

Flow experience in Qur'an memorization among university student living in pesantren

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Abstract: Flow is a state of optimal experience characterized by full concentration, intrinsic motivation, and a sense of control during an activity. This study explores the flow experience of female university students in Islamic boarding schools (pesantren) while memorizing the Qur'an. Using a qualitative phenomenological approach, data were collected through semi-structured interviews with five respondents and analyzed manually using Interpretative Phenomenological Analysis (IPA). The findings revealed three superordinate themes: absorption in memorization, effortless control supported by spiritual discipline, and intrinsic reward linked to faith and fulfillment. These themes reflect how respondents experience deep focus and enjoyment while engaging in Qur'an memorization. Several internal factors such as personal motivation, clarity of goals, and emotion regulation enhanced their ability to enter the flow state. At the same time, external factors like quiet environment, peer encouragement, and parents support also played a significant role. Respondents adopted specific strategies to sustain flow, including seeking meaning in memorized verses, environmental preparation and emotional regulation. The study highlights the unique spiritual and cultural context of Qur'an memorization, showing that flow can be deeply influenced by religious commitment and community support. These results contribute to the understanding of flow in non-Western, faith-based learning environments and provide insight into how spiritual practices can support optimal psychological experiences in education.

Keywords: Flow Experience; Qur'an Memorization; Santri; University Students; Pesantren.



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Introduction

According to data released by Timesprayer on March 3, 2025, the Muslim population in Indonesia has reached 245.2 million out of a total population of 281.8 million (Timesprayer, 2025). This makes Indonesia the country with the largest Muslim population in the world. With such a vast Muslim population, the practice of memorizing the Qur'an has developed rapidly in Indonesia (Bisri, 2016).

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Memorizing the Qur'an is a process that requires a significant investment of time, energy, and even financial resources. A Qur'an memorizer must dedicate specific time to learning new verses, maintaining previously memorized passages, and regularly reviewing them to ensure retention (Mufliah & Nasution, 2025).

Currently, the practice of memorizing the Qur'an is undertaken by people of all age groups, from children to adults (Sejati et al., 2024). The interest in Qur'anic memorization has increased across all demographics (Wahid & Aisyah, 2014). In line with this trend, more schools and residential educational institutions have begun emphasizing Qur'an memorization programs, driven by the growing enthusiasm of diverse communities (Rahmad & Hadi, 2024). As more individuals participate in memorization, Islamic educational institutions play an increasingly important role in cultivating a generation that not only has strong spirituality but also a deeper understanding of the Qur'an (Jannah et al., 2019).

One important factor supporting successful memorization is the experience of flow. The concept of flow was first introduced by Csikszentmihalyi (1975) to explain why individuals tend to choose meaningful experiences over material benefits. According to (Csikszentmihalyi, 1990), flow is a psychological state in which an individual is fully engaged and focused on an activity. The concept of flow is widely recognized and often mentioned anecdotally in connection with the performances of artists, athletes, and scientists (Eisenberger et al., 2005). However, under the right circumstances, flow can also be experienced during ordinary life situations, particularly when engaging in challenging or engaging tasks such as work or leisure activities (Bakker, 2008; Csikszentmihalyi, 2014; Demerouti, 2006).

In the context of Qur'anic memorization, flow is essential. Experiencing flow enables individuals to fully concentrate, feel comfortable, and stay intrinsically motivated during the memorization process (Indasah et al., 2021). This is supported by Ghani and Deshpande (1994), who describe flow as full concentration that leads to feelings of joy and satisfaction. Flow enhances learning by allowing individuals to focus deeply and feel at ease with the activity. Those in a flow state often experience reduced awareness of time, surroundings, and fatigue (Csikszentmihalyi, 2011). They are fully immersed in the task, feeling as though "everything is going well" while maintaining complete concentration (Martin & Jackson, 2008; Scoresby & Shelton, 2011).

Previous research on the experience of flow in Quran memorization has highlighted several important findings. Hasanah (2021) explored the relationship between self-efficacy and flow in Quran memorizing students, finding that students with higher self-efficacy in their memorization abilities were more likely to experience flow during the memorization process. Similarly, Mills & Rosiana (2014) investigated the role of self-control in fostering flow among Quran memorizing students at an Islamic boarding school in Bandung, revealing that students with better self-control were able to concentrate more fully and maintain consistency in their memorization. In addition, Indasah et al. (2021) examined the phenomenology of flow in Quran memorization among students in Yogyakarta, uncovering that memorizers often experience a deep, spiritual connection to the verses they are learning.

However, although previous research has examined various factors contributing to flow in Qur'anic memorization such as self-efficacy (Hasanah, 2021), self-control (Mills & Rosiana, 2014), and spiritual connectedness (Indasah et al., 2021), these studies share several limitations that point toward a larger gap. First, they primarily focus on individual psychological characteristics, giving less attention to how contextual demands shape the experience of flow. Second, most studies involve general or adolescent

populations, not university-level santri who must navigate the dual pressures of academic and religious commitments. Third, the majority of research adopts quantitative approaches, which capture correlational trends but offer limited insight into the deeper, lived experiences of flow. Collectively, these observations highlight a lack of research on how flow unfolds in pesantren contexts where spiritual practice, structured routines, and academic obligations intersect. This gap underscores the need for qualitative inquiry to explore how flow is experienced and sustained within this unique educational environment.

To address this gap, the present study adopts a phenomenological approach to explore the lived experiences of flow among university-level santri engaged in Qur'an memorization. By examining their challenges, strategies, and internal processes, this study aims to provide a deeper understanding of how flow emerges, fluctuates, and is maintained in a pesantren environment. In doing so, the research seeks to uncover how these students experience flow during memorization, what internal and external factors shape its occurrence, and how they sustain or regain flow when facing distractions or difficulties. This inquiry allows for a more nuanced understanding of flow in a culturally embedded, faith-based educational setting, offering insights that may enhance both theoretical perspectives and practical applications in Qur'anic learning.

Method

The research methodology employed in this study is qualitative in nature, following a phenomenological approach to understand the flow experiences of university-level santri in the context of Qur'an memorization. The phenomenological approach is employed to explore how individuals perceive and make sense of their experiences (Creswell, 2013). The research design aims to provide a detailed account of the respondents' flow experience during Qur'an memorization.

The sampling technique used in this study was purposive sampling. The respondents will be selected based on specific criteria to ensure that they are knowledgeable and experienced in the phenomenon under study. The respondents will consist of five female university-level santri, each with a minimum of 6 months of Qur'an memorization experience. This criterion is chosen to ensure that the respondents have sufficient experience with the memorization process to provide meaningful insights into their experiences with flow. This number of participants is appropriate for phenomenological research, which prioritizes depth over breadth. In phenomenology, smaller sample sizes allow the researcher to explore lived experiences in rich detail, maintain interpretative depth, and analyze nuanced meaning structures (Creswell, 2013; Smith et al., 2009). In this study, five participants were sufficient to reach information redundancy, as the core themes began to repeat across interviews, indicating that additional participants were unlikely to produce substantially new insights. The sample size also ensured feasibility for conducting detailed, line-by-line analysis, which is central to phenomenological interpretation.

The research design employs semi-structured interviews as the primary data collection method. These interviews will allow for in-depth exploration of the respondents' experiences and perceptions of flow during their memorization process. Semi-structured interviews are ideal in this context as they offer flexibility for the researcher to probe deeper into specific aspects of the respondents' experiences while still following a structured framework (Kallio et al., 2016). The research will be conducted in the pesantren (Islamic boarding) environment, specifically within the university-level students who are engaged in Qur'an memorization. This setting allows for a natural and contextual understanding of how flow is experienced within the specific environment of religious study.

The data analysis method will be thematic analysis, which involves identifying patterns or themes within qualitative data (Braun & Clarke, 2006). The researcher will code and categorize the interview to explore how respondents describe their flow experiences in the context of Qur'an memorization. To ensure the validity and trustworthiness of the research, the researcher will employ multiple validity strategies. These include member checking, where respondents will review and validate the findings after the analysis, and triangulation, which will involve comparing data from different sources, including respondents' interviews and reflective journals. Reliability will also be ensured through consistent coding and interpretation of data, following the steps outlined in the thematic analysis methodology (Nowell et al., 2017). By adopting this methodology, the research will provide in-depth insights into the experience of flow during Qur'an memorization, contributing to a better understanding of how flow can enhance the memorization process in the pesantren setting.

Result

This study involved five female respondents aged between 18 to 20 years old, all of whom are university students at an Islamic boarding school (pesantren) in Pekalongan, Central Java, Indonesia. Each respondent has memorized different portions of the Qur'an, ranging from one to five juz (chapters), with memorization experience varying between 8 months to 5 years. These respondents are currently at different stages in their university studies, spanning from the second to the fourth semester. Their daily routine combines formal academic education with Qur'anic memorization, which reflects a structured yet diverse learning environment typical of pesantren-based higher education. Further details can be seen in the table below.

Table 1
Data Demography Respondent

	Respondent				
	R1 (H)	R2 (T)	R3 (D)	R4 (N)	R5 (A)
Age (Years)	20	19	20	18	19
Gender	Female	Female	Female	Female	Female
Semester	4	4	4	2	2
Qur'an Memorization Duration	5 years	3 years	1,5 years	6 years	8 months
Number of Juz Memorized	5 Juz	1,5 Juz	1,5 Juz	1 Juz	1 Juz

Building on this demographic overview, the analysis revealed a set of five superordinate themes that illustrate the respondents' experiences of flow in Qur'an memorization. These themes emerged from patterns across the participants' narratives and reflect the key aspects influencing how they engage with, sustain, and experience memorization within the pesantren context. Together, the themes provide a structured understanding of the cognitive, emotional, environmental, and spiritual dimensions that shape their memorization practices.

Absorption in Memorization

This theme highlights how respondents' ability to concentrate during memorization is deeply influenced by their internal and external circumstances. Respondents reported that their ability to focus while memorizing was not constant and influenced by both internal and external conditions. Concentration could be achieved, but it was unstable. Internally, many respondents described needing to

clear their minds from unrelated thoughts or tasks before they could truly immerse themselves in memorization. For example, respondent 1, H explained that she needed to finish her assignments in order to be able to focus fully on memorizing. This indicates that for H, cognitive clarity was a prerequisite for entering a focused and absorptive state, reflecting how internal distractions could hinder flow during memorization.

Externally, the learning environment played a major role in either supporting or obstructing their concentration. A quiet, peaceful environment helped respondents maintain focus more easily, while noisy settings were frequently mentioned as disruptive. Respondent 2, T described how memorizing became much harder when noises from the environment. Similarly, respondent 5, A stated that traffic noise outside the pesantren sometimes made it difficult for her to maintain her train of thought during memorization. This shows the importance of a conducive setting to support flow.

Another significant indicator of flow reported by respondents was the experience of time distortion. When respondents were able to concentrate deeply especially under pressure like an upcoming deadline for a recitation test or submission, they often lost track of time. Respondent 4, N explained that when she finally managed to "lock in" her focus, hours could pass without her realizing. This sense of time moving quickly is a core marker of the flow experience, indicating full immersion in the task. However, this usually occurred after a period of mental preparation or external adjustment, not instantly. Most respondents experienced time distortion while memorizing, particularly under pressure like deadlines for recitation submissions.

Table 2
Absorption in Memorization

Emergen Theme	Superordinate Theme
Fluctuative and Conditional Focus	
Internal and External Distraction	Absorption in Memorization
Time Distortion	

Effortless Control Supported by Spiritual Discipline

This theme illustrates a high sense of control over memorization that occurs naturally, especially when supported by personal spiritual practices and effective strategies. Respondents described moments in which memorization felt smooth and natural, as if the verses flowed without significant effort. Some respondents developed personalized strategies such as understanding verse meanings, repeated reading, choosing quiet places, and praying beforehand. These methods helped them gain better control over their memorization process.

For instance, H shared that memorizing became easier when the meaning of a verse was understandable. The process felt as though the material entered her mind "without being forced." A similarly expressed that memorization went more fluently when she was already in a focused and quiet state, emphasizing the importance of mental readiness before beginning.

Spiritual and emotional preparation played a major role in supporting this sense of control. D and T noted that they needed to create a calm environment and steady their emotions before memorizing. For N, an unsettled emotional state disrupted her recall even when the memorization had previously gone well. She explained that being in a peaceful mood allowed her to perform better in recitation.

A unique finding was that some respondents experienced spontaneous recall of verses even outside formal memorization sessions such as while working or walking. H, for example, recited verses unintentionally while working on academic tasks. N also reported that certain verses would suddenly come to mind during routine activities like walking. This suggests that repeated exposure and spiritual engagement can lead to internalization of the content, allowing effortless recall without consciously prompted and deliberate intention an important feature of the flow experience.

Table 3*Effortless Control Supported by Spiritual Discipline*

Emergen Theme	Superordinate Theme
Natural Flow of Memorization	
Importance of Emotional Readiness	Effortless Control Supported by Spiritual Discipline
Spontaneous Recall of Verses	

Intrinsic Reward Linked to Faith and Fulfillment

This theme centers on the emotional and spiritual rewards that emerge from Qur'an memorization, which contribute to sustained motivation and personal satisfaction. All respondents shared that memorizing the Qur'an gave them a deep sense of inner peace, happiness, and fulfillment, even if the feeling varied in intensity. Some described it as a spiritual tranquility that arose naturally during or after the memorization process. For example, T said that memorizing made her feel calmer, while A expressed that her heart felt at peace and satisfied, especially because she had long dreamed of being able to memorize the Qur'an. D mentioned feeling happy and excited during memorization, which motivated her to continue. Even N, who hadn't yet felt significant change, acknowledged experiencing moments of calmness during the process.

Respondents also emphasized the joy and meaning that came from understanding and internalizing the verses. H reflected on how learning the meaning of the verses made her understand life better and apply those values in daily living. D echoed this by stating she enjoyed knowing the background stories of the verses, which made the process more meaningful. T shared that she felt excited when she realized she could recite verses during prayer without looking, indicating both mastery and joy.

Moreover, several respondents expressed a desire to return to past moments where memorization felt easier and more focused, often during their earlier education. A, D, and N mentioned how their current busy lives made it harder to maintain that level of focus and ease, but they longed to return to such deep and fulfilling experiences of memorization. This aspiration shows that flow not only brings immediate emotional rewards but also leaves a lasting impression, prompting individuals to seek it again.

Table 4*Intrinsic Reward Linked to Faith and Fulfillment*

Emergen Theme	Superordinate Theme
Inner Peace and Spiritual Satisfaction	
Joy and Meaning from Understanding and Internalizing Verses	Intrinsic Reward Linked to Faith and Fulfillment
Desire to Re-experience Deep Focus and Flow in Memorization	

Internal and External Factors Influencing Flow

This theme examines the various internal and external influences that either support or disrupt the emergence of flow during memorization. Respondents described a combination of internal and external factors that significantly affected their experience of flow during Qur'an memorization. Internally, the presence or absence of intrinsic motivation was a major influence. For instance, H shared that when she was motivated, focus became easier; but when feeling low, even trying to concentrate could feel ineffective. D explained that her initial motivation was due to financial aid (Kartu Indonesia Pintar/KIP), but over time, it transformed into a personal commitment to herself and her family. On the other hand, N admitted that her motivation was still externally driven by obligation rather than personal intent.

Another crucial internal factor was mood or emotional state. Respondents agreed that mood strongly influenced their ability to enter a state of flow. H and D noted that when in a bad mood, memorization became tiring and ineffective, while a good mood made the experience enjoyable and productive. N specifically mentioned that a bad mood could even cause previously memorized verses to disappear from memory.

Externally, the environment played a significant role. Quiet surroundings were consistently linked to greater focus. Several respondents, such as T and D, often chose to memorize after dawn (Subuh) or before Maghrib, times when their surroundings were calmer. Moreover, busy places like study halls made it difficult to concentrate. Respondent 1, H also shared how she had to self-regulate to ignore distractions around them. Another external challenge arose from the respondents were role conflict, especially between academic and religious responsibilities. Respondents juggling university and pesantren duties. For instance, H and T shared how difficult it was to find quality time to memorize. D added that her academic workload and external problems often disrupted her focus.

Lastly, social support acted as an important external motivator. Support from parents, peers, and religious teachers gave respondents emotional strength and encouragement. H and T both mentioned how their parents, who had also memorized the Qur'an, inspired them to persist. D noted that her parents' happiness when she memorized motivated her to continue.

Table 5
Factors Influencing Flow

Emergent Theme	Superordinate Theme
Intrinsic Motivation and Emotional State	
Environmental Conditions and Role Conflict	Factors Influencing Flow
Social Support as External Encouragement	

Strategies to Sustain Flow Experience

Respondents employed various strategies to maintain or regain the experience of flow while memorizing the Qur'an. These strategies reflected a mix of cognitive, emotional, and behavioral regulation techniques tailored to their individual needs and preferences. One common strategy was to understand the meaning of the verses before memorizing. H shared that she preferred to grasp the story or message behind the verse by reading the translation first. This cognitive engagement helped her stay focused and made memorization more meaningful.

Another frequently used strategy was choosing a quiet and comfortable environment. T and D both mentioned intentionally seeking out peaceful spaces before starting to memorize, as it helped them focus

better. These environmental adjustments were seen as necessary preconditions for entering a state of concentration and absorption. In terms of emotional regulation, several respondents emphasized the need to improve their mood before memorizing. D and A stated that managing their emotional state was key to effective memorization. They acknowledged that trying to memorize while in a bad mood was usually unproductive, so they would take steps to uplift their mood first.

Some also employed active learning techniques to reinforce memorization. N, for example, shared that she would write down the verses as a method to internalize them, which also helped improve pronunciation and articulation (makhraj). This technique supported both memorization accuracy and engagement with the text. These varied strategies demonstrate that sustaining the flow experience required intentional effort, self-awareness, and practical adjustments to internal and external conditions.

Table 6
Strategies to Sustain Flow Experience

Emergent Theme	Superordinate Theme
Understanding the Meaning of Verses	
Environmental Preparation for Focus	Strategies to Sustain Flow Experience
Emotional and Behavioral Regulation	

Discussion

The present study explored the flow experience among female students in a pesantren during Qur'an memorization. One key finding was the conditional nature of concentration during memorization. Participants reported that their ability to focus depended greatly on both internal and external factors, such as mental distractions, unfinished academic tasks, or environmental noise. Several participants mentioned that their minds often felt "crowded" before they began memorizing, and they needed a moment to mentally settle before fully engaging. While flow could be achieved, it was often unstable and required intentional preparation to enter. These results align with the foundational concept of absorption in flow theory, where deep focus and merging of action and awareness are considered essential (Csikszentmihalyi, 1990). According to Norsworthy et al. (2021), absorption involves the down-regulation of higher cognitive processes, such as self-reflection and time monitoring, to free up attentional capacity. When participants reported distractions or unfinished tasks interfering with focus, it suggests that the absorption process was incomplete, explaining the instability of their flow experience.

Interestingly, despite the instability of absorption in flow, some respondents still reported experiencing time distortion, where time passed quickly during memorization. This indicates that brief or partial flow states were still accessible under certain conditions. According to Csikszentmihalyi (1990), flow is most likely to emerge when there is a balance between challenge and skill. When a deadline is approaching, the perceived challenge increases, and if the individual feels capable enough to meet it, they may experience intensified concentration. This heightened focus can reduce self-awareness and suppress time-tracking processes, resulting in time distortion, where time feels like it passes very quickly or even disappears. From a neuroscientific standpoint, Dietrich (2004) explain that flow involves the down-regulation of higher cognitive functions (e.g., time monitoring and self- reflection) to allocate more attention to task demands. Under test pressure, this down-regulation may happen faster or more effectively, facilitating a deeper state of absorption where time feels altered or compressed.

Another significant finding was the participants' experience of effortless control, which was often supported by spiritual discipline. Norsworthy et al. (2021) described effortless control as a heightened sense of mastery, where tasks feel unusually easy, characterized by fluid performance and an absence of

concern about losing control. Participants echoed this sentiment, sharing that memorization felt smoother and more natural when they prayed, read salawat, or took intentional steps to calm themselves before beginning. One respondent mentioned that verses felt as though they “entered the heart more easily” after spiritual preparation, highlighting the emotional and spiritual attunement supporting their flow. Engaging in spiritual practices such as praying, reading salawat, or reflecting on the meaning of verses helped students enter a smoother, more automatic state of memorization. This finding resonates with previous research on spiritual flow, which is commonly associated with a deep sense of immersion, unity with the surrounding experience, and a release of self-consciousness and performance-related worries (Monson, 2013). The integration of spiritual discipline appears to not only facilitate focused attention but also create a meaningful and transformative context that enhances both performance and well-being.

The experience of intrinsic reward was another critical aspect, with participants describing feelings of peace, fulfillment, and joy from understanding, repeating, and applying Qur’anic verses in daily life. Many participants used expressions such as “calm,” “comforting,” or “satisfying” to capture the emotional impact of memorization. This aligns with the third dimension of flow, intrinsic reward, which is characterized by positive emotional valence and optimal levels of arousal (Peifer et al., 2014; Ulrich et al., 2016). Neurologically, this dimension is associated with the activation of midbrain reward structures (Nah et al., 2017) and increased dopamine production during flow states (Bian et al., 2016). The term intrinsic reward reflects the autotelic nature of the experience, as introduced by (Csikszentmihalyi, 2014), and overlaps with the enjoyment aspect emphasized by Peifer & Engeser (2021b). Norsworthy et al. (2021) adopted this terminology to better reflect empirical observations across disciplines, noting that intrinsic reward can be physiologically assessed (e.g., via dopamine activity) without relying on post-experience self-reflection, which can be influenced by contextual or social factors and potentially introduce bias (Abuhamdeh, 2021).

Internal motivation, emotional state, and external circumstances also played a central role in enabling or inhibiting flow. Participants with stronger intrinsic goals such as religious devotion or the desire to make their families proud reported greater persistence and success in maintaining focus. Conversely, academic burdens and environmental distractions were cited as major flow disruptors. These findings support earlier studies emphasizing that both skill-challenge balance and motivational alignment are vital precursors to flow (Peifer & Engeser, 2021).

Lastly, participants reported using a variety of strategies to sustain their flow experience, such as reading verse meanings, writing out verses, choosing quiet environments, and managing their mood. They showed a high level of self-awareness in adjusting their approach depending on their emotional state, level of focus, or environmental conditions. These deliberate actions reflect a form of self-regulated learning, akin to mindfulness practices that enhance present-moment focus and emotional regulation (Aherne et al., 2011). By aligning their cognitive, emotional, and spiritual readiness, participants were better able to engage deeply in memorization, highlighting how intentional preparation and context design can cultivate flow.

The findings of this study offer several practical implications for educators, pesantren leaders, and mental health practitioners. The fluctuating nature of flow suggests the need for quiet, structured environments that minimize distractions. Supporting emotional readiness and incorporating simple spiritual or preparatory practices may also help students enter a more focused state. In addition, recognizing the role of motivation and social support can guide teachers in providing encouragement, setting attainable goals, and fostering a positive learning climate. For counselors or psychologists working with pesantren students, these insights may inform strategies to help learners manage stress, regulate emotions, and balance academic and religious responsibilities more effectively.

Moreover, this study contributes to the broader literature on flow by examining it within a non-Western, faith-based learning environment, a context that has been largely underrepresented in existing flow research. While much foundational work on flow has emerged from Western and secular domains, the present study demonstrates how flow unfolds within culturally embedded spiritual practices such as Qur'an memorization. By showing how spiritual discipline, intrinsic religious motivation, and communal learning structures interact with cognitive and emotional processes, this study expands the understanding of flow beyond secular contexts. It demonstrates that flow is not only a psychological state but also a culturally situated experience influenced by values, rituals, and spiritual meaning. As such, it provides an important contribution to cross-cultural perspectives on flow and encourages future research to further explore flow experiences in diverse, faith-based settings.

Despite its valuable insights, this study has several limitations that should be acknowledged. First, the sample consisted of only five female university-level santri from a single pesantren, which limits the transferability of the findings to broader populations or different institutional settings. While this sample size is appropriate for phenomenological depth, it does not capture the diversity of experiences across genders, regions, or pesantren traditions. Second, the findings rely on self-reported experiences, which may be influenced by recall bias or social desirability, particularly in highly religious contexts. Third, the study focused solely on Qur'anic memorization, leaving unexplored how flow may manifest in other religious activities such as daily worship, or communal rituals. Future research could expand the sample to include multiple pesantren, male and mixed-gender groups. Additionally, longitudinal or mixed-method approaches may help examine how flow develops over time and how environmental or psychological interventions could enhance sustained flow experiences.

Conclusions

This study highlights that flow experiences in Qur'an memorization among pesantren students are deeply influenced by both spiritual and psychological factors. While flow can emerge naturally through motivation and spiritual discipline, it also requires environmental support and self-regulation. The interplay between focus, intrinsic reward, and intentional strategy reveals that Qur'an memorization is not only a religious duty but also a profoundly meaningful and fulfilling activity when conditions are supportive.

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