

Self-Resilience of Qur'an Memorizers in University

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Abstract

This study aims to understand the resilience of students who memorize the Qur'an at a state university in Malang, Indonesia, specifically in the Faculty of Education, based on the seven aspects of resilience identified by Reivich and Shatte. This study uses a qualitative approach with a phenomenological method. Data were collected through interviews, observations, and documentation with two students who memorize the Qur'an at the Faculty of Education and four supporting informants. The research subjects were selected purposively, consisting of: 1) students who memorize the Qur'an, 2) students enrolled at one of the state universities in Malang City and at the Faculty of Education, and 3) students in semesters 2-6, 4) Students who are still in the process of memorizing (not yet completed), and 5) Willing to be research subjects. The findings show that the resilience of students who memorize the Qur'an is formed through seven aspects of resilience identified by Reivich and Shatte, and is influenced by external factors, namely social support. This study recommends that the guidance and counseling center at the state university in Malang, provide individual or group counseling focused on the problems experienced by students who memorize the Qur'an. Then, hold workshops or seminars on strategies for maintaining resilience, stress management, and increasing motivation to memorize, and finally, create information services in the form of posters on maintaining resilience amid busy college activities and memorization.

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1. Introduction

Memorizing the Qur'an is a very noble worship activity and has high spiritual value in Islamic teachings. This process not only demands cognitive ability, but also requires perseverance, sincerity, and discipline in maintaining memorization consistently through *ziyadah* (increasing memorization) and *murojaah* (repeating memorization). In this context, students who memorize the Qur'an in public universities, face different challenges compared to students in religious-based educational institutions.

Students who memorize the Qur'an not only play the role of students who have academic responsibility, but also as guardians of the divine mandate in the form of holy verses. They are faced with various internal and external challenges that can affect their resilience in carrying out these two roles. Internal challenges such as time management, learning motivation, physical and mental fatigue; as well as external challenges such as less supportive academic, social, and environmental pressures become an unavoidable reality. Therefore, strong endurance or resilience is needed so that they are able to survive and continue to develop in maintaining memorization and completing studies optimally (Noor & Pihasniwati, 2023). Self-resilience is defined as the ability of individuals to rise from stress, adapt to change, and remain surviving and functioning effectively in the face of life's difficulties. Students who memorize the Qur'an at the Faculty of Tarbiyah and Teacher Training UIN KH Abdurrahman Wahid Pekalongan have a self-regulation strategy that helps them in maintaining the quality of memorization. They develop structured learning habits, set daily memorization goals, and build supportive social relationships. This study shows that the ability to self-regulate plays a big role in strengthening the self-resilience of students who memorize the Qur'an.

Psychological well-being in the life of Qur'an memorizers. High psychological well-being is positively correlated with spiritual motivation and enthusiasm for maintaining memorization. Dimensions of psychological well-being such as self-acceptance, positive relationships with others, and having a purpose in life are important foundations in the formation of self-resilience. Thus, social support and spirituality are crucial aspects that help students survive the challenges of lectures and tahfidz (Basiran et al., 2023). In the context of the meaning of life, Faqih and Satiningsih (2023), stated that students who memorize the Qur'an have a strong perception of their life goals. The awareness that memorization activities are a form of worship and investment in the hereafter gives positive energy to continue to survive. Those who understand and interpret the memorization process deeply tend to have better self-regulation and are able to rise from existing obstacles.

However, the reality faced by students who memorize the Qur'an in public universities is not always ideal. Based on initial observations and interviews conducted by researchers, it was found that some students had difficulty dividing time between memorization and lectures, physical fatigue, decreased enthusiasm, and even doubts about their life choices. This is strengthened by research by Fuadi and Apriliawati (2023), which found that students of the religious achievement pathway at the State University of Surabaya experience various dynamics in managing time and emotions when facing academic and spiritual pressure simultaneously. The pattern of self-regulation is the main key in dealing with these dynamics.

Another aspect that is no less important is self-efficacy. Based on research by Fithori et al (2022), it is stated that students who memorize the Qur'an who have high self-efficacy show stronger resilience in dealing with stress and pressure. They believe that they are able to keep memorization, complete studies, and overcome challenges in their own way. In contrast, students who have low self-efficacy tend to experience doubt, prolonged stress, and difficulty maintaining memorization consistently. Structural supporting factors such as tahfidz learning management are also very decisive. Majidah and Lestari (2023), emphasizes the importance of an adaptive and responsive learning system to the needs of memorizing students. Mentoring programs, flexible schedules, and the existence of consistent mentors or memorization partners make a great contribution to building student resilience.

Public universities also have a strategic role in supporting students who memorize the Qur'an. Through tahfidz coaching programs held at public universities and tahfidz scholarships, the campus has provided space for students to grow in these two aspects. However, in its implementation, there are still many students who have not been able to maximize this role due to time constraints, lack of self-control, and high academic pressure (Nabila, 2022).

Based on these phenomena, it is important to conduct in-depth research to understand more comprehensively how self-resilience is formed in students who memorize the Qur'an, especially the Faculty of Education at state universities. Through a phenomenological approach, this study aims to explore the subjective meaning of students' experiences in maintaining the memorization of the Qur'an while completing academic studies.

This research is expected to contribute to developing guidance and counseling strategies in the higher education environment based on an understanding of the reality of students as a whole. The results of this research are also expected to be able to provide information for the campus to design a coaching program that not only emphasizes the memorization aspect, but also pays attention to the psychological, social, and academic dimensions of students who memorize the Qur'an. In addition, in accordance with the goal of the Faculty of Education, which is "to produce graduates who have academic competence that is religious, intelligent, noble in character, independent, globally competitive and able to develop professionally", this research is expected to strengthen the self-endurance of students who memorize the Qur'an so that they can achieve these goals well without any obstacles from the process of memorizing them during lectures.

This research is important to be carried out as an effort to understand and strengthen the endurance of students who memorize the Qur'an so that they are able to become spiritually, academically, and socially superior individuals in the midst of complex campus life dynamics.

2. Method

This study uses a qualitative approach with a phenomenological method that aims to understand and explore in depth the subjective experience of students who memorize the Qur'an in order to maintain their resilience in the midst of the academic demands of the Faculty of Education in higher education. The main informants in this study were selected purposively, namely: 1) Students who memorize the Qur'an, 2) Students studying at state universities and at the Faculty of Education, and 3) Students in semesters 2-6, 4) Students who are still in the process of memorizing (not yet *khatam*), and 5) Willing to be research subjects. Data collection techniques are carried out through in-depth interviews, direct observation, and documentation. Data analysis was carried out in a descriptive-qualitative manner with reference to the interactive model from Miles and Huberman which includes four main stages: data collection, data reduction, data presentation, and drawing conclusions or verification. Data reduction is carried out by sorting and simplifying the raw data obtained from the field, the presentation of data is carried out in the form of a narrative or matrix that facilitates understanding, and conclusions are drawn to find the essential meaning of the participants' experiences. The validity of the data is obtained through source and technique triangulation techniques, as well as credibility checks by key informants to ensure that the findings truly reflect the real experiences of the research subjects (Miles & Huberman, 1994).

3. Results and Discussion

The results of this study are compiled based on three main focuses, namely: (1) how the self-resilience of students who memorize the Qur'an, (2) how their academic, social, and psychological conditions, and (3) how

obstacles and efforts in balancing memorization and lectures. Data were obtained from in-depth interviews, observations, and documentation of the two main informants and supporting informants (friends and tahfidz teachers).

3.1. Self-Reliance of Students Who Memorize the Qur'an

Memorizing the Qur'an is not a simple process. It is not just an academic activity or a worship routine, but a spiritual and psychological journey that requires perseverance, patience, and high self-resilience. In this process, many students face pressure, both from within themselves and from the surrounding environment. However, behind all these challenges, there is also a fighting spirit and deep self-reflection, as illustrated in the experiences of two students who memorize the Qur'an whose stories are the focus of this study (Istriana et al., 2023). The self-resilience of students who memorize the Qur'an is described in the data presentation table so that it is easy to understand. The data from the interview transcripts were grouped based on 7 aspects of resilience according to Reivich and Shatte (2003) (See Table 1).

Table 1. The Importance of Self-Proficiency in the Qur'an

No.	MP1	MP2	Additional Informants
1. Emotion Setting			
	During the memorization process, MP1 experiences fatigue due to heavy activities, making him want to give up. However, he did not dissolve in negative emotions, but recalled the purpose of memorization, and remembered the words of his mother that he should be successful in academics as well as memorize. Finally, he looked for alternatives so that he could still memorize smoothly and study smoothly. (W/MP1/F1/14.04.25)	Sometimes I want to get angry because I get a verse that is difficult to memorize, so it has to be repeated. But MP2 always reflects on his intentions for memorization and lectures. So that he does not overflow his anger but can calm it well. (W/MP2/F1/12.04.25)	-
2. Motion Control			
	MP1 chose to stay in the boarding house, not hang out with friends, because according to him, hanging out with friends made him unproductive. MP1 prefers to return to boarding houses when there are no courses on campus and prepare a memorization deposit. MP1 shows good movement control, he is able to control his desires and prioritize his actions. (W/MP1/F1/14.04.25)	MP2 was able to dampen his desire to listen to <i>murottal</i> in the room, for fear of disturbing his roommates and neighbors. MP2 replaces <i>murottal</i> by reading the <i>mushaf</i> only. (W/MP2/F1/12.04.25) MP2 often has outside activities, such as organization, studies, and group work as well. However, he always limits himself so as not to go out for unproductive things. And he is also disciplined, never returning to the boarding house beyond the curfew that has been determined by the boarding house. (W/MP2/F1/12.04.25)	TMP2 states that MP2 is a child who can adjust his time well. (W/TMP2/F1/12.04.25)
3. Optimism			
	MP1 believes that he must prioritize his tasks, so that he can memorize calmly. (W/MP1/F1/14.04.25)	MP2 believes that if you put memorization first, the world will surely follow. But also, the task should not be abandoned. (W/MP2/F1/12.04.25)	-
4. Ability to Analyze Problems			
	MP1 Problem: Pressured by his mother that he had to be a successful person and after graduating from S1, he had to be able to pay for his sister's school. (W/MP1/F1/14.04.25) The reason for the problem arises: Because MP1 is a child who has a better education than his brother.	MP2 has pressure from his parents who demand that he must be able to balance between memorization and his studies. This makes him unfocused, finally MP2 always updates his memorization achievements via video. (W/MP2/F1/12.04.25) The analysis revealed a problem: parents' fear, memorization would be lost when they focused too much on lectures.	-
5. Empathy			
	MP1 chooses to leave his room to <i>murojaah</i> , so as not to interfere with the activities of his friends in the room. (W/MP1/F1/14.04.25)	MP2 was able to dampen his desire to listen to <i>murottal</i> in the room, for fear of disturbing his roommates and neighbors. MP2 replaces <i>murottal</i> by	-

No.	MP1	MP2	Additional Informants
		reading the <i>mushaf</i> only. (W/MP2/F1/12.04.25)	
6. Self-Efficacy			
	MP1 is often a deadliner when doing assignments, but he still tries to complete the task on time, and the memorization target is also achieved. (W/MP1/F1/14.04.25)	MP2 does not have an environment with fellow Qur'an memorizers, so he makes his own schedule for his <i>ziyadah</i> and <i>murojaah</i> , so that he can still be istiqomah every day, and does not interfere with his time to focus on lectures and doing college assignments. (W/MP2/F1/12.04.25)	TMP1 stated that MP1 has a strong determination to smooth his memorization, so that no matter how tired his activities are, he always maximizes the mandatory times that have been determined at home Tahfidz to pursue his memorization target. (W/TMP1/F1/12.04.25)
	MP1 also felt stressed in <i>Juz</i> 4 that he was memorizing, always straying to other <i>juz</i> . It became an additional burden for him because it took a long time to smooth out memorization in this <i>juz</i> . But he did not dissolve in the stress, MP1 calmed down by watching funny videos, to build his mood again so that the spirit of memorization was restored. (W/MP1/F1/14.04.25)	MP2 mentioned that in this semester, he rarely made deposits at ASC, because of the lecture schedule that collided with the deposit schedule at ASC, besides that he did not add much memorization in this semester because of the many organizational tasks that made him not focus on memorizing, so he could not add memorization, but MP2 remained consistent for <i>murojaah</i> at the time he had scheduled, so that the memorization is not lost. (W/MP2/F1/12.04.25)	
7. Achievements (Reaching Out)			
	MP1's parents have big demands on him. This made him slump when he was overseas. However, MP1 is grateful to be placed in a positive environment, because his friends in this environment are a good support system for him. MP1 feels that even though he is such an old man, he still has good friends. (W/MP1/F1/14.04.25)	MP2 once blanked when depositing with his listener because he was nervous. However, MP2 is able to take lessons on how to stay calm when afraid of a deposit, namely by taking a slow breath and starting again slowly. (W/MP2/F1/12.04.25)	GMP2 stated that he taught MP2 to stay calm when he was nervous. Nervousness here can be anxiety when the memorization deposited is not smooth. (W/GMP2/F1/18.04.25)

3.1.1. Emotion Setting

The first aspect is the regulation of emotions. One of the main strengths that encourages students to maintain memorization consistency is strong internal motivation. One of the forms of strong internal motivation is the ability to regulate emotions in oneself. The first student said that in his memorization journey, he often found difficulties in maintaining the consistency of memorization with activities on campus. MP1 stated that he often felt tired when he returned to the dormitory, so to start increasing his memorization, MP1 had to build a mood first. As he puts it,

"... I'm just so tired that I'm so tired of being so busy this morning that I'm still working on it. Sometimes I cry because I feel like I'm sorry for the time. ... "And when I'm feeling sad, I remember those words that are so intense." (W/MP1/F1/14.04.25).

However, at such a time, he again reflected on the original purpose of memorizing the Qur'an. He realized that his intention was not only to complete his memorization targets, but to achieve spiritual goals and give pride to his parents, especially his mother who was very supportive.

MP2 has a hard time when encountering long and similar verses.

"My difficulty may be when I encounter long verses and similar verses. Sometimes if I have a long verse, it's difficult, so that's a day I can only get 2 verses like that, you keep feeling "why only get two verses like that", and then I think again, thank God, but I've got 2 verses even though it's only two rather than not progressing at all" (W/MP2/F1/12.04.25).

In an interview with one of his roommates, it was revealed that this MP2 once repeated his memorization until it was smooth, he said

"... There is indeed a verse that is repeated with him, repeated many times in that verse, and I think if there is a verse that is repeated, it means that the verse is easier to remember." (W/TMP2/F1/13.04.25).

These difficult conditions formed his character and resilience. This process shows that the main form of self-resilience is a strong will and determination from within oneself. However, there is also a need for the formation of an environment that is able to provide an empathic and constructive response, such as the addition of TMP1's expression

"... Because in addition to encouraging ourselves, we also need encouragement from others." (W/TMP2/F1/13.04.25).

From the statements of the two informants, both showed good emotional management, when experiencing difficulties, they did not dissolve in emotions but could see from the positive side and try to reflect on every event that occurred. Both informants reflect an attitude of never giving up that grows from understanding the meaning and purpose of the process they are undergoing (Ghozali, 2023).

3.1.2. Motion Control

In student life, the social aspect is an integral part of the personal development process. For most students, building a network of friends and maintaining social relationships is part of the dynamics of lectures. However, not all students live a social life with the same pattern. There are various ways that individuals choose to manage their social life, depending on their background, personality, and life priorities. This phenomenon can be observed in the experiences of two informants who are the focus of this discussion (Makhmudah et al., 2023).

The first informant describes himself as a person who tends to avoid intense involvement in social groups or friendships that require regular interaction, such as hangouts or hanging out together. It is not because he is isolated or unwelcome in the social environment, but because he consciously chooses not to be very active in social activities that he considers unproductive or non-essential. When asked about social activities, he said lightly but honestly:

"I don't have friends who are very close and go everywhere together... I rarely hang out; besides I don't have time and I don't have money... To buy a meal in the room." (W/MP1/F2/14.04.25).

This statement shows an awareness of economic conditions and their priorities. In his view, social activities that are recreative often require a lot of financial expenditure. As a student who lives on a nomadic life with limited resources, he chooses to allocate his expenses and time to things that are considered more useful and relevant to his main goal as a student. Eating *cilok* in the room is a symbol of independence, simplicity, as well as a form of strategy in avoiding social pressure to follow a lifestyle that may not be in accordance with one's abilities.

Meanwhile, the second informant also experienced limitations in establishing social interaction. However, unlike the first informant who consciously limited himself, the second informant experienced more situational limitations. He lived in a boarding house with a roommate who did not have similar religious activities, especially in terms of *murojaah* or memorizing the Qur'an. *Murojaah* activities require a calm atmosphere and high concentration, and sometimes involve sound components to help the memorization process. In a crowded boarding house environment with minimal privacy, these activities become uncomfortable to do (Arif & Rosyidi, 2024).

"Actually, I like to listen to *murottal*, but if there is another roommate, I am just as afraid of hearing from the neighbors, it will be disturbing, so I listen to *murottal* when I am alone, when my friend is not in the room, or when the boarding house is quiet." (W/MP2/F2/12.04.25).

This condition shows a conflict between personal needs and the social environment. She realizes the importance of maintaining good relationships with her roommates and roommates, and at the same time does not want to sacrifice religious activities that are a priority in her life. Therefore, he chose a compromise strategy: listening to *murottal* when there were not many people in his room. Although this condition is not ideal, he still tries to balance social relations and the fulfillment of his spiritual needs.

In both cases, it can be seen that the limitations of social interaction are not solely the result of an individual's inability to socialize, but the result of a deliberate strategy to manage energy, time, and priorities. Students as young adult individuals face various pressures, both in terms of academics, economics, and psychology. Therefore, they need to choose wisely in determining how they interact with their social environment.

The social strategies carried out by the two informants cannot be separated from the context of their lives as overseas students. Life abroad demands independence, both in terms of finances, time management, and

social relationship management. The absence of close family to directly accompany students makes students have to build their own support system. In this case, a support system does not necessarily mean a wide network of friends, but can be in the form of a personal routine, a conducive environment, or even a belief in life principles (Fauzi et al., 2024).

In the case of the first informant, the choice of a minimalist lifestyle in social relations is actually a form of high self-control. He did not let social norms regarding student life which are often synonymous with consumptive lifestyles and socialites interfere with his top priorities. He realized that engaging in regular hangout activities is not only time-consuming but also requires a lot of expense. In limited financial conditions, these activities become an additional unproductive burden.

Her choice to spend more time alone in her room while enjoying *cilok* is not a form of loneliness, but a form of self-care. Many overseas students are trapped in social pressure to look "socially active" in order to get validation from the environment. This can lead to stress, fatigue, and even an identity crisis. In this context, the informant demonstrates the capacity to stand on his own principles, which shows thinking and emotional maturity.

The second informant shows a form of contextual adaptation that is no less interesting. He was in a social situation that was not ideal, but he still tried to maintain a balance between spiritual obligations and the harmonization of social relations in the boarding house. Her seriousness in keeping the atmosphere conducive to her roommates and neighbors, even if it had to be at the expense of personal comfort, shows a high value of empathy. He did not impose his will and instead looked for other alternative ways to continue carrying out memorization.

The two informants did not show extensive social interaction, but that does not mean that their social needs were not met. They choose to fulfill it selectively. They do not rely on external validation or excessive social recognition, but are quite satisfied with simple, warm, and functional forms of communication. This shows that the need for belongingness is still met, even if not in the form that is prevalent according to the general standards of students.

From the statements of the two informants, it shows that there is good movement control, they are able to control their personal desires. Even in terms of academic achievement, this minimalist social lifestyle actually supports focus and productivity. The first informant said that with less time wasted on unproductive things, he can complete his college assignments faster, have enough rest time, and be able to study more consistently. The same thing was also expressed by the second informant who said that disciplined time management allows him to divide his time between lectures, memorization, and rest (Ulya et al., 2024).

From the perspective of social psychology, the concept of coping strategy is also relevant. Coping strategy is an individual's effort to overcome stress or stress experienced in daily life. Coping can be divided into two main types: problem-focused coping and emotion-focused coping. The first informant (MP1) showed problem-focused coping by avoiding social activities that could potentially disrupt financial and time stability. He chose to focus on things that could be directly controlled. But it also uses emotion-focused coping, which is by adjusting to a social environment that is not ideal. He suppressed his desire to *murojaah* in the room, and looked for other alternatives such as in the clothesline area.

Similar to the first informant (MP1), the second informant (MP2), uses more emotion-focused coping, which is by adjusting to a social environment that is not ideal. He put aside his desire to *murojaah* with *murottal*, and looked for another alternative, namely to continue reading with *mushaf*. Although he cannot change the environment, he can manage his emotional response to the situation. It shows strong adaptability and maturity in managing emotions.

3.1.3. Optimism

In the context of student life, especially those who are in a religious-based higher education environment or have additional obligations such as memorizing the scriptures, time management and prioritization are crucial aspects in carrying out daily activities. The narrative raised from these two informants provides a clear picture of how individuals with high academic and non-academic burdens still try to maintain a balance between worldly and *ukhrawi* obligations, as well as show an awareness of the importance of academic achievement without neglecting spiritual obligations (Satra & Muarifah, 2024).

The first informant (MP1) describes himself as an individual who is very attentive to academic responsibility. Although he has a large memorization load and participates in many activities, he emphasizes that coursework is always a top priority. He assessed that academic assignments have strict deadlines and cannot be postponed, in contrast to memorization which is considered a long-term process without a certain time limit. In his confession, he said,

"I think the priority is to do the job. When the task is finished memorizing, it's calm... Because if you memorize it, there is no deadline." (W/MP1/F1/14.04.25).

This statement shows that MP1 has a high awareness of managing priorities, as well as understanding the difference between urgency and importance of a task. Memorization is still an important value, but in an academic context, it prioritizes what is urgent.

Meanwhile, the second informant (MP2) shows a different approach in balancing memorization and academic responsibility. MP2 makes memorization a top priority before moving on to memorization activities. MP2 is very optimistic that if you put memorization first, the world will surely follow. But MP2 also did not abandon his coursework.

"... I believe that if I put memorization first, everyone will follow me, and there will be no one to worry." (W/MP2/F2/12.04.25)

This is also corroborated by the results of the researcher's observation when observing the MP2 lecture process, he has a high enthusiasm in participating in lectures. At that time the MP2 lecture was at 13.10. MP2 looks enthusiastic and disciplined in participating in lecture activities and does not show a drowsy or lazy face at all when studying online during the day. This shows that although MP2 prioritizes memorization, it is not negligent in its obligations in lectures (O/MP2/F1/14.04.2025).

Both informants have their own beliefs about the priorities of memorization and the completion of their tasks. This shows good optimism between the two. Both have a firm stance regarding the decisions they will make in life.

3.1.4. Empathy

Both informants show different empathy. The social lifestyle choices taken by the two informants are certainly inseparable from the attention of the surrounding environment. In campus society, a student's existence is often associated with the extent to which he or she is involved in a broad community, organization, or friendship. Students who are rarely seen in social activities are often considered "quiet", "antisocial", or even "weird". However, these kinds of assumptions often do not reflect reality (Rohman et al., 2024).

The first informant (MP1), experienced subtle social pressure. He had to move *murojaah's* activities outside the room, because he was hesitant about his uncooperative roommates. In fact, in some moments, he felt psychologically inhibited to carry out his worship routine freely.

"... I'm also not comfortable if I have roommates, we *murojaah* while my other friends don't, I'm hesitant, I'm afraid that I'll be told what to do anyway, anyway I'm not comfortable if *murojaah* is alone in the room, ... I have found a strategic place for *murojaah*, which is to be sunbathed..." (W/MP1/F2/14.04.25).

This is in line with the results of observations made by researchers when observing the environment around MP1's residence, also having the opportunity to see MP1's room filled by 3 children. And indeed it seems very conducive for a room of three with the same demands to have to add memorization every day. You must be clever in dividing your *murojaah* time so as not to disturb your friends (O/MP1/F1/14.04.2025).

This kind of stress can have an impact on psychological conditions. When a person cannot fully be himself or herself in a living space that should be comfortable, feelings of anxiety will arise, insecurity, and can even decrease motivation. However, the informant does not allow this to develop into a psychological disorder. He seeks solutions through compromise and spatial adjustment, which, while simple, is able to give him breathing space.

As for the second informant (MP2), he chose not to listen to the *murottal* and replaced it with just reading the *mushaf* so as not to disturb his friends at his boarding house.

"Actually, I like to listen to *murottal*, but if there is another roommate, I am just as afraid of hearing from the neighbors, it will be disturbing, so I listen to *murottal* when I am alone, when my friend is not in the room, or when the boarding house is quiet." (W/MP2/F2/12.04.25)

Both informants have high empathy, shown by the tolerance they do so as not to disturb the conduciveness of their residence. MP1 tries to find another place that can be used for *murojaah* so as not to disturb the activities

of his friends in the room, and MP2 abandons his intention to set the *murottal* every day and replace it with only mushaf, so as not to disturb his friends in his boarding house.

3.1.5. Ability to Analyze Problems

MP1 has a problem with pressure from his mother, who is asked to pay for his sister's school when he is in high school. MP1 stated that this happened because he was a child who had a better education than his brother. MP1 was initially depressed and afraid, but this became a motivation for him to complete his studies with satisfactory academic scores, so that he did not mess around during college.

"... He said this, don't rush to get married... you have to help your mother finance your sister, later the high school will put you in Malang, yes you are the one who pays for it... But I understood what my mother meant, so I was motivated to pursue good academic grades, and get a good job." (W/MP1/F1/14.04.25)

The existence of these demands ignites the spirit of MP1 to be more active in optimizing academic scores on campus.

The second informant (MP2), also received pressure from his parents, who demanded that he be able to remain consistent in memorizing even though he was busy in college. As he said,

"... And if I had to go back to school, my parents would have to be able to do it myself, even if it was a bit of a shock to me, so I didn't have to worry about it. But I always send our memorization updates to my parents and make a personal schedule for Murojaah at the boarding house, so that I don't lose my memorization." (W/MP2/F2/14.04.25).

These limited social conditions generally do not show a significant negative impact on the mental health of the two informants. Instead, it shows how both are able to recognize stressors and create survival strategies. They have a fairly good level of *self-awareness* and emotional *regulation*, which ultimately protects them from severe psychological disorders.

Both informants are able to analyze the problems that occur in their lives. They are able to predict the reasons for the problem and think of the best alternative to solve the problem.

3.1.6. Self-Efficacy

The first student said that in his journey to memorize, he often encountered great challenges, especially when facing similar verses. He revealed that the fourth juz is one of the most difficult parts because of the many verses that have similarities, which makes the memorization process feel confusing and mentally exhausting. Frustration had hit him, even the desire to give up once appeared.

In his words,

"I try sometimes yes there are some tasks that I deadline... but this has been my goal from the beginning, yes, I can't get used to it," (W/MP1/F1/14.04.25),

The statement of MP1 is strengthened by the statement of TM1 who is a friend of memorizing MP1,

" ... if in MP1 itself, it's usually what it is, it's often guided, but then she is this what is her name, she can be said to be able to run smoothly, including strong, strong determination. So even if we are wrong, if we see that person has an effort to make it smooth, we respect that, right. ... But his effort to memorize is good." (W/TMP1/F1/12.04.25).

MP1 shows a high indicator of self-efficacy. He has a large academic score target, even when the results are not as expected, he does not hesitate to submit a rebuttal to the lecturer. This action shows confidence in one's own abilities and the belief that his efforts should be directly proportional to the results obtained. This self-efficacy reflects good self-management, where MP1 not only acts reactively, but also proactively in maintaining its achievements (see Figure 1). He is also able to recognize his own needs and try to adjust his learning strategies to stay balanced despite facing fatigue. This can be proven by the development of high MP1 studies, as well as stable memorization values in the dormitory.

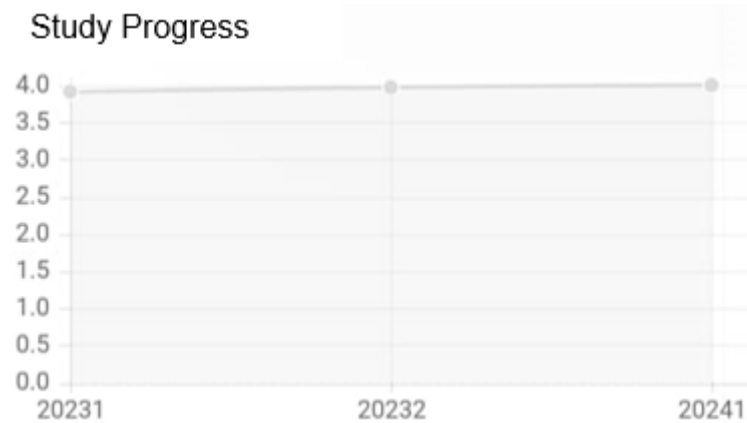


Figure 1. MP1 Academic Achievement

Table 2. Results of the MHQ Memorization Test for the Even Semester 2024-2024

Rank	Name	Value
1	SAH	97.7
2	MRUA	96.6
3	MYH	96.4
4	HM	94.2
5	HTA	93.4
6	MP1 (1 reported)	92
7	MD	91.3
8	LH	88
9	HAR	85
10	YF	85
11	IZ	82.3
12	RFQ	71
13	RA	66
14	AZZ	59.2
15	RI	57
16	HR	37.4
17	AKTH	90.7

However, the heavy workload and high personal goals sometimes have consequences on physical condition. MP1 admitted that there were times when he experienced severe fatigue that made him unable to attend lectures to the maximum. He even fell asleep several times and missed class. This indicates that despite having high self-efficacy and good time management, physical capacity remains a natural limit that needs to be considered. It also shows the importance of a balance between productivity and health, where students need to be aware of their body's limitations so as not to sacrifice long-term well-being for the sake of short-term achievements.

The second student also admitted that the process of memorizing the Qur'an was not an easy thing. Unlike the first students who live in the Rumah Tahfidz environment, this student is not in an environment that supports tahfidz activities intensively. The absence of a *murojaah partner* makes him have to listen to his memorization himself, which is certainly a challenge in itself. However, he did not stop fighting. He looks for ways to keep memorizing, for example by asking to be listened to by his friend in the cottage first,

"... But indeed, sometimes I am sima'an with my friend who previously shared a cottage, like twice a week on Monday and Thursday..." (W/MP2/F1/12.04.25).

In the midst of limitations, he remains committed to depositing memorization periodically with his friends and also to the ASC tahfidz coaching forum. The second student (MP2), also made his own schedule for himself to memorize in the boarding house where he lived as an effort to maintain his memorization intensively, as in his words,

"... If I divide the target time, I usually divide it into two times, ba'da Maghrib and ba'da Fajr. I dedicate Ba'da Maghrib to murojaah and Ba'da Subuh I dedicate to ziyadah." (W/MP2/F1/12.04.25).

Unlike MP1 who may be in a religious environment, MP2 lives in a public boarding house that does not have a religious atmosphere that supports memorization activities. However, this less conducive environmental

condition is not used as an excuse to lower the standard of learning and memorization. On the other hand, MP2 still maintains its learning rhythm and tries to maintain academic achievement. This suggests that external factors such as the environment are not always the primary determinants of academic or spiritual achievement. MP2 has strong internal controls, so it is able to maintain consistency in learning even in less than ideal conditions.

MP2 is also known as a person who pays close attention to value. He often reviews his learning results as an effort to maintain academic performance. This action indicates the existence of continuous self-evaluation, which is essential for academic growth and overall self-development. This evaluation process allows MP2 to recognize its own weaknesses and strengths, as well as formulate more effective learning strategies in the future.

These two informants show similarities in terms of priorities and academic awareness. They do not view memorization activities as a barrier to academic achievement, but rather as part of a personal journey that can be undertaken with the right strategy. Both have high self-efficacy, show perseverance, and consistency in carrying out obligations even in challenging conditions. In addition, they also show that intrinsic motivation and personal commitment play an important role in achieving goals, both in academic and spiritual contexts.

In a broader context, this narrative provides an understanding that academic success is determined not only by intellectual intelligence, but also by time management skills, priority awareness, and adaptability to environmental conditions. Students who are able to balance various roles and responsibilities will be better prepared to face the challenges of campus life and have a greater chance of success, both in their studies and in life after graduation (Iryansyah, 2022).

Furthermore, this phenomenon also shows that a balance between the academic and spiritual worlds is not something impossible to achieve. With the right strategy and a strong commitment, one can live both side by side without having to sacrifice one. In this case, it is important for educational institutions to provide support and space for students who have additional responsibilities so that they can develop optimally.

The stories of MP1 and MP2 are a reflection on how today's students are not only faced with academic challenges, but also with the demands of holistic self-development. They are required to be able to manage time, maintain physical and mental health, and maintain spiritual values in daily life. This is certainly not an easy task, but with awareness, self-efficacy, and the right strategy, this challenge can be faced wisely.

Both informants have good self-efficacy. In the midst of the challenge of balancing memorization and lecture assignments, the two informants have good fighting power by always trying to be consistent in memorization in their respective residences without abandoning the obligation to be a student. Both informants have their own ways to manage the best time in an effort to maintain memorization while studying.

3.1.7. Reaching Out

The first student felt great benefits from the existence of a deposit partner at Rumah Tahfidz. The partner not only acts as a memorization listener, but also as a discussion friend and patient listener. The consistency and patience of the partner is an example as well as a motivation for him to persevere. Not only that, but friends around him are also an important source of emotional strength. She said,

"I feel like I'm not alone even though my family is like this... That's what makes me feel like I have to be alone."(W/MP1/F1/14.04.25),

This sentence shows that although support from family may not always be present in person, the presence of peers who understand similar struggles can replace that emptiness with a new spirit (Sari, 2023).

The second student (MP2), although not having a permanent partner, also showed the ability to utilize social support in a more flexible form. He established relationships with several friends and memorization teachers who he could share his enthusiasm and stories about the difficulties of memorization. This was stated by the MP2 memorization teacher,

"... But if he is nervous, then he may be nervous. If it's like that, I ask you to be nervous, just calm down, just relax, take a deep breath so that you can calm down, that's what I'm doing."(W/GMP2/F1/18.04.25).

He is also open to advice from the memorization supervisors at ASC even though he does not live in a dormitory environment. Openness to this input shows a strong attitude of resilience, which is the ability to survive and even thrive in the midst of pressure and limitations.

These two students also showed that they have good adaptability in dealing with academic and emotional pressure. The first student (MP1), for example, often feels overwhelmed when it comes to managing time between memorization and lectures. However, he developed a strategy to keep completing both, even if it sometimes had to sacrifice time off. He understands that not everything can be done perfectly, but he always tries to do his best in the capacity he has (Burhanudin Ata Gusman et al., 2021). Both informants were able to achieve positive things from the difficulties experienced in their lives. MP1 feels grateful to have friends overseas, at least he can forget the demands made by his parents. MP2 is also able to learn lessons from his deposit activities at ASC, because meeting with his listeners, MP2 is able to overcome his nervousness when he is depositing with listeners.

In addition to motivation in itself which is contained in 7 aspects of reivich and shatte, support from the social environment has proven to be a significant factor in forming the self-resilience of students who memorize the Qur'an. Both the first and second students emphasized the importance of the presence of friends or partners in the memorization process. In an atmosphere full of pressure and loneliness, the presence of others who provide encouragement and assistance can be a very meaningful encouragement.

In an interview with one of his roommates, it was revealed that this MP2 once repeated his memorization until it was smooth, he said

"... There is indeed a verse that is repeated with him, repeated many times in that verse, and I think if there is a verse that is repeated, it means that the verse is easier to remember." (W/TMP2/F1/13.04.25).

These difficult conditions formed his character and resilience. This process shows that the main form of self-resilience is a strong will and determination from within oneself. However, there is also a need for the formation of an environment that is able to provide an empathic and constructive response, such as the addition of TMP1's *expression*

"... Because in addition to encouraging ourselves, we also need encouragement from others." (W/TMP2/F1/13.04.25).

The dormitory environment or residence that is conducive to tahfidz activities turns out to have a significant impact on the memorization process. Students who live in the Rumah Tahfidz environment have easier access to supporting facilities and activities, such as deposit partners, joint *murojaah* activities, and structured spiritual guidance. This provides a positive stimulus that strengthens discipline and enthusiasm, as shown in Figure 2.



Figure 2. Ziyadah and Murojaah Activities Partner in the Dormitory

On the other hand, students who live outside the tahfidz environment have to fight harder to create their own rhythm and work system. However, this challenge actually trains independence and personal initiative. Periodic evaluations from supervisors, although not intense, still provide an important reference for the progress of memorization. This evaluation is not only about the number of memorizations that have been achieved, but also about the quality of the reading, the understanding of meaning, and the spiritual attitude that comes with it.

3.2. Obstacles and Efforts to Balance Memorization and Lectures

The second focus of this study examines how students who memorize the Qur'an face obstacles in the process of memorizing while studying, as well as the strategies or efforts they make to balance these two major responsibilities.

3.2.1. Obstacles to Memorizing the Qur'an While Studying

Memorizing the Qur'an is a spiritual activity that requires high focus, emotional stability, and a conducive environment. However, for students, especially overseas students, this activity is often forced to deal with the complexities of academic and social life. Based on the results of interviews and observations of the two informants, it can be concluded that the obstacles in memorization are not single, but multidimensional, involving internal and external aspects that are interrelated.

One of the main challenges faced by informants is physical fatigue due to the dense academic activities. MP1 explicitly describes how his body seems to be no longer able to compromise. Field practice, scholarship responsibilities, and organizational and personal activities put his body on the threshold of stamina. Although in terms of time, he said that there is still a gap for *murojaah*, but the condition of the tired body causes the activity to be not optimal. In his statement full of complaint but also honesty, he said:

"Anyway there is time... But he was so tired. Like I was from morning to dusk, the activities continued, I was able to be literate, I was grateful." (W/MP1/F3/14.04.25),

This sentence describes a condition of extreme fatigue that not only inhibits cognitive activities such as memorization, but also has the potential to affect the emotional and spiritual state of students. Another problem faced by informants is related to the social conditions in the residential environment. The first informant (MP1) admitted that it was difficult to do *murojaah* in the room because he felt hesitant about his roommate. He described the atmosphere of the room as a space full of social interruptions such as laughter, light conversations, and an unserious atmosphere that actually distanced him from the solemn atmosphere needed when memorizing the Qur'an.

This condition reflects the implicit social pressure experienced by individuals when their values are not in line with the norms of the majority in their environment. The informant stated:

"I'm not comfortable if there is a roommate, we *murojaah* while my other friends don't, I hesitate... They laughed and I felt like I was going to have a blast too. Finally scrolls." (W/MP1/F3/14.04.25).

This statement not only shows that the external environment affects focus, but it also indicates a compromise of values, where the desire to maintain social harmony sometimes overrides personal intention to worship. Another aspect that emerges in the narrative of the first informant (MP1) is the psychological pressure that comes from a sense of responsibility towards the family. He felt burdened by his mother's expectations that he hoped that he would soon succeed academically and help finance his younger brother. This guilt sometimes distracts her focus, not encourages her to be more enthusiastic.

In this case, the informant experiences an inner conflict between his desire to be a devoted child and his actual limitations as a student with limited time and energy. One of the most obvious barriers is the use of mobile phones or *smartphones*. The first informant (MP1), stated that cellphones were the main source of distraction. With a single touch, access to social media, short videos, and entertainment content opens up without limits. When the body is tired and mentally unstable, *scrolling* becomes a form of quick and instant escape. As MP1 said: "*I've held my cellphone once, I've scrolled, that's it.*" (W/MP1/F3/14.04.25).

This is in line with the statement of the Qur'an memorization teacher 2 (GMP2), who stated that cellphones are the source of unproductivity for students now. As he said,

"... The phone has become like a student disease now. ... on cellphones there are many things that we can access, including scrolling Tik Tok, Instagram and sometimes we just like to stress seeing wa ... Now that has become one of the focus breakers for memorizers." (W/GMP2/F3/18.04.25).

The effect of uncontrolled cellphone use can decrease the ability to focus and shorten the attention span. In addition, the habit of intensely opening social media can delay important tasks and increase the risk of *spiritual procrastination*, postponement of worship activities because of being tempted by more pleasurable worldly activities.

In this regard, it is also important to highlight that the problem is not solely with the HP device itself, but with the patterns of use and self-control over it. Cellphones that should be able to be used as a tool in memorization, for example to listen to *murottal* or access memorization applications, actually backfire if not managed wisely.

In addition, the first informant (MP1), felt bored and bored because he did not have a *murojaah* partner. He said that reciting alone often made him lose his enthusiasm quickly.

".... But the problem is that there is no murojaah partner, ... Sometimes if we recite it ourselves, we get bored quickly....". (W/MP1/F3/14.04.25).

This shows that spiritual activities also require a social dimension to maintain motivation. Partner *murojaah* not only serves as a reminder, but also as an encouragement and reinforcement of emotional bonds in carrying out memorization commitments.

The second informant of MP2 highlighted poor timing, which can hinder lecture activities while memorizing the Qur'an. In the midst of the responsibility as a student who must maintain academics on campus, students with the option to memorize, must be more careful in arranging their routines so that there is a balance between lectures and maintaining memorization, as he said.

"... about dividing the time when the ziyadah is, when the murojaah, and when to do the duty,...." (W/MP2/F3/12.04.25).

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The results of this study show that students who memorize the Qur'an have self-resilience that is formed through a long struggle in balancing memorization and academic responsibility. In this context, self-resilience does not only refer to the ability to withstand pressure, but also includes the ability to get up, manage emotions, and regrow enthusiasm and focus when facing challenges.

The findings of this study are in line with Reivich and Shatte's 7-aspect theory, both informants show answers that refer to these seven aspects. However, the most prominent aspects are in the aspects of self-efficacy, emotional regulation, and *reaching out*. Both informants have good efficacy in dealing with various pressures that befall them during lectures and maintaining memorization. However, the two informants were able to get up and find alternative solutions to overcome everything that hindered his memorization journey and academic balance. The first informant (MP1), for example, has the ability to reflect on his condition, develop strategies for prioritizing tasks and memorization, and still try to maintain a learning rhythm even under heavy emotional and physical pressure.

This finding is strengthened by the research of Sari (2023), who states that self-regulation is very important in maintaining the quality of student memorization. MP1 and MP2 both show self-regulation in the form of learning time, choosing the right time for *the show*, and avoiding distractions such as social media. Although they did not completely manage to avoid obstacles, they were able to adapt gradually and find alternative solutions, such as *murojaah* in other places that supported or restricted the use of social media.

Furthermore, the psychological welfare aspect of students who memorize the Qur'an studied by Satra, and Muarifah (2024), is also seen in these findings. Students show complex emotional dynamics ranging from stress, fatigue, anxiety, to feelings of guilt towards family. Nevertheless, they still have a strong spiritual motivation and a passion to maintain memorization as a form of worship and moral responsibility. This condition reflects the importance of integration between spiritual, social, and psychological dimensions in supporting self-resilience.

The concept of the meaning of life as explained by Paulina et al. (2021), is also seen in students who memorize the Qur'an in this study. Students make memorization a life mission and a path to blessings. Even when facing difficult times, they return to remember their original intentions as a form of internal motivation.

In this context, a strong meaning of life becomes an important foundation that sustains them to survive, even if the reality of life does not always fully support it.

This study also found that social support has a significant role in strengthening student resilience. *Murojaah* partners, confiding friends, and the *tahfidz* community are an important source of emotional and spiritual support. This is in line with the results of research by Noor, and Pihasnawati (2023), which shows that students' self-efficacy increases when they have a supportive social environment. Although not all students have the support of the nuclear family, the presence of external parties such as friends or *tahfidz* teachers can replace this role functionally.

In addition, managerial factors also affect the success of the *tahfidz* process. As revealed by Putra et al. (2022), good *tahfidz* learning management, such as deposit schedules, all memorization exams, and routine evaluations can improve the quality of memorization. This is also seen in the first Informant (MP1) who was helped by the system at *Rumah Tahfidz*. On the other hand, the second informant (MP2) who lives in a public boarding house without a coaching system has to manage his own routine without any environmental control.

In the context of barriers and challenges, this study found that external factors such as the living environment, organizational activities, academic tasks, and physical health are the main barriers that interfere with memorization consistency. The first informant (MP1) experiences pressure from family and often has difficulty managing time in the midst of busy activities. The second informant (MP2) also received demands from his parents so that sometimes he was not focused, and it was difficult to take the time to deposit on the sidelines of lectures. This corroborates the findings of Faqih, and Satiningsih, (2023), who show that self-regulation and adaptive strategies are indispensable in managing conflicts between the academic and spiritual roles of students who memorize the Qur'an.

Despite this, both informants indicated that they were still struggling to survive. They set priorities consciously, the first informant (MP1) chose to focus on the task first so that memorization could be done in a calm state, informant 2 (MP2) patented the time of *murojaah* and *ziyadah* for himself every day which must be done consistently. This strategy is a form of active resilience that emphasizes situational awareness and adaptive decision-making skills.

The study also emphasizes that students who memorize the Qur'an are not individuals who are free from pressure or difficulty, but they are individuals who are able to respond to pressure with effort, self-awareness, and spirituality. They need more systematic support, both from the campus, dormitory managers, and the social environment to form a healthy balance between academic responsibilities and *tahfidz*.

It can be drawn from this study, in addition to the seven aspects of Reivich and Shatte which are oriented towards aspects that affect resilience in informants (internal), there are variables of influence from external that play a major role in influencing the self-resilience of students who memorize the Qur'an of the Faculty of Education at Public State Universities, namely social support, either from friends, family or the surrounding environment such as motivation obtained from *role models* which inspires in balancing academics and memorization.

As a contribution to Guidance and Counseling and efforts to overcome the problems experienced by students who memorize the Qur'an, it is hoped that BK services in public higher education can organize individual or group counseling focusing on the problems experienced by students who memorize the Qur'an. Then, holding *workshops* or seminars on strategies to maintain self-resilience, stress management, and increasing motivation to memorize, and finally the creation of information services in the form of posters to maintain self-endurance in the midst of dense lecture and memorization activities.

Thus, this study enriches the understanding that the self-resilience of students who memorize the Qur'an is dynamic. Resilience building comes not only from personal intentions and motivations, but is also highly determined by the support systems available around them. Therefore, the approach to *tahfidz* coaching in higher education should not only emphasize the memorization aspect alone, but also pay attention to the psychological, social, and academic aspects of students in order to form a strong and balanced memorizer personality.

3.3. Discussion

The results of this study show that students who memorize the Qur'an of the Faculty of Education at State University have self-resilience formed through a long struggle in balancing memorization and academic responsibility. In this context, self-resilience does not only refer to the ability to withstand pressure, but also includes the ability to get up, manage emotions, and regrow enthusiasm and focus when facing challenges. The findings of this study are in line with Reivich and Shatte's 7-aspect theory, both informants show answers that refer to these seven aspects. However, the most prominent aspects are in the aspects of self-efficacy, emotional regulation, and *reaching out*. Both informants have good efficacy in dealing with various pressures that befall

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This study also found that social support has a significant role in strengthening student resilience. *Murojaah* partners, confiding friends, and the *tahfidz* community are an important source of emotional and spiritual support. This is in line with the results of research by Noor, and Pihasnawati (2023), which shows that students' self-efficacy increases when they have a supportive social environment. Although not all students have the support of the nuclear family, the presence of external parties such as friends or *tahfidz* teachers can replace this role functionally.

In addition, managerial factors also affect the success of the *tahfidz* process. As revealed by Putra et al. (2022), good *tahfidz* learning management, such as deposit schedules, all memorization exams, and routine evaluations can improve the quality of memorization. This is also seen in the first Informant (MP1) who was helped by the system at Rumah Tahfidz. On the other hand, the second informant (MP2) who lives in a public boarding house without a coaching system has to manage his own routine without any environmental control. In the context of barriers and challenges, this study found that external factors such as the living environment, organizational activities, academic tasks, and physical health are the main barriers that interfere with memorization consistency. The first informant (MP1) experiences pressure from family and often has difficulty managing time in the midst of busy activities. The second informant (MP2) also received demands from his parents so that sometimes he was not focused, and it was difficult to take the time to deposit on the sidelines of lectures. This corroborates the findings of Faqih, and Satiningsih (2023), which show that self-regulation and adaptive strategies are indispensable in managing conflicts between academic and spiritual roles of students who memorize the Qur'an. Despite this, both informants indicated that they were still struggling to survive. They set priorities consciously, the first informant (MP1) chose to focus on the task first so that memorization could be done in a calm state, informant 2 (MP2) patented the time of *murojaah* and *ziyadah* for himself every day which must be done consistently. This strategy is a form of active resilience that emphasizes situational awareness and adaptive decision-making skills. The study also emphasizes that students who memorize the Qur'an are not individuals who are free from pressure or difficulty, but they are individuals who are able to respond to pressure with effort, self-awareness, and spirituality. They need more systematic support, both from the campus, dormitory managers, and the social environment to form a healthy balance between academic responsibilities and *tahfidz*.

It can be drawn from the meaning in this study, in addition to the seven aspects of Reivich and Shatte which are oriented towards the aspects that affect resilience in the informant (internal), there are variables of influence from external that play a major role in influencing the self-resilience of students who memorize the Qur'an of the Faculty of Education in state universities, namely social support, either from friends, family or the surrounding environment such as motivation obtained from *role models* which inspires in balancing academics and memorization. As a contribution to Guidance and Counseling and efforts to overcome the problems experienced by students who memorize the Qur'an, it is hoped that the BK service at state universities can organize individual or group counseling focusing on the problems experienced by students who memorize the Qur'an. Then, holding *workshops* or seminars on strategies to maintain self-resilience, stress management, and increasing motivation to memorize, and finally the creation of information services in the form of posters to maintain self-endurance in the midst of dense lecture and memorization activities.

Thus, this study enriches the understanding that the self-resilience of students who memorize the Qur'an is dynamic. Resilience building comes not only from personal intentions and motivations, but is also highly

determined by the support systems available around them. Therefore, the approach to *tahfidz* coaching in higher education should not only emphasize the memorization aspect alone, but also pay attention to the psychological, social, and academic aspects of students in order to form a strong and balanced memorizer personality.

4. Conclusion

Based on the results of research on the self-resilience of students who memorize the Qur'an of the Faculty of Education at state universities, it can be concluded that students show resilience in facing the challenges of memorization in the midst of dense academic activities. This self-resilience can be seen from the seven aspects of Reivich and Shatte that have been achieved, then the way they manage stress, prioritize, and maintain memorization commitments despite emotional, social, and academic pressure. From this study, it was also found that external factors have a great influence on forming the self-resilience of Qur'an memorizers, namely social support from friends, family or the surrounding environment such as motivation obtained from *inspiring role models* in balancing academics and memorization. This study recommends that future researchers can explore these external factors in order to get another picture of the factors that influence efforts to build the self-resilience of students who memorize the Qur'an. In addition, the living environment, organizational activities, academic tasks, and physical health are the main barriers/obstacles that interfere with the consistency of memorization. This study recommends that college counselors organize individual or group counseling focusing on the problems experienced by students who memorize the Qur'an. Then, holding *workshops* or seminars on strategies to maintain self-resilience, stress management, and increasing motivation to memorize, and finally the creation of information services in the form of posters to maintain self-endurance in the midst of dense lecture and memorization activities. For readers, it is hoped that it can add new insights about self-resilience for students of the Faculty of Education, at state universities.

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