. The findings show that their motivation in memorizing the Qur'an was to adorn their parents with a crown of glory in the afterlife. This shows a direction and purpose in life that is oriented towards happiness and well-being in the afterlife together with everlasting goodness in the worldly life. The other psychological functions also reflect a desire to grow in becoming a better person, accept one's strengths, weaknesses, the past, manage daily activities, self-autonomy and establish positive relationships with others. In addition, doing *murojaah* (Qur'anic recitation) can lead to a peaceful soul. The psychological well-being of *tahfiz* students is crucial in preparing them become exemplary students in the higher-learning institutions.

Keywords: Adjustment; college; hafiz Qur'an; psychological well-being

Abstrak

Kajian ini bertujuan untuk meneroka kesejahteraan psikologi pelajar hafiz al-Quran. Kesejahteraan psikologi huffaz adalah penting untuk persediaan mereka untuk memasuki pengajian tinggi pada masa akan datang. Fungsi psikologi positif merujuk kepada enam dimensi, iaitu: penerimaan diri, hubungan positif dengan orang lain, autonomi, penguasaan alam sekitar, tujuan hidup dan pertumbuhan peribadi. Penyelidikan ini menggunakan kaedah kualitatif fenomenologi dengan analisis tematik. Peserta terdiri daripada lima orang pelajar hafiz yang telah dipilih melalui persampelan bola salji. Hasil kajian menunjukkan bahawa motivasi pelajar hafiz dalam menghafal al-Quran adalah untuk memberikan mahkota kemuliaan kepada ibu bapa mereka di akhirat. Ini menunjukkan hala tuju dan tujuan hidup yang berorientasikan kebahagiaan di akhirat dan kesejahteraan serta kebaikan yang berkekalan dalam kehidupan duniawi. Perwakilan fungsi psikologi lain juga dilihat sebagai keinginan untuk terus berkembang menjadi orang yang lebih baik, menerima kekuatan, kelemahan dan masa lalu seseorang, menguruskan aktiviti harian, autonomi diri dan menjalin hubungan positif dengan orang lain. Di samping itu, melakukan *murojaah* (bacaan al-Qur'an) boleh membawa kepada jiwa yang damai. Kesejahteraan psikologi pelajar Tahfiz di sekolah amat penting dalam mempersiapkan diri untuk menjadi pelajar cemerlang di Institusi Pengajian Tinggi.

Kata kunci: Hafiz Quran; kesejahteraan psikologi; kolej; penyesuaian diri

1.0 INTRODUCTION

Continuing one's studies at higher institutions of learning is among the options after completing high school. Typically, students enter colleges and universities at ages 18-25 years, a period known as emerging adulthood (Robinson, 2015). The transition from adolescence to adulthood is characterized by experimentation and exploration of various life domains. According to Abidin et al. (2020), the period of emerging adulthood provides opportunities for individuals to live a better life. Problems that arise during this phase can cause anxiety and considerable concern about the future.

Problems related to adolescent developmental are often referred to as a quarter life crisis (Robinson, 2015). This is marked by difficulty in living the role as adult in relationships, occupations, or social groups. By identifying these problems, educators will be able to understand the psychological well-being of tahfiz students, thus preparing them to better face life and be well-adjusted in institutions of higher learning.

1.1 General Psychological Well-Being

Yulianti and Cahyani (2019) argued that during young adulthood, individuals are more self-focused in that they have little social obligations and few duties and commitments to others, which gives them much autonomy in carrying out their own lives. Psychological well-being is crucial in helping individuals function effectively (Abidin et al., 2020).

According to Ryff (2021) psychological well-being is the individual's psychological health condition characterized by the function of positive psychology. Positive psychological functions mean self-acceptance, positive relationships with others, autonomy, mastery of the environment, life goals and personal-growth (Ryff, 2021). This definition of positive psychological functions by Ryff is based on several previously existing perspectives, including Maslow's conception of self-actualization (Maslow, 1968), Roger's views on a fully functioning person (Rogers, 1957), Jung's formulated individuation (Jung, 1933), and Allport's concept of maturity (Allport, 1961). These perspectives include Erikson's psychosocial stages (Erikson, 1959), basic life tendencies according to Buhler (2011) and positive criteria for mental health according to Jahoda (1958). The point of convergence of these theories is the core dimension Ryff used in formulating the definition of psychological well-being (Ryff, 2022).

According to Yuen, Lee and Chung (2021), the dimension of self-acceptance involves being positive about yourself and your past life. Positive relationships with others are characterized by having quality relationships with them, while self-autonomy means self-determination, and environmental mastery relates to the capacity to manage life and the world around it. The dimension of life goals is the belief that Individuals have purpose and meaning in life. Personal-growth is characterized by a sense of growth and development. Psychological well-being implies being healthy, well and being able to function optimally (Ryff, 2023).

Individuals have a positive and optimal psychological function when the dimensions of their psychological well-being are completely manageable (Anantasari & Pawitra, 2021). Trianto, Soetjningsih and Setiawan (2020) describe five factors that affect psychological well-being, namely family, spouse, financial ability, social relationships, and religiosity. These factors form a good psychological well-being either simultaneously or separately.

1.2 Psychological Well-Being of Tahfiz Students

Religiosity has a significant positive relationship with psychological well-being (Hamidah & Gamal, 2019). They note that religiosity is one of the possible factors affecting the psychological well-being of individuals. Memorizing the Qur'an is one of the religious rituals in Islam. Ulfiah and Tarsono (2017) asserted that the activity of memorizing al-Qur'an has an effect on the psychological well-being of tahfiz students. Spiritual intelligence possessed by students memorizing the Qur'an contributed to improving their psychological well-being. This finding is in line with those of Toyibah, Sulianti and Tahrir (2017) who stated that spiritual intelligence is positively correlated with their psychological well-being.

Other studies show that students memorizing the Qur'an demonstrate harmonious and stable life due to the closeness to Allah SWT and acquired life satisfaction (Mukhabibah, Ninin & Joefiani, 2017). Positive experiences in memorizing the Qur'an gives rise to satisfaction and pride as memorizers of the holy book (Wafa & Soedarmadi, 2021). Also, religious coping mattered in vulnerable contexts during the COVID-19 pandemic (Counted, 2022). Wan et al. (2022), Ferreira-Valente (2022), and Fatima (2018) show that students who memorize the Qur'an have positive lives and life satisfaction.

The development of Qur'an memorization programs has become increasingly widespread in Indonesia (Yoga, 2020) with many Islamic boarding schools or educational institutions providing them. This means that the interest of Muslims in memorizing the Qur'an has flourished (Yusoff, 2020). In fact, currently there are several universities accepting new students from tahfiz Qur'an (Hasanah, 2021). This matter shows that the ability to memorize the Qur'an is recognized as a path for the admission of new students to institutions of higher learning.

According to Ramadhan (2017), students accepted into university are required to adapt to university life which is different from school both in terms of curriculum and methods of learning, tasks and demands. Time management is critical in allocating time between coursework and everyday life (Bélanger, 2019). Tahfiz university students have more challenges than other students in general (Mukhabibah, Ninin & Joefiani, 2017). Apart from college assignments and daily routines, they need to revise (*murojaah*) to maintain memorization (Wan et al., 2022).

Murojaah is a method used by hafiz Qur'an to keep or maintain their memorization (Romziana et al., 2021). To do this, they have to re-read verses of the Qur'an or listen to *murotal* al-Qur'an. When carrying out *murojaah*, they felt calm (Wan et al., 2022). This is in line with Masduki (2018) who stated that the psychological implications of memorizing the Qur'an is like a remedy for anxiety and also offers peace of mind and heart.

According to Toyibah, Sulianti and Tahrir (2017) a person memorizing the Qur'an will feel close to Allah SWT. They will have life vision, values and the ability to face life's difficulties. These strengths enable them to find meaning in their life. Results of several researches show that memorizing the Qur'an has positive psychological well-being among normal and visually-handicapped persons (Ramadhan, 2017, 2019). This research describes the psychological well-being of students who have memorized 30 *Juz*. These students entered college due to their excellent ability to memorize the entire Qur'an. The qualitative method adopted provide an in-depth understanding of the psychological well-being of the huffaz al-Qur'an at the Barokatul Qur'an Islamic Boarding School.

2.0 MATERIALS AND METHODS

This study used a qualitative method with a phenomenological approach. This research design helps in describing life experiences phenomenologically as experienced by participants (Creswell & Creswell, 2018). Data was analysed thematically. The data from interviews were transcribed, coded, compiled, defined and themed in a report (Braun & Clarke, 2014).

Participants were selected based on several criteria, namely: aged between 20-23 years; accepted into college through tahfiz Qur'an selection; and had memorized the entire Qur'an as evidenced by a certificate from the Barokatul Qur'an Islamic Boarding School. Based on these criteria and through the snowball sampling method (Howitt, 2016), five participants (2 boys and 3 girls) were selected as the subject of this research. To maintain confidentiality, they were designated as MN, HN, SC, GB, and AM.

Data collection was based on semi-structured interviews (Howitt, 2016) conducted over two sessions for each subject. The first session explained the research while the second involved data collection. Some data was also obtained through questionnaires.

The interview questions related to the indicators in Ryff's (2023) six dimensions of psychological well-being. They were:

1. How do you rate your previous life? (Self-Acceptance Indicator: feel positive about past life).
2. How is your relationship with friends on campus? (Positive Relationship with Others Indicator: having warm relationships and trusting other people).
3. In making important decisions, what would normally be your considerations? (Autonomy Indicators: make their own decisions).
4. How do you divide your time between coursework and memorization? (Environmental Mastery Indicator: competency in managing environment, control various activities and complex external stimuli).
5. Tell me about your purpose in life? (Purpose of Life Indicator: having goals, intentions, and a sense of direction).
6. How do you view the changes happening to you from time to time? (Indicator of Personal Growth: feeling constantly evolving and knowledgeable).

Validity was obtained by doing member checking based on the results of the records (Wan et al., 2022). This was done to obtain approval from participants i.e., whether the researcher's understanding matched that of the participants; coordination with other research members in the coding process; and cross-checking the results obtained (Creswell & Creswell, 2018). These steps were done to ensure the reliability of the research results and in establishing the reliability of the qualitative research was obtained by proper data processing. Thematic analysis was done according to the themes and this paper exhibit a coherent finding about the data, clearly linking the analysis to the research question and the existing literature.

3.0 RESULTS

In general, participant demographic data tended to be homogeneous. There were no significant variations among participants in terms of age, memorization status, and education background (Table 1).

Table 1. Demographic background of participants

Participant	MN	HN	SC	GB	AM
Gender	Female	Female	Female	Male	Male
Education	Undergraduate	Undergraduate	Undergraduate	Undergraduate	Undergraduate
Study	Al-Qur'an	Al-Qur'an	Al-Qur'an	Al-Qur'an	Al-Qur'an
Age	22	21	20	20	23
Huffaz Status	30 juz	30 juz	30 juz	30 juz	30 juz
Origin	Blora	Bekasi	Pontianak	Bandung	Malang

3.1 Self-Acceptance

The research results show that participants recognized their strengths and weaknesses. They were sensitive to their surroundings, had empathy for others, disciplined in memorization of Qur'an, and adapted easily to adapt. Apart from their strengths, participants also recognized their weaknesses, such as fear of making decisions, often sick, less assertive, lazy, liked to procrastinate, and so on. As MN stated:

"Thank God I am very easy to adapt. However, my weaknesses are overthinking and sometimes lazy to murojaah (revise the Quran) ...like that. Oh, sometimes I can't control my facial expressions if I don't like a person. I also like to delay and exceed the deadlines." (MN)

Participants acknowledged and accepted their strengths and weaknesses as being part of themselves. Regarding their pasts, four participants had regrets and one was acceptive of it. All, however, believed that the past can serve as a lessons. According to AM:

"Yes, there is definitely something fun and sad about it... It's more like accepting what the past is like. Make an evaluation (muhasabah), if there are deficiencies and the advantages, they just need to be improved".

3.2 Positive Relations with Others

Participants had warm and friendly relationships with their close friends, exchanging ideas and stories with them. However, some had trouble getting in touch with certain people. HN, for instance, had difficulty in trusting women because of a past trauma:

"I'm not comfortable with women. Maybe because a woman bullied me. I was hit by a woman, my mother.... I don't want to have the same relationship with girls like that..."

GB found it difficult to get along with the opposite sex because in Islamic boarding school, he only interacted with other males:

"Maybe right at the beginning of the first semester I still unable to adjust with friends especially the opposite sex because it's true in pesantran is only for men. So, to chat with the opposite sex, it's a bit stiff. Totally different with the same gender."

Participants were willing to provide assurance if a friend was having trouble. This could be in the form of keeping them company, listening to their stories, material assistance or in the offering assurance. They were willing to spend time, provide material and support to friends in need. As mentioned by GB:

"I will give assistance in any form as best as possible."

Good friendship needs reciprocity in the sense of mutual support, help, openness to each other and being around when needed. Apart from willingness to help friends, participants also expected reciprocity in a relationship. According to GB:

"If he needs me, I am there. And I also want them to be with me when needed."

3.3 Autonomy

When making important decisions, they considered the opinions of others as well. The participants had autonomy in decision making but inputs or opinions of parents and close friends were also sought. As stated by MN:

"I consider my parents' and friends opinions. See the positive and negative aspects. What are the consequences? Am I ready or not? Is it ok for me?"

In regard to participants' responses to the negative perceptions of others on them, they either accepted, were concerned about, or ignored their opinions. They accepted correct judgments and ignored erroneous ones. MN stated:

"If the negative assessment is true, I... thank God it means He corrected me, He cares for me, He wants me to be better. But sometimes I'll close ears, sis, because we are too tired of ourselves if we care too much about people's opinions."

Sometimes they also had negative judgments about others. As SC stated:

"Ouch, sometimes I feel... this is wrong or right, and will gossip with other people about that."

3.4 Environmental Adjustment

Participants experienced individual constraints in carrying out their studies. These obstacles originated from within and from outside. Internal constraints included feeling lazy, difficulty adapting and having trouble understanding lecture materials. External constraints related to accommodation issues, learning methods, and changes from offline to online lectures. According to HN and GB:

“That problem was probably lazy to study, lazy doing assignments like that...wanted to play, so lazy when it's time for exams” (HN)

“It's not material but more about accommodation because I live far away. I don't have a driving license. means you are not allowed to drive a motorbike... So... so if you want anything, it's far away or whatever, then it's really early it came out of Islamic boarding school, so I needed it one semester even takes two That's the semester for me so I can chat because it really takes getting used to it Also.” (GB)

To overcome these obstacles, participants accepted them and moved on by adapting to the new environment. They established specific times for college assignments, memorizing or *murojaah* and other routines. The time for *murojaah* was usually after performing obligatory prayers such as *Maghrib*, *Isha* or *Subh*. Sometimes course assignments were done during the day or evening. When the environment became less comfortable, they sought its causes to overcome it by leaving the place, do other activities, or investigate the root cause of the problem and solve it.

3.5 Purpose of Life

There were similarities in participants' motivation for memorizing the Qur'an. Besides personal desires, it was to provide a crown of glory for parents in their afterlife. They continued to memorize the Qur'an because of the serenity and solace they found in it. They also stated that to safeguard the memorization is an obligation.

Participants with aspirations for the future had plans in mind to achieve those goals. Those who were still uncertain about their purpose in life did not have such plans and chose to live with current happenings.

The sources of the participants' strengths were themselves, parents, and family. Additionally, there were those who mentioned Allah SWT, the Qur'an and friends as their sources of strength. Their strength originated from internal and external motivations. In regard to everything that occurred from the past to the present, all participants assumed a more positive approach by making the past as a lesson for living in the future.

3.6 Personal Growth

Participants experienced differences in their past and present selves, that is from being selfish to becoming more sensitive to others, wiser before speaking and acting as matured individuals. According to AM:

"The difference now is yes definitely I am more mature... not like before. In the past, I was often very outspoken and often hurts people unintentionally. Now, I feel like I'm more careful with my actions or speech."

All participants viewed positively the changes and what happened to them from time to time. When faced with a new situation, they try to adjust to it. Although it may sometimes take a long time to adjust, participants were open to new things and could adapt to new situations. There were several potentials to be further developed by participants, especially in terms of public speaking and self-confident.

4.0 DISCUSSION

Psychological well-being refers to having optimal, positive, and healthy mental functioning such as self-acceptance, loving and positive relationships with others, autonomy, environmental mastery, life purpose, and personal-growth (Ryff & Keyes, 1995). Individuals have psychological well-being if they can accept shortcomings and advantages, times past, establish positive relationships with others, can make their own decisions, manage their lives, have something to be achieved in the future and continue to become better over time.

Self-acceptance is a major component of mental health and self-actualization characteristics, optimal functioning, and individual maturity (Ryff, 1989). Participant stated that by realizing their advantages, they can try to optimize them and be aware of shortcomings through self-assessment or *muhasabah*. This research showed the ability of participants to recognize their advantages and shortcomings, as well as admitting and accepting them as part of themselves. This shows that there are indicators self-acceptance in the participants.

The have a positive attitude, and acknowledge and accept various aspects or parts of themselves, including good and bad qualities (Ryff, 2021).

Apart from acknowledging one's weaknesses and strengths, accepting the past is also an indicator of self-acceptance (Ryff, 2022). Some participants accepted the past while others still had regrets over it. They used the past as a reference for living a better future life. This is the last stage of self-acceptance, or the befriending stage, which is taking lessons from the past and making positive changes (Neff & Germer, 2018). To be able to accept themselves, individuals go through several stages, namely resisting, exploring, tolerating, allowing until finally they reach befriending (Fikry & Rizal, 2019; Ekasari & Yuliana, 2012).

This study showed that indicators of self-acceptance were apparent in the participants thus meeting the psychological function criteria of self-acceptance. Self-acceptance is closely related to an individual's psychological well-being (Elfida et al., 2021) enabling them to focus more on themselves rather than comparing themselves with others. Comparing oneself with others can have negative implications such as affecting individual well-being (Kam & Prihadi, 2021). A fulfilling sense of self-acceptance makes individuals tend to be happier (Garcia, Nima & Kjell, 2014; Lestiani, 2016).

Apart from self-acceptance, the ability to love is also a major component of mental health (Ryff, 2022). The research results showed that participants were able to establish warm and trusting relationships with their close friends, though some had difficulty connecting closely with others for particular reasons. HN had difficulty trusting women because of a past trauma involving a female while GB had difficulty getting along with the opposite gender because at his Islamic boarding school he was used to interacting only with other males.

Participants were also willing to help friends who were experiencing difficulties. HN expressed willingness to accompany friends who were having difficulties and also bring medicine to friends who were unwell. Likewise, GB stated that he was willing to provide any assistance where he could. These are indicators of positive relationships with others, namely love, empathy, and compassion for others (Ryff, 2021). Participants were willing to spend time, provide aid in the form of materials and effort and be around when friends needed them. This is supported by the study by Syaidatun Nazirah and Maslawati (2019) that understanding the concept of love in Islam will lead to a positive way of life.

Understanding the existence of reciprocal relationships is an indicator of positive relationships with others (Ryff, 2022). GB and SC stated that good friendship requires positive reciprocity. The participants were willing to offer help to others in the form of time, materials, and effort, while also having expectations of positive feedback from them. This reveals an understanding of reciprocity in a relationship involving giving kindness to others and at other times being entitled to receive it from others (Hamidah & Gamal, 2019).

Establishing healthy and positive relationships develops a social support system that can improve individual well-being (Hamidah & Gamal, 2019). Social support can be in the form of support from family or peers. Family support is closely related to positive psychological conditions (Prihatsanti, 2014) while positive relationships with others are a factor in happiness, especially at work (Wulandari & Widyastuti, 2014). Peer support is also positively correlated with the ability of adolescents to cope with stress (Wisnusakti & Sriati, 2021). Studies show that social support contributes positively in mediating the effects of individual resilience on psychological well-being (Novianti & Alfian, 2022). Results from these studies demonstrate the importance of establishing positive relationships with others such as family, peers, and the community. This is especially crucial for students facing the larger challenges in institutions of higher learning which require emotional, mental, and spiritual strength (Zahrin et al., 2021). The positive relationships developed in school will be carried forward into their future lives in college or university.

According to Ryff (2022), fully functioning individuals have an internal locus of evaluation where they do not seek the approval of others, but evaluate themselves on personal standards. Participant MN took into consideration the opinion of parents, the positive or negative aspects, and the consequences when making decisions. The research results showed participants making decisions based on personal considerations although others, both parents and friends, also influenced the decision-making process. Indonesia's collectivistic culture also influences the conditions of participants in making decisions. In collectivistic societies, social relations and harmony are more important than personal achievements (Elfida et al., 2021). Collectivistic culture has the characteristics of strong integration between individuals and groups throughout their life span, especially the family (Sulastra & Handayani, 2021).

Ramadhan (2019) showed that democratic parenting and self-confidence influence student independence. Independence or autonomy can be influenced by external factors such as parenting and internal factors such as individual self-confidence. Other research shows a negative relationship between autonomy in decision making and student career doubts (Neff & Germer, 2018; Fikry & Rizal, 2018). This shows that individuals who have high autonomy will not hesitate in determining their future career paths. The literature review emphasized that autonomy includes self-determination, independence, and regulation of behaviour from within (Ryff, 2021). Participants can independently determine their own futures and regulate behaviour from within, but in a collectivistic culture they sometimes voluntarily do things that are important and beneficial for others.

Apart from being able to determine one's own destiny and regulate behaviour from within, the ability to withstand social pressures and evaluate oneself based on personal standards are other indicators of autonomous function (Ryff, 2022). Other people's judgments also matter especially negative ones. The results show some participants were worried about other people's judgments and expectations, especially negative ones. This reiterates that culture influences individual psychological functioning (Yıldırım et al., 2021). In a collectivistic culture like Indonesia, other people's judgments and expectations are important.

Jahoda (Ryff 2022) defines an individual's ability to choose or create an environment that suits their psychological condition as a characteristic of mental health. HN's obstacle was that he was lazy to study, GB faced problems living far from campus and difficulty in adjusting, and all participants had their own constraints in regard to lectures. However, they accepted these obstacles and overcame them with proper time management between coursework and other activities. When encountering uncomfortable situations, participants provided comfort for themselves by leaving that place or overcome the problem by seeking solutions.

An indicator of optimal environmental management is having a sense of being able to overcome environmental issues, competence in managing the environment, controlling various complex external activities, making effective use of surrounding opportunities and selecting or creating contexts to suit personal needs and values (Ryff, 2021). This research showed indicators of environmental mastery among the participants.

Active participation and environmental mastery are important components of a positive psychological functioning framework (Ryff, 2021). An individual's ability to manage tasks produces a satisfying experience for him (Bélanger, 2019). Environmental mastery and self-acceptance can determine harmony in life (Garcia, Nima & Kjell, 2014). Studies have shown environmental mastery to be one of the important factors influencing adult mental health, and strategies to enhance it are important for their psychological well-being (Villani et al., 2019). Furthermore, self-esteem and mastery of the environment can help reduce stress (Wulandari & Widyastuti, 2014; Montpetit & Tiberio, 2016). Some of these studies indicate that the ability to develop environmental mastery is an important psychological function that can improve individual well-being. The ability to master the environment is crucial in adapting to a new life in institutions of higher learning.

Individuals who have a positive purpose, intent, and a sense of direction, all of which contribute to a feeling that life is meaningful (Ryff, 2023). This study showed all participants having strong motivation in memorizing the Qur'an, namely in wanting to give a crown of glory to their parents in the afterlife. Several participants had aspiration and plans for their future, such as SC who wanted to establish a social institution to help street children. However, some participants were still uncertain and did not have plans for the future. Islamic religious teachings stress on a balance of happiness orientation, namely between well-being in the world and happiness in the afterlife (Muqit, 2019). Participant motivation for memorizing the Qur'an fulfilled this need.

Jahoda's (Ryff, 2022) definition of mental health places explicit emphasis on the importance of beliefs that give individuals purpose and meaning in life. The sources of their strength in living this life are themselves and external parties such as God, parents, friends, and the Qur'an. The belief in the existence of an afterlife gives strength to participants to continue to with their memorisation (Novianti & Alfian, 2022). Furthermore, affection for the closest people also gives strength. These sources of strength give confidence to the participants and provides direction and meaning in life to them. Belief in Allah SWT and worship can predict the level of student academic resilience (Saputra, Faruqi & Kurniawan, 2022).

In addition to having a sense of direction and holding beliefs that give purpose to life, a sense of meaning in the present and past life is an indicator of the dimension of purpose in life (Ryff & Keyes, 1995). Participants in this study considered events occurring in the past to

the present as a lesson for living in the future and found meaning in every event that occurs in their life. This indicates that they had psychological and subjective well-being in their selves as students (Ulfiah & Tarsono, 2017; Wafa & Soedarmadi, 2021).

According to Ryff (2022) the three dimensions of future orientation are motivation, planning, and evaluation. Motivation is a form of individual interest, planning is how individuals intend to achieve their goals, and evaluation is an assessment of how far the expected goals are realized (Palupi & Salma, 2020; Prihatsanti, 2014). This study showed all participants having certain motivations to achieve, but only a few had considered the planning and evaluation aspects. Religiosity (Wisnusakti & Sriati, 2021) and identity status (Sari, Tarsono & Kurniadewi, 2016) of students have a positive relationship with their future orientation, especially in the work area. Optimal psychological functioning requires individuals to continuously grow and develop as a person (Ryff, 2021, 2022).

Changes made the participants more positive and mature such as being wiser in decision-making, namely taking into accounts various factors before acting (Ramadhan, 2017). In addition to developing and changing in ways that reflect knowledge and effectiveness, being open to new things is an indicator of the dimensions of personal-growth (Robinson, 2015). Participant HN stated that many positive changes had occurred to him over time. Most participants could adjust to new places and surroundings, showing their openness to new things and being well-adjusted as they entered college life.

Villani et al. (2019) showed the ability of those with higher personal-growth initiative in avoiding distress by maintaining a lower self-disadvantage approach. Autonomy and family functioning simultaneously play a role in predicting individual personal-growth initiatives (Anantasari & Pawitra, 2021) as well as individual perceptions of parental expectations (Palupi & Salma, 2020). Besides that, the ability to solve problems is very much needed in religious disciplines, bearing in mind the changing times have led to new issues in religious life (Rohman, 2022).

As this study shows memorizing the Qur'an offers positive experiences for individuals. There is motivation, that gives direction and purpose in life and obtains peace when reading or *murojaah* the Qur'an (Saputra et al., 2022). Also, hafiz students have a positive psychological attitude which reflecting their psychological well-being. Culture plays a role in influencing individual well-being, especially in the decision-making process (Sari et al., 2016;

Sulastra & Handayani, 2021). The opinions of those who are closest, especially parents and friends, are important for individuals living in a collectivistic culture (Trianto, Soetjningsih & Setiawan, 2020; Toyibah, Sulianti & Tahrir, 2017). The practical implications of this study are that educators and educational institutions, especially the Barokatul Qur'an Islamic Boarding School and higher-learning institutions accept students with *tahfiz* backgrounds.

This research has several limitations. First, the homogeneity of participant demographic data, such as age and being *huffaz* students, makes it difficult to explain variations in psychological well-being among other age ranges and in subjects requiring different levels of memorization. Second, the short data collection period precluded a better observation of the daily conditions of the participants. Further research is needed on subjects with different demographic backgrounds while long-term research will be useful in determining the role of Qur'an memorization on individual psychological well-being, both at schools and higher-learning institutions.

5.0 CONCLUSION

This research provided an overview of the six dimensions of psychological well-being among Qur'an *hafiz*. First, there is acceptance of strengths, weaknesses and the past. Although some participants had regrets over the past, they could learn lessons from it. Second, the ability to establish positive, warm, and intimate relationships with close friends, though some participants had difficulty adjusting to certain people. Third, is the ability to make one's own decisions, and the importance of considering the opinions of others especially parents and close friends. Fourth, is the ability to manage daily activities and nurture a comfortable environment for oneself. Fifth, is a sense of direction and purpose in life, both oriented towards well-being in the world and happiness in the afterlife. Sixth, relates to positive changes from time to time and the desire to continue to develop. The psychological well-being of the *tahfiz* students at schools is a key factor in enabling them to become exceptional and well-adjusted students as they move on to higher-learning institutions.

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