

The Meaning of Flow for the Review of Al-Qur'an Phenomenology Study in the City of Yogyakarta

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ABSTRACT : This study aims to determine the meaning of flow, the factors that affect flow and how to improve flow for Al-Qur'an memorizers in the city of Yogyakarta. This study uses a qualitative method with a phenomenological approach. The responses in this study were 5 people who memorized the Qur'an in Yogyakarta who had memorized more than 5 juz and had memorized it for more than one year with an average age of 20-26 years. Data were collected by interview and observation methods. The results of this study indicate the meaning of flow felt by the memorizers of the Qur'an as follows: the emergence of a sense of comfort, calmness, indulging in the activity of memorizing the Qur'an, a focus that creates a sense of satisfaction and enjoyment while undergoing activities, increasing flow for memorizers of Al-Qur'an is with individual factors and environmental factors. Then for how to increase the flow for Al-Qur'an memorizers is to have a strong motivation, the appropriate ability and to have calm in your heart and mind.

KEYWORDS : *Meaning of flow; Al-Qur'an memorizer*

I. INTRODUCTION

For us Muslims, the book of Al-Qur'an is the word of God that was sent down to the prophet Muhammad SAW. As one proof of the power of Allah SWT. For someone who embraces the Islamic religion, Al-Qur'an is a life guideline that must be taught its specialties with various efforts, one of which is by memorizing and then practicing it.

Al-Qur'an is a noble reading, the book that is preserved (luh mahfudz) no one touches it except for a purified person, there is not a single reading other than the Qur'an that is studied by its editorial, not only in terms of its determination word for word in its express and implied order of the impressions it generates. The main function of the Al-Qur'an is as guidance (guidance) for humans in managing their life in the world properly and is a blessing for the universe, besides the distinction between what is right and what is vanity, it is also an explanation of something in human life. Apart from being a guide to life, the Koran is highly recommended by Rasullullah to memorize as he said, "The most noble people among my people are the memorizers of the Qur'an and the guardians of Qiyamulail" "(H.R Thabrani and Baihaqi).

When a person memorizes the Al-Qur'an, his heart, mind, attitude and behavior will always be accompanied by spiritual values, this is because memorizing the Qur'an requires the practitioner to internalize the values of the Qur'an in everyday life. . The preservation of the Al-Quran has been around since it was first revealed, the prophet Muhammad SAW, the companions and tabi'in helped guard the Al-Quran by memorizing it. One of the miracles of the Al-Qur'an is that it is easy to understand, learn and memorize for people who are really serious about memorizing and practicing it.

In the process of memorizing the Qur'an, flow is very necessary when memorizing the Qur'an, where flow is a state when a person can concentrate, then a sense of comfort appears, and there is intrinsic motivation when someone is doing activities (Csikszentmihalyi, 1990). The flow area is very broad, not only in the work environment or organization, but this concept can also be used in everyday life. In addition, the definition of flow is a comprehensive concentration while undergoing an activity and the emergence of pleasure while doing it (Ghani & Dhespande, 1994). The concept of flow is actually an important part when the learning process occurs, because the flow condition can help a person to be able to focus and be comfortable with the activities or activities he is doing, the involvement of activities is due to the occurrence of cognitive processes and the enjoyment of implementation to forgetting time, fatigue, and all things. which is not related to the activities carried out. Individuals who experience this flow condition are accustomed to thinking efficiently, motivated, and happily (Csikszentmihalyi, et al, 2014: Moneta & Csikzentmihalyi, 1996).

Meanwhile, in another sense, flow is an optimal psychological state when the individual becomes very immersed and there is a balance between resistance and skills that are felt in an activity, the state of flow is passion, concentration and interest that is intense enough to do a task, leading to a pleasant experience. , a person consciously and actively uses all abilities to fulfill the task. An important asset for a student in learning is to have concentration, feel comfortable, and have motivation when undergoing teaching and learning activities in the world of psychology, this condition is also often called flow.

In the research conducted in Yogyakarta, the researcher was interested in taking the theme of how the meaning of flow for Al-Qur'an memorizers in the city of Yogyakarta.

II. RESEARCH METHOD

A. Research Design

In the implementation of this study using appropriate methods in order to suit the research objectives. This research takes a theme related to current social phenomena, Poerwandari (2011) social phenomena are not outside individuals, but in the minds (interpretation) of individuals. Phenomenology is a research strategy in which researchers identify the nature of human experience about a phenomenon (Creswell, 2012). In this process the researcher tries to describe the symptoms as they manifest themselves in the observation, meaning that the researcher digs up the data that is generated through the experiences of the research subject.

The qualitative method is deemed very appropriate to the theme that the researcher took because it is able to answer the research objectives, namely knowing the meaning of flow in Al-Qur'an memorizers in the city of Yogyakarta. Through the qualitative objective of researchers conducting participant research by collecting data through observation or observation, interviews and documentation

B. Research Subject

The sample used is 5 people by using purposive sampling technique, which is based on the criteria set by the researcher, namely 1. Al-Qur'an memorizer, 2. Has memorized more than 5 juz with prone memorization time of more than 1 year 3. Domiciled in Yogyakarta city 4. 20-30 years old.

C. Research Instruments

This research uses a qualitative method using a phenomenological approach, so the research instrument used is a researcher or a human instrument because the researcher immediately goes to the field to collect the required data in accordance with the research objectives. Researchers act as observers to respondents. In addition, there are other instruments that are used as a tool for researchers in conducting research, namely field notes.

D. Data Collection Procedure

Creswell (in Hardiansyah, 2012) proposed several procedures for conducting phenomenological studies, namely: researchers must understand the perspective and philosophy behind the approach used, especially regarding the concept of study, "how individuals experience a phenomenon that occurs". Before the researcher connects the subject, the researcher first creates questions that explore and explore the meaning of the subject's experience. then the researcher met the subject to build a rapport, by explaining the purpose of this study and asking the respondent's willingness to explain his experience. In obtaining a description and phenomena that occur in research respondents, the researcher collected data using an open-ended questionnaire. The open-ended questions posed by the researcher are subjective regarding the meaning of flow that is felt by the memorizers of the Al-Qur'an. Research respondents were asked to explain the feelings they experienced so as to allow answers that were not previously predicted by the researcher.

Furthermore, the researcher looks for and digs from the subject directly to the phenomena that occur. The results of the open-ended questionnaire on initial data collection helped researchers formulate probing questions for subsequent data collection. In addition, in the data collection process, the researcher also made observations on the subject's behavior. During the data collection process, researchers tried to collect documentation in the form of recordings such as voice recorders, from the results of documentation helping researchers in verifying research data. After all the data were collected, the researcher analyzed the data based on the stages as suggested by Creswell (2013). The phenomenological research report ends with obtaining an understanding of the individual's experiences of the respondent.

E. Data Analysis

Data analysis according to Creswell (2013) has several stages in data analysis such as managing and preparing data for analysis, by typing existing data or sorting and arranging data into different types depending on the source of the information. After that, read the data as a whole and reflect on its meaning, and analyze in more detail by coding the existing data, and apply the coding process to describe the theme or category to be analyzed. This theme will be used as the title in the research results section. Then the themes are presented in the form of a qualitative narrative / report. Interpreting or interpreting the data obtained. Interpretation in the form of meaning that comes from a comparison between research results and information from the literature.

III. RESULTS AND DISCUSSION

The phenomenology of Al-Qur'an memorizers experiencing a dissolved, comfortable, calm condition when doing Al-Qur'an memorization activities is the dream of all prospective hafidz / hafidzah who are struggling with istiqomah completing 30 juz. All the efforts of hard work day and night which are also accompanied by istiqomah fasting Monday, thursday, diligent tahajud and duha are some of the efforts that are expected to make it easier to finish memorizing the Al-Qur'an which is his dream.

Motivation that exists in yourself accompanied by the support of parents and closest people gives positive energy to the Al-Qur'an memorizers wherever they are, besides this a supportive environment such as friends who also memorize the Qur'an, there are hafid / hafidzoh supervisors who are also competent in their care are also things that can make it easier for these hafidz / hafidzoh candidates to complete their memorization.

It is common knowledge among memorizers of the Al-Qur'an that completing the memorization of Al-Qur'an 30 Juz is not an easy thing that must be passed, apart from requiring memorization of one verse by one the Qur'anic verses then add to the memorization of the Qur'an. after that all memorizers of the Al-Qur'an must always repeat the memorization they already have in order to stay awake and not forget it.

The temptation to feel sleepy, lazy, bored and tired has become a common thing for Al-Qur'an memorizers not to mention that doing other activities such as college or school will require more energy in balancing memorization and school or college matters. So seeing some of the difficulties and twists and turns that must be faced by memorizers of the Al-Qur'an, they also prepare various ways in order to continue to provide motivation, enthusiasm and maintain theistiqomahan in memorizing so that it continues to progress and finish memorizing immediately.

Seeing some of these phenomena, many of the Al-Qur'an memorizers give targets and achievements in themselves what tips should and should not be done in order to immediately maximize their memorization and keep their memorization so they can offer a crown of glory to their parents and bring it to their home. heaven of Allah SWT.

From the results of interviews conducted by researchers, it was found that several discussions were related to the meaning of flow, things that could affect and how to increase the flow of several subjects that had been observed and interviewed by researchers as follows:

1. The meaning of flow for memorizing Al-Qur'an

The meaning of flow is a pleasant psychological state which refers to the sensation of a general feeling of the activity being undertaken. The findings in the field of conditions experienced by Al-Quran memorizers about feeling experiences that often arise are feelings of calm and comfort, because the PT subject feels that when memorizing is always focused and can forget about worldly affairs, the same subject as conveyed by the subject before the IN subject said that feelings often appearing when memorizing the Qur'an is comfort, calm and always feels at ease when reading verses of the Qur'an.

In addition, the memorizers of Al-Qur'an also often experience a state of focus with memorizing the Al-Qur'an because they often stay alone when memorizing the Al-Qur'an or walk away and step aside for a while from their environment. The PT subjects also felt this when they had a plan that had been made to complete their memorization targets, IN said that those who were similar often experienced concentration and focus on memorizing the Qur'an when they got motivation from themselves to change for the better.

This is in accordance with the theory put forward by Csikzentmihalyi (2007), Flow is a pleasant psychological state which refers to the overall sensation of feeling towards the activities undertaken. Individuals who experience flow are very involved with their activities, and nothing is so important when carrying out activities but only great pleasure and strong motivation in themselves. Ignatius (2013) states that the flow condition is when individuals can concentrate, focus, feel comfortable and get self-motivation.

2. Factors affecting the flow of Al-Qur'an memorizers in Yogyakarta

There are several factors that influence flow including individual factors themselves and also the environmental factors in which they live. This is in accordance with the findings of researchers in the field from the results of interviews with the subject by answering the question of how to apply abilities and skills in memorizing the Qur'an, the PT subject gives answers to habits of being able to enjoy memorizing the Qur'an when there is an urge to commit. complete the targets that have been made to memorize or repeat the memorization. In addition to the subject, DS added that they can enjoy memorizing the Al-Qur'an when accompanied by reading the translation of the verse they memorized because it can increase love for the Al-Qur'an and increase enthusiasm in memorizing Al-Qur'an. Similar to the narrative, the subject of AD is in the habit of enjoying memorizing time and feeling joyful and happy when memorizing Al-Qur'an when starting to memorize it at night because it is quiet and feels closer to Allah.

This is the same as the theory of Csikszentmihalyi (2014) about factors from individuals (person factors) that can increase flow in a person, such as the level of ability or skills possessed by individuals in carrying out an activity, individual perceptions in viewing these activities, and the importance or not. the position of the activity for the individual.

3. How to improve the flow for Al-Qur'an memorizers in the city of Yogyakarta

There are various ways that a person who memorizes the Qur'an can do to increase his flow, including motivation, high skills, and peace of mind and heart within the individual so that they can maximize themselves in achieving a state of flow within themselves.

Apart from that, from the results of the interview, the subject said that their ability to memorize the Al-Qur'an was equal to the achievements they got. This is in accordance with the theory of Csikszentmihalyi (1990) in a book entitled "The Psychological Of Optimal Experience", which states that there are three ways a person can improve his existing flow skills

- a. Motivation
- a. High skill
- b. Calm your heart and think and intend through dhikr and meditation

These various ways can be done to reach the level of flow, namely motivation or desire in the activities carried out, the desire is done in a fun way, the condition of the mind and heart is also calm to be able to satisfy the attention done. In achieving a state of flow in an easier and more practical way, namely by starting all activities by calming the heart and mind, this can be done by praying, doing dhikr or doing light meditation with the aim of providing benefits and progress for himself, so intend all activities which will be done with intent for Allah's sake and with good intentions.

IV. CONCLUSION

Based on the research results that have been obtained, the following conclusions can be drawn:

1. The meaning of flow for memorizing Al-Qur'an is when an individual can be fully present in the activities that are carried out either when memorizing or repeating their memorization. Conditions like this are often characterized by often feeling comfortable, at ease, calm, drifting, dissolving, focusing and concentrating in the activities undertaken, not infrequently even when it is really comfortable to forget about what is happening in the surrounding environment because it means too much meaning in memorizing Al- Quran he does.
2. There are 2 factors that affect flow:
 - a. Individual factors that exist within oneself that can provide their own motivation and make a person always enthusiastic about carrying out his activities.
 - b. Environmental factors, namely factors from outside that provide a special spirit within the person, this factor can come from family, parents of friends, close people and even a supportive environment can be a driving factor for the individual.
3. How to increase flow is to have strong motivation, high skills and to have peace of mind and mind because this can satisfy and fully focus the activities it does.

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