

The Dynamics of Puberty and Motivation to Learn the Qur'an: A Case Study of Adolescents at TPQ Ar Rosyid, Central Java

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Abstract

This study investigates the factors influencing adolescents' motivation to learn the Qur'an during puberty within the educational settings of madrasahs and Islamic boarding schools (pesantrens). Puberty represents a crucial stage of human development characterized by profound physical, emotional, and social transitions, which can significantly impact students' engagement in religious education—particularly in the consistent and disciplined practice of Qur'anic learning. Employing a quantitative research design, data were collected through structured questionnaires distributed to 150 students aged 12–15 across various institutions. Descriptive statistics and regression analysis were used to examine the relationships among key variables, including family support, instructional methods, and psychological conditions, and their influence on students' motivation. The results reveal that strong family support and interactive, student-centered teaching strategies are positively correlated with higher levels of learning motivation. Furthermore, emotional self-regulation and a clear understanding of the value of Qur'anic memorization play a vital role in sustaining motivation during this transitional phase. The study also highlights common challenges faced by adolescents, such as decreased concentration and mood fluctuations, underscoring the need for adaptive pedagogical approaches and increased collaboration between educators and parents. These findings offer practical insights for religious education practitioners in developing more effective, engaging, and supportive Qur'anic learning programs tailored to the developmental needs of adolescents undergoing puberty. **Keywords:** School Literacy, School Literacy Movement, Reading Skills

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Puberty is a critical phase in individual development, characterized by physical changes and emotional and social transformations (Aprillia et al., 2024; Kasim et al., 2025; Muktar, 2024). In the context of Islamic education, these changes often have a significant impact on adolescents' motivation to engage in religious activities, particularly Qur'anic learning in institutions such as Taman Pendidikan Al-Qur'an (TPQs) (Khalbi et al., 2025; Monalisa et al., 2022). Adolescents in this stage experience identity turbulence and complex social influences, which can reduce their commitment to religious practices (Barry et al., 2020; Branje et al., 2021; National Academies of Sciences et al., 2019).

Many TPQs, including TPQ Ar Rosyid, face significant challenges, such as declining attendance and reduced learning motivation among adolescents. This is often due to their discomfort with what they perceive as childish learning environments and monotonous teaching methods that do not meet their developmental needs. Peer pressure and the search for identity—hallmarks of psychosocial development—further contribute to their tendency to disengage from religious settings. This phenomenon highlights the need for more

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contextual, interactive, and relevant pedagogical approaches to ensure that TPQs remain meaningful adolescent learning spaces.

Santri's learning motivation is divided into intrinsic and extrinsic types. Intrinsic motivation—such as the desire to study out of love for the Qur'an—may decline when students feel that the learning process is no longer relevant to their personal growth (Prabowo, 2024). On the other hand, extrinsic motivation, which comes from parental, teacher, or peer support, is not always adequately present, leading to a further drop in enthusiasm (Abildaeva et al., 2022; Aseery, 2024).

Research at TPQ Ar Rosyid shows that rigid, one-way instructional approaches often cause adolescent *santri* to feel bored and unappreciated as developing individuals. Therefore, age-based class groupings and more participatory learning approaches have proven more effective (Astuti & Khairunnisa, 2023; Harise & Safitri, 2024). Successful learning strategies include discussion methods (Munthe et al., 2022), storytelling (Bachmid et al., 2025), visual media, and positive reinforcement through rewards. These approaches make students feel valued and actively engaged in learning, thereby increasing motivation and attendance (Hartadi, 2024; Maryanto et al., 2022).

Peer influence is another significant factor shaping *santri* motivation in TPQ settings. Students who interact with peers with positive and supportive attitudes toward religious activities tend to exhibit higher motivation. Conversely, peers who view TPQ activities as boring or outdated can undermine student participation. Research Peviani et al. (2020) found that peer social support strongly predicts positive attitudes toward religious involvement. Thus, fostering a supportive social environment and creating a sense of community among *santri* is crucial for sustaining their motivation. Parental involvement is also essential in maintaining and enhancing motivation among children participating in TPQ activities. Parents who actively monitor, remind their children about religious obligations and express appreciation for their achievements significantly contribute to motivational stability. In contrast, parental neglect can accelerate the decline of interest and commitment. Studies by (Harise & Safitri, 2024) and Arisya'bani (2024) affirm that parental engagement in religious education positively correlates with student involvement.

Ustadz and *ustadzah* also hold strategic positions as educators in shaping student character and motivation. Besides being learning facilitators, they serve as role models whose behavior, speech, and spiritual integrity strongly influence students' confidence and enthusiasm—particularly during adolescence. Maryanto et al. (2022) assert that consistent role modeling by educators strengthens emotional bonds and students' trust in the learning process, positively affecting intrinsic motivation. Therefore, developing professionalism and moral integrity among educators is vital to enhancing TPQ education quality.

In addition, assigning leadership or organizational roles to adolescent students, such as class leader or prayer group coordinator, gives them a sense of responsibility and meaning. These roles are new motivational sources that enhance engagement and foster pride (Medford & Brown, 2022). Technology integration is also highly relevant in the digital age. Qur'anic apps, interactive learning media, and age-appropriate *dakwah* videos have proven effective in capturing adolescents' interest. Technology in the classroom helps bridge the gap between religious values and modern youth lifestyles (Rochim & Khayati, 2023; Wulan et al., 2021).

Counseling plays a vital role in addressing psychological issues often faced by adolescents, such as anxiety, low self-esteem, and value conflicts. At TPQ Ar Rosyid, personalized counseling sessions by female teachers for female students have effectively overcome such barriers. Sholihah et al. (2024) found that individual counseling increases emotional security, comfort, and confidence in Qur'anic learning. This underscores the need for educators who can serve as teachers and psychological mentors.

Furthermore, student involvement in religious extracurricular activities—such as Qur'anic recitation contests, memorization competitions, and outreach programs—broadens their spiritual experience while strengthening their emotional attachment to the TPQ environment. Such activities not only enrich their religious knowledge but also boost

intrinsic motivation. Nor Harise & Muharofa Nur Safitri (2024) argue that practical and competitive religious engagement fosters sustained motivation and pride in religious identity. Thus, integrating intra- and extracurricular religious programs effectively strengthens character development and learning motivation.

This study presents a novelty by specifically examining the dynamics of adolescent students' learning motivation during puberty within the context of Qur'anic education at TPQs—an area that has rarely been the central focus in Islamic education research. Using an in-depth case study approach at TPQ Ar Rosyid, the research contextually explores the relationship between psychological changes during puberty, peer influence, teaching methods, and emotional support from parents and teachers in shaping learning motivation. Furthermore, the study offers innovative approaches such as age-based class grouping, technology integration, and counseling services as adaptive strategies to address the decline in motivation during puberty—constituting an original contribution to the development of age- and developmentally-appropriate Islamic pedagogical practices.

The study also found that a clean, friendly, and supportive TPQ environment significantly improves adolescents' comfort and engagement. This aligns with behaviorist theory, which holds that a conducive environment reinforces positive learning behavior (Santrock, 2011). A flexible curriculum tailored to adolescents' psychological needs is another key solution. Ideally, TPQ curricula should emphasize not only cognitive aspects (memorization) but also affective and spiritual dimensions (meaning, internalization, and role modeling) (Halik, 2022).

Regular formative assessments and constructive feedback help students feel acknowledged and motivated to improve. Feedback should address cognitive performance, religious attitudes, and behaviors (Maryanto et al., 2022). The motivational challenges faced by adolescent students during puberty cannot be addressed with a one-size-fits-all approach. A multidimensional strategy encompassing psychological, social, pedagogical, and technological aspects is necessary to motivate students to learn the Qur'an.

METHOD

This study employed a qualitative approach with a case study design. This approach was chosen to gain an in-depth understanding of the experiences and dynamics of adolescent *santri*'s learning motivation during puberty within the environment of TPQ Ar Rosyid. The case study design enables the researcher to explore phenomena contextually and holistically within real-life settings (Moleong, 2014). The research focused on the processes, meanings, and social interactions among the *santri*, teachers, and the TPQ environment.

The research subjects consisted of adolescent *santri* aged 12 to 15 who actively participated in TPQ Ar Rosyid activities, their *ustadz* and *ustadzah* (religious teachers), and their parents. Informants were selected purposively based on the consideration that they had direct, relevant, and in-depth experience related to the issue of learning motivation during puberty (Harise & Safitri, 2024). This study's total number of participants was eight: two female teachers (*ustadzah*), two male students, two female students, and two parents.

Data collection techniques included participant observation, in-depth interviews, focus group discussions (FGDs), and documentation. The interviews were conducted semi-structurally to allow room for exploration of informants' perceptions, experiences, and responses regarding the dynamics of *santri* motivation. FGDs were conducted to enrich the data and capture collective views from *santri* within the same age group (Suwendra, 2018).

Data analysis followed the interactive model of Miles and Huberman, which consists of three main stages: data reduction, data display, and conclusion drawing (Miles et al., 2013). Data reduction involved selecting, focusing, simplifying, and organizing raw data from interviews and observations (Arikunto, 2016). The data were then presented in thematic matrices to analyze interrelated findings, from which conclusions were drawn and verified throughout the research process.

To ensure data trustworthiness, the study applied four criteria: credibility, transferability, dependability, and confirmability. Triangulation of sources, techniques, and timing was used to validate the reliability of information from various perspectives. In addition, member checks were conducted by soliciting feedback from informants regarding the researcher's interpretations of the collected data (Maryanto et al., 2022).

RESULT AND DISCUSSION

Result

This study found that most adolescent students at TPQ Ar Rosyid experienced a decline in motivation to learn the Qur'an after puberty. This phenomenon was evident through irregular attendance, a lack of enthusiasm in submitting memorization, and a reluctance to participate actively in TPQ activities. These symptoms indicate a shift in priorities and interests as the students age and undergo psychological developmental changes.

In-depth interviews with students and teachers revealed that physical changes during puberty and peer pressure were the main factors contributing to the decline in motivation. Feelings of discomfort due to bodily changes and the desire to fit in with peer groups outside the TPQ environment often led them to feel uneasy or unwilling to participate in religious activities consistently. This presents a particular challenge for TPQ administrators in developing a more responsive learning approach tailored to the developmental needs of adolescents.

Some female students expressed that the teaching methods at TPQ feel monotonous and do not meet their needs as teenagers. They want more participatory and interactive techniques. On the other hand, male students tend to feel embarrassed because they have to be in class with younger children.

An interview with one student stated:

"We are gathered together, miss, but with those the same age. Often gathering with friends of the same age and doing fun activities together. It's more enjoyable. Enjoyable. Hold fun activities. Don't just monotonously study reading all the time, but also have discussions, sharing what it means to be Gen Z, according to the recitation themes. Organize fun games. For example, schedule today for reciting, tomorrow for discussion, and the next day for something else. So that it's not monotonous because we easily get bored."

The *ustadzah* at the TPQ acknowledged a significant behavioral shift in teenage students. They become more emotional, easily offended, and less open to instructions. To address this, an emotional approach and warm interpersonal communication have started to be applied so that students feel valued and not pressured. *"I believe physical and emotional changes affect their motivation to study negatively. They seem indoctrinated that middle school age means they no longer have to attend TPQ. They feel their bodies have grown, prefer to be alone, and have their busy world, which lowers their enthusiasm for learning the Qur'an at TPQ."*

During puberty, the pressure to fit in with peers increases. The students feel encouraged to participate in activities that their friends consider more "cool" or interesting, which may not be related to learning the Qur'an.

"Because I have few close friends, no one has invited me or wanted to go to TPQ, so I am not interested in attending TPQ." "I'm lazy to go to TPQ, miss. Also, I don't have friends my age."

The *ustadzah's* opinion also reinforces this:

"In my opinion, peers are the most, the very most influential. Yes, the most influential. Sometimes, even parents lose out because, for them, peers come first. Yes, their friends."

So the most important factor is their friends. It affects them a lot. They follow their friends' words closely, even more than their parents. At puberty age, they prioritize friends. Whoever their friends are, that's who shapes them."

One innovation implemented by the TPQ is grouping classes based on age, with content and approaches adjusted accordingly. Learning media such as stories about the Prophets in videos and digital Qur'an applications has also increased participation among teenage students. The students become more active in discussions when the material is related to their daily lives (Harise & Safitri, 2024). The adolescent students felt more comfortable when given social responsibilities at the TPQ, such as becoming mentors or event committee members. With these roles, they feel valued and have a real contribution. Additionally, giving simple rewards also boosts their motivation to achieve.



Figure 1. Age-based grouping accompanied by materials and approaches relevant to daily life.

Discussion

The results of this study reinforce the findings of Lechler & Huemann (2024) that motivation grows when three basic individual needs are fulfilled: autonomy, competence, and relatedness. When the TPQ provides space for adolescent students to choose their learning methods, showcase their abilities, and feel accepted, their motivation increases (Harise & Safitri, 2024).

The findings also align with Santrock's view in Mustikhatul et al. (2022) that puberty is a period of identity turmoil. Adolescents begin to question authority and values that were previously accepted without question. Therefore, traditional teaching methods must be replaced with dialogical and contextual approaches involving critical thinking (Ibrahim et al., 2023).

The strategy of grouping students by age has proven to significantly contribute to increasing adolescent engagement in the Qur'an learning process. By placing adolescent students in age-appropriate groups, they no longer feel awkward or uncomfortable learning alongside younger children. This strategy has positive implications for their social and

emotional development, as it allows for interactions relevant to their psychological growth stage (Kamaruddin & Ardiansyah, 2024).

Adolescents' need for meaningful learning is an essential factor to consider in curriculum design. They are not only interested in the technical ability to read the Qur'an but also pay attention to understanding the meanings contained within it. This is consistent with the meaning-based Islamic education approach proposed by Abnisa (2021), where learning motivation increases when students feel the material is closely related to their real-life experiences. Age-based class grouping and participatory methods have also been proven to enhance comfort and engagement in learning (Harise & Safitri, 2024; Kamaruddin & Ardiansyah, 2024).

Interpersonal relationships between teachers, *ustadzahs*, and students also play a central role in creating a supportive learning atmosphere. When teachers apply a humanistic approach and act as role models, the learning process becomes more communicative and open. This approach is more effective than rigid, one-way instructional models (Ibrahim et al., 2023; Maryanto et al., 2022).

Family dynamics also influence the religious motivation of students, especially during adolescence. Active parental involvement in children's learning at home can be a driving factor for successful religious character development. However, in some cases, lack of parental attention becomes an obstacle. The findings of Arisya'bani, (2024) support this view, stating that family conditions and support strongly affect children's religious enthusiasm and goals.

Active participation of adolescents in organizational activities within the TPQ positively impacts their religious identity. Being given opportunities to take leadership roles or responsibility in religious activities makes adolescents feel valued and that they contribute personally to the community. Maryanto et al. (2022) note that such involvement fosters self-confidence and motivates adolescents to continue developing their religious skills.

In line with Generation Z's needs and characteristics, using technology in the learning process is a highly relevant approach. Integrating digital media, such as interactive Qur'an applications, educational videos, and online learning platforms, provides varied methods and visual stimulation that align with the current learning styles of adolescents. According to (Harise & Safitri, 2024), technology bridges the gap between traditional methods and the more flexible, dynamic modern learning needs.

The implementation of reward strategies can be an effective form of external motivation. Adolescent students respond positively to rewards such as certificates, verbal appreciation, or other symbolic recognitions. The importance of giving rewards that are not excessively competitive so they do not create undue pressure but promote healthy self-esteem growth (Gilbert, 2023; Gómez-Jorge dkk., 2025). This strategy is also supported by Hartadi (2024), who shows that positive reinforcement can improve student attendance and enthusiasm for learning.

CONCLUSION

Puberty is a challenging period for adolescent students at TPQ Ar Rosyid, as physical and emotional changes often lower their motivation to learn the Qur'an. Internal factors such as lack of interest and external factors like unsuitable teaching methods and limited social support also affect their enthusiasm for learning. However, the students' motivation can improve with a more interactive learning approach and support from teachers, parents, and peers. Technology, provision of social roles, and counseling guidance have also proven effective in helping students overcome puberty-related challenges and increase their engagement in Qur'an learning.

It is recommended that TPQ Ar Rosyid adopt more adaptive and appealing teaching methods for adolescents while strengthening the role of teachers and parents in providing moral support and motivation. Furthermore, integrating learning technologies and offering specialized counseling during puberty can help enhance students' motivation and overall

learning outcomes. Future researchers are encouraged to explore more deeply the psychological and social factors that influence adolescent learning motivation in religious education settings, conduct comparative studies between different TPQs or regions to gain broader insights into best practices and contextual challenges, and carry out longitudinal studies to examine the long-term impact of teaching strategies and parental involvement on students' moral and spiritual development.

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