



Research Article

Mothers' Psychological Condition In Tahfidz Education At Rumah Belajar Raudhatul Huffaz Cirebon: An Integrative Triadic Model

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Abstract. This study explores how mothers' psychological conditions influence children's success in memorizing the Qur'an (tahfidz) at Rumah Belajar Raudhatul Huffaz, Cirebon. Using a qualitative case study design with a psychological orientation, data were gathered through in-depth interviews, participatory observation, and document analysis involving 22 participants (founders, teachers, mothers, and students), supported by a questionnaire from 50 students to strengthen triangulation. The analysis draws on Maslow, Bandura, and Ryff alongside Islamic psycho-spiritual concepts (tazkiyatun nafs, patience, sincerity, trust in God). Findings identify three dimensions that consistently sustain tahfidz learning at home: emotional well-being, spiritual motivation, and educational role effectiveness. Mothers with psychological balance—combining emotional stability, spiritual strength, and pedagogical competence—tend to guide their children toward stronger memorization outcomes,

firmer Qur'anic character, and more deeply rooted motivation. Questionnaire data confirm this pattern: mothers' daily prayer scored highest, while emotional consistency when correcting children's mistakes scored lowest. The study proposes an Integrative Triadic Model for embedding mothers' psychological well-being within tahfidz education, with practical implications for Islamic educational institutions and family-based tahfidz programs.

Keywords: Mothers' Psychological Condition, Tahfidz Education, Psychological Well-Being, Spiritual Motivation, Integrative Triadic Model

INTRODUCTION

Within the Islamic educational tradition there is a saying that has been passed down across generations, *al-ummu madrasatul ula*, which holds that the mother is her child's first school (Hidayah & Maharani, 2023; Novia, 2024). This expression is frequently accepted as a nearly self-evident truth; almost everyone acknowledges how profoundly a mother shapes a child's earliest formation. Yet beneath this widespread acknowledgement, little sustained attention has been given to how a mother's psychological condition—her emotional composure, the depth of her spiritual conviction, and her sense of educational purpose—is actually lived out from day to day within a household engaged in the long labour of Qur'anic memorization. It is precisely from this gap that the present study departs, seeking to understand that experience directly through the words and actions of those closest to it.

The chosen context is tahfidz education, the practice of memorizing the Qur'an, which demands extraordinary perseverance. Unlike school subjects arranged into weekly units and punctuated by semester breaks, Qur'anic memorization is cumulative and continuous: the child must practise daily, review consistently so as not to forget, and sustain that effort over months and even years. Under such conditions, the quality of the home environment—and the psychological condition of the person who creates it—becomes decisive. Unfortunately, the inner experience accompanying this process is difficult to capture through numerical data alone.

The extent of dependence on the mother's role in Indonesia is reflected in data from the Ministry of Religious Affairs (2023), which indicates that approximately 65% of tahfidz institutions rely on mothers as the primary companions for their children's memorization at home. Ironically, nearly half of these mothers report experiencing parenting stress, emotional exhaustion, or uncertainty in guiding their children effectively. This reality gives rise to what may be termed a pedagogical paradox in tahfidz education: the figure most relied upon to sustain learning frequently bears the heaviest psychological burden with the most limited formal support.

Scholarship on this issue has tended to develop along two largely separate paths. Psychologists have examined maternal well-being and its effects on child development in general terms (Ryff, 1989; Safarina et al., 2022; Abidin, 1995), while researchers in Islamic education have explored the mother's role in tahfidz together with spiritual virtues such as patience (*sabar*), sincerity (*ikhlas*), and trust in God (*tawakkal*) (Rochim, 2023; Nata, 2024; Salim, 2024; Nunzairina, 2024). What has rarely been undertaken—particularly through close and sustained engagement with those who live the experience themselves—is the bringing together of these two paths

in order to trace directly how a mother's psychological condition is in fact expressed, maintained, and felt in the daily work of raising a child who memorizes the Qur'an. It is this gap that the present study seeks to address.

The research was conducted at Rumah Belajar Raudhatul Huffaz, a non-formal tahfidz institution in Cirebon, West Java, which positions maternal involvement as one of the defining features of its educational model. Through a qualitative case study design with a psychological orientation, the researcher gathered data from the founders, teachers, mothers who serve as guardians of the memorization process at home, and the students themselves. A number of academic works from Universitas Muhammadiyah Surakarta—particularly Salim (2024), Salsabila and Salim (2026), Hafidz et al. (2022), and Maksum et al. (2024)—serve as both theoretical grounding and institutional context in constructing the framework of this study.

The novelty of this study lies in two respects. First, it combines an in-depth qualitative approach with supporting questionnaire data in order to triangulate mothers' psychological conditions empirically, an approach not previously undertaken in studies of the maternal role in tahfidz. Second, it synthesises Western psychological theory with Islamic psycho-spiritual concepts into a new conceptual framework, the Integrative Triadic Model, which positions the mother's psychological condition as an active ingredient—rather than a mere backdrop—in the success of a child's tahfidz education.

On the basis of the foregoing, this study is guided by three principal questions. First, how do the mothers at this institution experience and manage their own psychological conditions while accompanying their children through tahfidz? Second, in what ways are those psychological conditions manifested in day-to-day accompaniment practices? Third, how does this lived experience engage with the broader theoretical discourse on maternal psychology and children's attainment in Islamic education?

LITERATURE REVIEW

The Psychologically Healthy Mother

Psychological well-being, as formulated by Ryff (1989), cannot simply be equated with the absence of distress or the presence of pleasant feeling; such a view, in her assessment, unduly narrows what it means to flourish fully. The six dimensions she proposed—self-acceptance, positive relations with others, autonomy, environmental mastery, purpose in life, and personal growth—emerged from a critique of the hedonistic conception of mental health prevailing at the close of the 1980s.

Three of these six dimensions appear most pertinent when applied to the mother's role as the principal educator in tahfidz. Environmental mastery, for instance, is reflected in how she arranges the household so that the child's memorization time remains undisturbed. Purpose in life, rooted in the Islamic conviction that raising a Qur'anic child constitutes an act of worship, prevents the mother from losing heart when her child's progress slows, while her willingness to keep learning and adapting her approach reflects the dimension of personal growth.

Nevertheless, such a psychological condition is not static; it shifts in response to pressures, relationships, and prevailing circumstances, so that emotion regulation is more appropriately understood as a trainable skill than an innate trait (Gross, 2007). Abidin (1995), through the Parenting Stress Index he developed, demonstrated that parenting stress arises precisely when perceived demands exceed one's capacity to meet them, and that its consequences extend beyond discomfort to a decline in the quality of educational engagement—a pattern likewise confirmed by Ibrahim (2022) in the Indonesian context. Emotional support from close family members, with the mother as its primary source, has even been recorded as one of the strongest predictors of students' memorization attainment in the survey by Rahmadi et al. (2024) of 515 respondents—an association that the present study traces by a different route, namely close qualitative engagement with participants rather than large-scale survey measurement.

A further perspective comes from the concept of the zone of proximal development (Vygotsky, 1978), which holds that learning occurs most effectively when a child is confronted with a challenge that is neither too easy nor impossible, accompanied by adequate guidance from those around them. Applied to the tahfidz context, this idea requires the mother to read her child's readiness sensitively, to gauge an appropriate portion of memorization for each session, and to know when to press forward and when instead to ease the pace. Such sensitivity can only emerge when the mother is psychologically present; conversely, stress or emotional absence will dim it—a pattern that became one focus of the interviews and observations in this study.

The Islamic Psycho-Spiritual Dimension

Long before contemporary psychology formulated its concepts, the Islamic scholarly tradition already possessed a mature account of the human inner life. Al-Ghazali, in *Ihya' 'Ulumuddin*, systematically elaborates the notion of *tazkiyatun nafs*—the process of purifying and ordering the soul—through a series of concrete practices: self-examination (*muhasabah*), remembrance of God (*dzikir*), gratitude, and the restraint of anger. These practices, in his account, carry tangible psychological consequences: more sustained emotional stability, more consistent compassion, and a weakening of the impulse to react reflexively.

A comparable line of thought appears in the work of Ibn Qayyim al-Jauziyyah, *Madarij al-Salikin*, which maps the various states of the human interior in ways that align with the findings of present-day psychology. Patience (*sabar*), within his framework, does not signify mere resignation but rather a cultivated capacity to bear hardship without losing one's equilibrium—an ability greatly needed by a mother accompanying her child through repeated recitation of the same verse during *muraja'ah* sessions. Nunzairina (2024) found that Muslim educators who genuinely internalise this virtue, rather than merely displaying it, tend to demonstrate greater resilience in carrying out their teaching role.

Tawakkal occupies a distinctive position because it operates differently from what Western motivational theory describes. Deci and Ryan (1985) argue that intrinsic motivation—the impulse to act because it accords with one's held values—

is more enduring than motivation originating outside the self. Tawakkal, however, goes further: it enables the mother to relinquish control over matters beyond her reach, such as the pace at which her child memorizes, while continuing to devote her full effort to the process. For a mother who internalises this value, her child's tahfidz journey is not a burden to be borne but a trust to be discharged—coupled with sincerity (*ikhlas*) that directs every effort toward divine acceptance rather than visible results. Salim (2024) has documented this pattern within the formal classroom setting; the present study extends its reach into the domestic sphere.

The Mother's Role in Tahfidz

Four characteristic maternal roles in sustaining a child's memorization—as exemplar and motivator, companion and supervisor, provider of a conducive learning environment, and cultivator of Qur'anic character—are mapped by Rochim (2023) as a single unified orientation rather than as discrete tasks. A mother who performs all four simultaneously is, in essence, positioning herself as a partner in her child's memorization journey rather than merely a logistical support. Yusup and Hanif (2025) add that well-organised management of parental involvement further strengthens the quality of tahfidz learning more broadly.

From the standpoint of social learning theory, the mother's exemplary role becomes highly significant. Bandura (1997) explains that children learn not only from direct instruction but also—and perhaps chiefly—from observing and absorbing the behaviour of significant others around them. Accordingly, a mother who recites the Qur'an consistently, remains composed when confronting her child's errors, and frames memorization as worship rather than mere academic attainment is in fact teaching through that very example. The findings of Hafidz et al. (2022) in school settings reinforce this pattern—consistent modelling of Islamic values by educators is associated with positive student behaviour—and Salsabila and Salim (2026), through their study of the Bina Pribadi Islami programme, demonstrate that an educator's spiritual authenticity shapes character in ways no formal curriculum can replace.

Two further studies from Universitas Muhammadiyah Surakarta enrich this perspective. Maksu et al. (2024) found that targeted competency development for teachers in Islamic schools has a tangible impact on student attainment—a finding that invites a reflective question: what might be achieved were equivalent support also extended to mothers as informal educators at home? Maslow's hierarchy of needs (1943) offers a partial answer: a mother whose own basic emotional or psychological needs remain unmet will struggle to provide consistently the guidance, encouragement, and spiritual example her child requires.

Gaps in Previous Research

The eight studies most relevant to this research are summarised in Table 1. Reading them together reveals a reasonably clear pattern: the psychological literature and the Islamic education literature have each developed considerable richness, yet they seldom meet. Studies of maternal well-being generally do not address the tahfidz context specifically; studies of the maternal role in tahfidz rarely probe the

psychological dimension through an in-depth qualitative approach; and studies of Indonesian non-formal institutions remain relatively scarce in the international literature. This study is positioned precisely at the intersection of these three gaps, employing a case study design to capture what survey instruments overlook: the texture of experience, its contradictions, and the meanings concealed behind the figures.

Table 1. Mapping of Previous Research and Research Gaps

No	Author & Year	Origin	Research Focus	Method	Key Findings & Gap
1	Safarina et al. (2022)	Indonesia	Mothers' psychological well-being & child development	Quantitative survey	High maternal well-being correlates with children's cognitive-emotional development; spiritual dimension unexamined
2	Tiara et al. (2023)	Indonesia	Parental role in Qur'anic memorization	Qualitative case study	Active parental involvement is crucial; mothers' emotional consistency is the principal enabling factor
3	Rochim (2023)	Indonesia	Role of parents & institutions in tahfidz	Qualitative	Four maternal roles identified; their psychological foundation not examined in depth
4	Rahmadi et al. (2024)	Indonesia	Emotional support & memorization attainment	Mixed methods (n=515)	Significant relationship between emotional support and tahfidz attainment; mothers' lived experience not

No	Author & Year	Origin	Research Focus	Method	Key Findings & Gap
					explored in depth
5	Abidin (1995)	USA	Development of the Parenting Stress Index	Quantitative psychometrics	High parenting stress reduces educational consistency
6	Ryff (1989)	USA	Multidimensional model of psychological well-being	Scale development	Six dimensions; purpose in life most relevant to sustained educational commitment
7	Salim (2024)	Indonesia (UMS)	Islamic moral values through Qur'an-based Islamic education	Qualitative	Educators' spiritual commitment is the principal mediating factor
8	Salsabila & Salim (2026)	Indonesia (UMS)	Integration of Qur'anic moral values (BPI programme)	Qualitative case study	Educators' spiritual authenticity is the principal catalyst of character outcomes

Note: Three interrelated gaps emerge from this mapping: (1) the scarcity of qualitative case studies closely examining mothers' actual psychological experience in non-formal tahfidz settings in Indonesia; (2) the yet-unrealised integration of the Islamic psycho-spiritual dimension with psychological well-being theory through in-depth qualitative inquiry; and (3) the under-representation of non-formal institutions in the international literature on this subject.

Conceptual Framework

The various theoretical contributions outlined above converge in a framework this study terms the Integrative Triadic Model. Its central idea is simple yet far-reaching in its implications: the mother's psychological condition is treated not as a passive background condition but as a tangible phenomenon that helps shape the course of the tahfidz educational process. A visualisation of the framework appears in Figure 1. It should be emphasised that within this study the model is traced through interviews, observation, and document analysis—not through standardised measurement instruments.

Figure 1. The Integrative Triadic Model of Mothers' Psychological Condition in Tahfidz Education

INPUT	MOTHERS' PSYCHOLOGICAL CONDITION — Dimension 1: Emotional Well-being (EW); Dimension 2: Spiritual Motivation (SM); Dimension 3: Educational Role Effectiveness (ER). (Ryff, 1989; Abidin, 1995; Nata, 2024; Salim, 2024; Hafidz et al., 2022; Rahmadi et al., 2024)
PROCESS	MOTHERS' ACCOMPANIMENT PRACTICES — modelling, adaptive scaffolding, environmental structuring, and character integration (tarbiyah, uswatun hasanah, tazkiyatun nafs). (Salsabila & Salim, 2026; Vygotsky, 1978; Rochim, 2023)
OUTPUT	CHILDREN'S TAHFIDZ SUCCESS — higher memorization attainment, stronger Qur'anic character, and greater intrinsic motivation. (Maslow, 1943; Bandura, 1997; Safarina et al., 2022; Rahmadi et al., 2024)
MODERATING FACTORS	INTERNAL & EXTERNAL FACTORS — Internal: early Qur'anic literacy, personality resilience, self-efficacy, religious identity. External: spousal support, institutional ecosystem, socio-economic conditions, peer community. (Salma, 2023; Maksum et al., 2024; Tulimin & Shamsudin, 2025)

Note: The model operates bidirectionally rather than in a single direction. When tahfidz outcomes are positive—the child memorizes well and Qur'anic character develops—that experience flows back to the mother as a sense of spiritual fulfilment and reinforced purpose, which in turn consolidates her well-being and role effectiveness. Such a cycle emerged repeatedly in both interviews and field observation, and its implication is clear: institutional support directed toward mothers has the potential to yield compounding effects.

It should be emphasised that the three dimensions at the input layer are interlinked. On difficult days, for example, spiritual motivation (SM) provides the reason a mother maintains her emotion-regulation practices—this is where SM intersects with EW. Emotional stability (EW) is itself closely tied to the mother's capacity to be present and to respond pedagogically, as required by ER. The reverse direction also holds: witnessing a child memorize with confidence and grow in character is an experience that renews the mother's sense of spiritual purpose, thereby closing the circle. This mutually reinforcing quality among the dimensions constitutes the model's principal theoretical claim, and Section 4 will demonstrate how that claim is concretely realised in the case material.

RESEARCH METHOD

Type and Approach of the Research

This study employs qualitative research with a case study design and a psychological orientation (Creswell, 2014; Yin, 2018). This choice of design follows directly from the research questions, namely the desire to understand how the

mothers at this institution genuinely experience, interpret, and enact their psychological conditions while accompanying their children in memorization, rather than to count the frequency of predetermined behaviours. The case study design was considered most appropriate because it affords space for sustained engagement with a bounded setting and the people within it, rather than a fleeting portrait drawn from a large but distant sample.

Research Site and Participants

The research took place at Rumah Belajar Raudhatul Huffaz, located at Perumahan Indogriya Blok G7, Klenganan District, Cirebon Regency, West Java. This non-formal institution focuses on tahfidz education for children aged 4 to 21, with maternal involvement deliberately built into its educational model. The institution was selected purposively because it represents a type of community-based tahfidz setting commonly found in Indonesia yet under-represented in research, and because its founders explicitly treat maternal involvement as a core pedagogical principle rather than incidental support.

Participants were determined through purposive sampling with the aim of capturing a range of perspectives on the same phenomenon rather than a single viewpoint. Table 2 summarises the participant groups involved together with their roles in the research.

Table 2. Participant Groups and Their Roles in Data Collection

Participant Group	n	Role in the Research	Primary Data Collection Technique
Institutional founders	2	Providing the institution's history, the rationale for maternal involvement, and the philosophy underlying the tahfidz curriculum	In-depth interview
Teachers (ustadz/ustadzah)	4	Describing patterns of involvement, communication, and the quality of home accompaniment from the institution's perspective	In-depth interview, review of progress records
Accompanying mothers at home	8	Recounting their emotional, spiritual, and pedagogical experiences while accompanying their children in memorization	In-depth interview, participatory observation
Students (santri)	8	Describing their perceptions of their mothers' emotional presence, spiritual guidance, and educational support	Semi-structured interview, observation
Total	22	—	—

Note: Mothers were selected so as to represent a range of children's tahfidz attainment, from early memorization of Juz 30 through to the completion of several juz, so that the study would not capture only the experience of the most visibly successful families.

Data Collection Techniques

In keeping with case study practice (Yin, 2018), the researcher combined three data collection techniques. Semi-structured in-depth interviews were conducted individually with the founders, teachers, and mothers, using an interview guide organised around the three dimensions of the conceptual framework—emotional well-being, spiritual motivation, and educational role effectiveness—while remaining open to themes emerging naturally from how participants themselves made sense of their experience. Each interview lasted approximately 45 to 75 minutes, was recorded with participants' consent, and was subsequently transcribed verbatim.

Participatory observation was carried out across a range of home visits and institutional activities, enabling the researcher to witness directly the interaction between mother and child during memorization and muraja'ah sessions, including tone of voice, patience under pressure, the arrangement of the learning environment, and spiritual practices such as the recitation of supplications before a session, which might not surface through interviews. Field notes were composed immediately after each observation. Document analysis, meanwhile, drew on students' progress records, attendance registers, and written communication between mothers and teachers, serving to triangulate interview accounts against documented patterns of involvement over time.

Data Analysis Techniques

Data were analysed using thematic analysis following the six-phase framework of Braun and Clarke (2006): familiarising oneself with the data, generating initial codes, searching for themes, reviewing themes against coded extracts and the full dataset, defining and naming themes, and producing the final analytical narrative. Coding was conducted manually, anchored in the three a priori dimensions of the conceptual framework, while remaining open to inductive sub-themes arising from participants' own language. For instance, mothers' recurrent emphasis on supplication for their children's memorization emerged as a distinctive and notably strong sub-theme within the dimension of spiritual motivation.

Trustworthiness of the Data

To maintain the credibility and trustworthiness of the findings, the researcher applied several strategies following the criteria of Lincoln and Guba (1985). Triangulation was pursued by comparing accounts across the four participant groups and against documentary evidence; where a practice recounted by a mother could be cross-checked against a teacher's observation or a student's account, this was done explicitly. Member checking was carried out by returning preliminary interpretations to a number of mothers and teachers to ensure the analysis resonated with their experience. Prolonged engagement at the site, through repeated visits over several

weeks, enabled the researcher to move beyond initial impressions and to capture more natural behaviour. In addition, an audit trail comprising transcripts, field notes, and the coding process was maintained throughout the study to support the dependability of the analysis.

Ethical Considerations

This study obtained permission from the institution's leadership. All adult participants gave informed consent prior to interviews and observation, while students' involvement was accompanied by parental consent and the children's own assent. Every participant was informed of their right to withdraw at any time. All names appearing in the findings section are pseudonyms, and potentially identifying details have been altered or generalised as necessary to preserve confidentiality. The data collected were used solely for the purposes of this research.

Supporting Questionnaire Data

As a complement to the qualitative design described above, the researcher also gathered online questionnaire data from 50 students (12–15 June 2026), comprising 15 statements on a 1–5 scale concerning children's perceptions of their mothers' psychological condition and accompaniment. These data serve as a supplement to strengthen triangulation rather than as the principal basis of analysis, and therefore do not alter the study's qualitative design. The fifteen items were mapped a priori onto the three dimensions of the conceptual framework (emotional well-being, spiritual motivation, educational role effectiveness) on the basis of content correspondence, with Cronbach's Alpha reliability of 0.77–0.91 across the three dimensions

RESULTS AND DISCUSSION

Overview of the Three Dimensions

From 22 interviews, dozens of hours of observation, and a review of institutional records, three dimensions of mothers' psychological condition emerged consistently as the axis sustaining tahfidz learning in this setting: emotional well-being, spiritual motivation, and educational role effectiveness. These three dimensions did not present themselves as separate compartments in participants' accounts; mothers, teachers, and students alike described them as interwoven facets of a single coherent orientation. For clarity of presentation, each is discussed in turn below, with quotations and observational findings included as illustration.

Emotional Well-being: Maintaining Composure under Pressure

Emotional well-being proved to be the most ambivalent dimension in mothers' accounts. Its general condition was positive, yet tension surfaced at particular moments, especially when correcting a child's memorization errors. Several mothers spoke candidly about the effort they had to summon in order to remain composed during muraja'ah sessions, particularly when the same mistake recurred.

"Sometimes I have corrected the same word up to five times in a single sitting. I have to remind myself that this is not about my patience running out, but about the

path towards Allah. But honestly, there are nights when I feel genuinely exhausted.” (Ummu Hilya, mother of a Juz 30 student)

This tension between the aspiration to be patient and the real exhaustion produced by repetition surfaced repeatedly. It reflects the findings of Tulimin and Shamsudin (2025) among Muslim mothers in Malaysia, namely that faith-based emotion-regulation strategies such as dzikir and istighfar do indeed help, but require deliberate and sustained practice rather than functioning automatically. One teacher observed the same pattern from the outside.

“You can tell which mothers have found their rhythm. They are not angry at the child’s mistakes; they are curious about why the mistake occurred. But that takes time to develop. Among newer mothers, you can clearly see them struggling not to raise their voices.” (Ustadzah Hanifah, tahfidz teacher)

At the same time, nearly all mothers were described—by children and teachers alike—as a source of encouragement when a child’s motivation flagged, even though their patience with errors was more readily eroded. A recurrent observation, drawn from both students’ accounts and direct observation, was that a mother’s mood visibly shaped the overall emotional texture of a memorization session.

“When Ummi is happy, even a difficult verse feels easier. But when she is stressed about something else, I can sense it, and I make more mistakes.” (Faiz, 11 years old, second year of memorization)

This observation accords with what the literature on emotional contagion has long argued, namely that affect transfers between individuals in close interaction and that children are especially sensitive to it (Gross, 2007). Direct observation reinforced these accounts: in several sessions, a shift in a mother’s tone of voice following a telephone call or household interruption was followed, within minutes, by a corresponding shift in the child’s confidence and fluency.

Spiritual Motivation: Supplication as an Anchor

If emotional well-being was the dimension marked by the most visible tension, spiritual motivation was the one mothers recounted most consistently and most deeply. In nearly every interview, mothers spontaneously raised the role of personal supplication—particularly asking for ease and fluency in their children’s memorization—as the practice that sustained them most. This theme was so prominent and so consistent that it ultimately became the strongest and most distinctive finding of this study.

“Every night before she sleeps, I pray that Allah makes the Qur’an easy for her and opens her heart. I am not always certain whether my patience that day was sufficient, but I know I have never missed that supplication.” (Ummu Ghina, mother of a two-juz student)

Teachers affirmed this pattern from their own vantage point, frequently citing it as the clearest distinction between families whose children progressed steadily and those whose children struggled.

“With mothers who consistently pray for their children, you can feel a different kind of calm in how they face setbacks. It is not that their children never struggle—they

still do—but the mother does not panic. She has entrusted the outcome elsewhere.” (Ustadz Musthofa, head tahfidz instructor)

This finding gives concrete form to the concept of tawakkal discussed in Section 2.2. In participants' own accounts, supplication functions almost as a psychological release valve, enabling the mother to remain wholeheartedly invested in the process without losing her equilibrium over outcomes beyond her control. In addition, mothers frequently framed memorization explicitly as worship rather than an academic task, and some conveyed that framing directly to their children.

“I tell her, this is not like school homework that you do for a grade. This is a matter between you and Allah. I think once she understood that, she stopped giving up so easily.” (Ummu Syaqilla, mother of a Juz 30 student)

Interestingly, although mothers spoke with full conviction about the spiritual significance of their children's memorization, fewer of them reported being able to maintain a robust personal recitation practice alongside their children. Some acknowledged this gap openly.

“I am so focused on my child's schedule that sometimes my own recitation gets pushed aside. I know that is not ideal—children learn from what we do, not only from what we say—but with everything else in the household, it is genuinely difficult.” (Ummu Hilya, mother of a Juz 30 student)

This gap between firmly held conviction and personal modelling that is not yet fully consistent is significant when weighed against Bandura's social learning theory (1997), which positions modelling—rather than mere instruction—as the most powerful mechanism by which children internalise values. This is likewise the clearest point of tension within the theme of spiritual motivation: the conviction is nearly uniform across mothers, but the time and energy to sustain a personal practice alongside the child are not always available.

Educational Role Effectiveness: Quality of Accompaniment and Character Formation

The third dimension, educational role effectiveness, appeared in participants' accounts through two interrelated sub-themes: the quality of mothers' daily accompaniment and their deliberate strategies for cultivating Qur'anic character alongside memorization itself. Students consistently described their mothers more as a source of confidence than merely a source of correction.

“If I get a verse wrong, she does not make me feel stupid. She just says, try again, you are getting closer. That makes me want to keep going.” (Ghina, 13 years old, memorizing her third juz)

Observational data reinforced these accounts. In the sessions observed, mothers who combined correction with specific and immediate encouragement tended to make their children more willing to reattempt difficult passages than children whose mothers focused more on the errors themselves. Mothers also described deliberate strategies for structuring the child's environment in support of memorization, the most common being the restriction of screen time and noise during designated study periods.

"We have a rule: no phones and no television during muraja'ah time. It was difficult at first because she complained, but now it has become a habit for her." (Ummu Ubaid, mother of an early Juz 30 student)

One matter recognised by mothers and teachers alike as an area for improvement is the consistency of communication between home and institution regarding children's progress. Several teachers noted that the quality of this communication varied considerably between families, sometimes for reasons unrelated to the extent of a mother's involvement.

"Some mothers check in with us almost every week, informally, just asking how their child is progressing. Others we only hear from during formal evaluations. It is not that the second group cares less—some of them are working mothers with very limited spare time—but the consequence is that we sometimes learn late that a student is struggling." (Ustadzah Hanifah, tahfidz teacher)

This finding echoes, in qualitative form, what Hafidz et al. (2022) identified in school settings: that consistent, value-aligned modelling by educators is associated with better student outcomes. The gap in home-institution communication, meanwhile, is more appropriately understood as a structural weakness open to remedy rather than a reflection of weak maternal commitment.

Table 3. Thematic Coding Structure: Dimensions, Sub-themes, and Illustrative Codes

Dimension	Sub-theme (Inductive Code)	Representative Data Source	Illustrative Quotation (Abridged)
Emotional Well-being (EW)	Emotion regulation during repeated error correction; mood contagion during sessions; faith-based coping (dzikir, istighfar)	Mother interviews (n=8); observation of 15+ muraja'ah sessions	"This is not about my patience running out..." (Ummu Hilya)
Spiritual Motivation (SM)	Daily supplication for the child's memorization; framing memorization as worship; gap between spiritual conviction and personal recitation	Mother & teacher interviews; review of reflective documents where available	"I have never missed that supplication..." (Ummu Ghina); "My own recitation gets pushed aside..." (Ummu Hilya)
Educational Role Effectiveness (ER)	Correction combined with encouragement; environmental structuring (screen restriction); variation	Student interviews (n=8); teacher interviews (n=4); attendance & progress records	"She just says, try again..." (Ghina); "Some mothers check in weekly... others at

Dimension	Sub-theme (Inductive Code)	Representative Data Source	Illustrative Quotation (Abridged)
	in home-institution communication		evaluations" (Ustadzah Hanifah)

Note: Coding followed the six-phase thematic analysis of Braun and Clarke (2006). Sub-themes were derived inductively from coded transcripts and triangulated against field notes and institutional documents.

Synthesis: Interaction among the Three Dimensions

Read as a whole, the three dimensions compose a single account that is coherent, theoretically meaningful, and practically useful. Spiritual motivation emerged as the most consistently strong and stable dimension among participants, anchored above all in the practice of praying for a child’s memorization, which arose spontaneously and with striking regularity. Educational role effectiveness was likewise strong, though it left one clear structural gap in the form of variation in home-institution communication. Emotional well-being, meanwhile, was the dimension in which participants themselves were most open in disclosing the tension between aspiration and reality, particularly in sustaining patience while correcting recurrent errors.

This pattern makes sense when considered in terms of how each dimension is sustained. Spiritual motivation, within an Islamic frame, rests on the theological conviction that the effort itself carries the value of worship and that its reward does not depend on how smoothly a given day’s session unfolds. Several mothers expressed this almost explicitly: the value of supplication and effort is not measured by a single day’s outcome. Nata (2024) and Nunzairina (2024) argue this position theoretically, and the interviews and observations in this study lend it a concrete, narrative grounding.

Emotion regulation, by contrast, is harder to sustain on conviction alone, since it is shaped by fatigue, competing demands, and the accumulation of daily pressures. Tulimin and Shamsudin (2025) found that faith-based coping practices do help Muslim mothers regulate emotion but require deliberate repetition rather than functioning as an automatic disposition. This pattern is directly evident in the interviews of this study, particularly in mothers’ candid admissions of exhaustion while correcting repeated errors.

Educational role effectiveness, for its part, displays its clearest strength in mothers’ capacity to combine correction with encouragement, a pattern consonant with the accounts of Bandura (1997) and Salsabila and Salim (2026) concerning the power of value-aligned modelling beyond instruction alone. The variation in home-institution communication, understood by teachers as a structural gap rather than a reflection of maternal commitment, emerges as the most evident opportunity for action arising from these findings.

Taken as a whole, this case material reinforces the central claim of the Integrative Triadic Model introduced in Section 2.5, namely that the mother’s

psychological condition functions as an active and tangible ingredient in tahfidz education rather than a passive backdrop. The richest illustration arises not from any single interview but from the way themes resonated across participant groups: mothers recounted their practices of supplication, teachers independently identified calm, prayer-anchored mothers as those raising children who faced setbacks more steadily, and students described how their mothers' moods helped determine how difficult a session felt to them.

Table 4. The Integrative Triadic Model: Qualitative Findings and Theoretical Grounding

Dimension	Islamic Concept	Psychological Theory	What the Case Material Shows
Emotional Well-being	Sabar, dzikir, istighfar (Nata, 2024; Tulimin & Shamsudin, 2025)	Ryff (1989): self-acceptance & environmental mastery; Abidin (1995): parenting stress; Vygotsky (1978): ZPD scaffolding	Genuine tension between the aspiration to patience and exhaustion during repeated correction; clearly observed mood contagion between mother and child
Spiritual Motivation	Tawakkal, ikhlas, tazkiyatun nafs (Nata, 2024; Salim, 2024; Nunzairina, 2024)	Ryff (1989): purpose in life; Bandura (1997): self-efficacy; Deci & Ryan (1985): intrinsic motivation	Daily supplication for the child's memorization emerged as the single strongest and most consistent theme; a gap exists between strong conviction and mothers' personal recitation
Educational Role Effectiveness	Tarbiyah, uswatun hasanah (Hafidz et al., 2022; Salsabila & Salim, 2026)	Bandura (1997): social learning & modelling; Maslow (1943): hierarchy of needs; Rochim (2023): framework of maternal roles	Correction combined with encouragement builds children's confidence; deliberate environmental structuring; variable home-institution communication as a structural gap

One notable feature of this triadic model, as it appears in the case material, is the way the three dimensions mutually reinforce one another in mothers' own accounts. Mothers with strong spiritual motivation were more likely to maintain their emotion-regulation practices even on difficult days because—as several mothers expressed—dzikir and istighfar are not free-standing coping techniques but expressions of the same spiritual orientation that underlies their supplications for their children. Their emotional composure, in turn, appeared connected to their

capacity to be the patient and present companion that effective educational role performance demands. And when mothers witnessed their children growing in memorization and character, some recounted this directly as a source of renewed spiritual motivation, thereby completing the cycle proposed by the conceptual framework.

Triangulation with Questionnaire Data

The questionnaire data ($n=50$) show the highest mean scores in the dimensions of spiritual motivation and educational role effectiveness ($M=4.22$; $SD=0.63-0.64$), followed by emotional well-being ($M=4.00$; $SD=0.73$). Patterns at the item level align with the qualitative themes above: the item “mother prays for the fluency of the child’s memorization” obtained the highest mean among all items ($M=4.50$), reinforcing the prominence of supplication as an anchor of spiritual motivation in the interview findings; the item “mother also reads/memorizes routinely at home” was relatively lower ($M=3.72$), consistent with the gap in mothers’ personal recitation modelling revealed in the interview quotations; and the item “mother remains composed when the child errs in memorization” obtained the lowest mean and the highest standard deviation ($M=3.78$; $SD=1.19$), consistent with the finding that emotional well-being is the most ambivalent dimension. This convergence between qualitative and quantitative data strengthens the validity of the Integrative Triadic Model, even though the questionnaire data are descriptive and are not intended to support causal inference.

CONCLUSION

This study has sought to understand, through in-depth interviews, observation, and document analysis, how the mothers at Rumah Belajar Raudhatul Huffaz experience and enact their psychological conditions while accompanying their children through tahfidz. The picture that emerges is largely positive, though not uniform, and considerably richer than any numerical summary could convey. Mothers, teachers, and students converge on three dimensions—emotional well-being, spiritual motivation, and educational role effectiveness—each of which appears in concrete and recurrent patterns of practice and language.

Three conclusions merit emphasis. First, the case material supports the central claim of the Integrative Triadic Model that the mother’s psychological condition is not a backdrop to tahfidz learning but an active and tangible ingredient within it. Although the qualitative design of this study cannot measure the strength of these relationships numerically, the data are rich in consistent illustrations of how a mother’s spiritual motivation is reflected in what she conveys to her child about the meaning of memorization, how her emotion regulation relates to the child’s sense of security in learning, and how her educational conduct is manifested in the child’s confidence and in the structures that sustain daily practice.

Second, the prominence of daily supplication for a child’s memorization—arising spontaneously and consistently among nearly every mother—warrants reflection. The practice of supplication is seldom captured by educational psychology instruments built upon Western frameworks, yet its strong presence here reflects

something real about how Muslim families sustain educational commitment. Tawakkal does not merely motivate; in participants' own words, it enables them to remain invested in their children's memorization without losing their equilibrium over outcomes beyond their control. Accordingly, any institutional programme seeking to support mothers in this community would do well to treat the spiritual dimension as a source of strength to be cultivated rather than a mere adjunct.

Third, the gap between mothers' strong spiritual conviction and their not-yet-consistent personal Qur'anic practice, together with the variation in home-institution communication identified by teachers, points to the most practical entry points for institutional support. Both are patterns amenable to remedy through deliberate programming, namely structured opportunities for mothers to recite alongside their children and more systematic channels of communication between home and institution.

This study has limitations that must be acknowledged. As a single-site case study with 22 participants, its findings cannot be statistically generalised to the broader Indonesian tahfidz sector, although they offer transferable insight into the actual texture of a phenomenon that has hitherto been measured more often than it has been closely narrated. The researcher's presence during observation may also have influenced participants' behaviour to some degree, notwithstanding efforts to mitigate this through prolonged engagement. Further research combining this kind of close qualitative engagement with larger-scale survey measurement—through a sequential mixed-methods design—would add the breadth a single case study cannot provide, while preserving the depth that figures alone cannot capture.

Practical Implications

- Tahfidz institutions should establish structured support programmes for mothers, including training in Islamic emotion regulation that links the practices of dzikir and istighfar to the tawakkal-oriented life of supplication shown to be central in this community, and should make these part of the regular programme rather than a supplementary activity.
- Institutions need to encourage and create the conditions for mothers to maintain a visible personal Qur'anic practice at home—for instance through halaqah, joint recitation sessions, or institutional recognition of mothers' own memorization—in order to strengthen the modelling dimension that represents the clearest opportunity for development.
- Institutions should formalise teacher-parent communication channels through regular and structured meetings rather than sporadic contact, given that this variation in communication is the most evident structural gap identified by teachers.
- Policymakers in non-formal Islamic education should recognise the pedagogical contribution of mothers and consider how competency development frameworks—such as that described by Maksum et al. (2024) for classroom teachers—might be adapted for educators within the home.

Author Contributions

Maryam Hanifah: conceptualisation, investigation, data collection, formal analysis, writing of the original draft, writing—review and editing, and visualisation.

Hakimuddin Salim: conceptualisation, methodology, supervision, validation, and writing—review and editing.

Hafidz: conceptualisation, methodology, validation, and writing—review and editing.

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Conflict of Interest Statement

The authors declare no conflict of interest relating to the research, its authorship, or the publication of this article.

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