

TPQ Teacher's Motivation in Teaching the Qur'an Viewed from the Perspective of Maslow's Theory of Needs

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Abstract: This study aims to explore and describe in depth the motivation of TPQ teachers in teaching the Qur'an which is associated with the theory of needs developed by Maslow at TPQ Miftahul Jannah Kalangan Ngunut Tulungagung. This study uses a qualitative approach and this type of research is case study. Sources of data in this study were the head of the TPQ, students, and teachers. This study uses several methods in collecting data, namely: participatory observation method, in-depth interview method, and documentation method. The results of the study stated that TPQ teachers thought that teaching the Qur'an was part of worship, teaching the Qur'an was following the orders of the Prophet Muhammad SAW, teaching the Qur'an was a practice that would never lose its reward, and teaching the Qur'an to children is part of the fun (entertainment). TPQ teachers in teaching the Qur'an are not based on the fulfillment of physiological needs, safety needs, social needs, esteem needs, and actualization needs but are based on the main intention, namely to worship Allah SWT.

Keywords: Motivation; TPQ Teachers; Theory of Needs.

INTRODUCTION

TPQ is a non-formal education that is established and managed directly by non-governmental organizations. TPQ learning is usually carried out for 2 hours every afternoon. The implementation of TPQ learning aims to understand and deepen the holy book of the Qur'an. The fact is that the number of TPQ in Indonesia according to data at the Directorate of Early Education and Islamic Boarding Schools is 161,932 institutions (PD Pontren, 2022). In carrying out the daily wheel of activities, the TPQ institution itself tries to meet its own needs without any assistance from the government, even though this does not make the TPQ institution less and less but every year the type of TPQ education increases along with the increase in the number of places of worship (mosques and prayer rooms). This is the cause of the author's academic anxiety that the TPQ institution does not have a budget for daily operations but the teachers are still motivated and have high enthusiasm to always teach TPQ students every day.

Maslow states that every individual action is always based on a factor that becomes the impetus for the fulfillment of all his desires, or in terms that are often known as "needs theory". In this theory of needs, every individual acts always trying to meet the needs: physiological, safety, social, esteem, and actualization needs (Maslow, 1970). In contrast to the fact on the ground that TPQ teachers teach the Qur'an without receiving

and expecting anything in return either from the community or from the government, TPQ teachers continue to carry out these activities with enthusiasm and tirelessly. This inequality is what attracts the author to dig deeper into the motivations that underlie the TPQ teachers in teaching the Qur'an, while in terms of Maslow's theory of needs it is felt that it has not been fully proven and still needs to be studied more deeply.

The description of the TPQ teacher who is always diligent and enthusiastic and does not expect finances can be seen in TPQ Miftahul Jannah Kalangan Ngunut Tulungagung. According to the results of the author's preliminary study, it can be seen that for the monthly tuition of students, only 5,000 rupiah is required and there are no other contributions. There are 113 students, both male and female. Practically, All of teachers in TPQ Miftahul Jannah did not receive financial rewards because the contributions from the students were used for the operational costs of the institution, such as for learning equipment needs, infrastructure repairs, events on religious holidays, and others. This becomes an object as well as an interesting research locus for researchers to dig deeper into what is the motivation of the TPQ Miftahul Jannah teacher in teaching the Qur'an in terms of Maslow's theory of needs.

In the theory of the hierarchy of needs (The Need Hierarchy Model) which has been formulated by Abraham Maslow, human needs can be classified into several levels (Maslow, 1970): a) Physiological needs, namely basic human needs (basic needs) such as housing needs (houses), clothing and daily necessities. These physiological needs are related to the fulfillment of the basic needs of human life. If individuals are not able to meet these basic needs, they will find difficulties in their survival; b) Safety needs are types of needs related to a sense of security and safety of human life. Every individual would want security at work, protection from danger, housing security, property security, etc. This need will arise after the physiological needs have been met; c) Social needs are needs that arise when individuals are in the midst of a community. Humans are social creatures who need and need to interact with others. For this reason, this need is important because humans are essentially social creatures who cannot live alone, humans need other people to interact with each other. For example, to fulfill a sense of love, affection, belonging, brotherhood, togetherness, friendship, association, conversation, friendship, and others; d) The need for appreciation is a type of need related to self-esteem and recognition of its existence by other people (humans around it). As social beings, humans will feel that they need to be respected by others. Humans

also want to feel needed by others and want others to see themselves as a whole person; e) The need for actualization is the need for individual existence for their existence in the midst of the community, developing talents, interests, and self-potential and realizing the ideals according to their dreams. Through this actualization, humans are considered to have been respected and appreciated for the value of their own benefit to others. Individuals provide services to other individuals (society) so that they have more value or benefits for many people around them.

Research related to the motivation of TPQ teachers has been carried out by Arsat whose research results are to motivate TPQ teachers in teaching the Qur'an, it is necessary to provide non-material incentives such as involving TPQ teachers in training activities, workshops, seminars, and training (arsat Arsat, 2013). Another study conducted by Olivea Nia Saputri et al., whose research results stated that TPQ teachers became more motivated and enthusiastic if accompanied by the TPQ head during the learning process (Saputri, Nissah, dan Arini, 2022). Research conducted by Iswanto and Ramdani Mubarak also states that to motivate TPQ teachers, three stages are needed: 1) initial meeting related to problems faced by teachers; 2) class observation; 3) mentoring and strengthening the learning system (Iswanto and Mubarak, 2022). Hariani and Andayani stated that to encourage and motivate the improvement of the competence of TPQ teachers, learning training is needed (Hariani and Andayani, 2020). Meanwhile, Andriansyah et al., stated that the motivation of TPQ teachers in teaching the Qur'an could be influenced by their understanding of management and discipline (Andriansyah et al., 2022). Some of the previous studies above serve as the author's basis for researching the motivation of TPQ teachers, but the difference between this study and previous research is that it focuses more on the motivation of TPQ teachers in teaching the Qur'an from the perspective of Maslow's theory of needs in which the author reveals in depth whether TPQ teachers in teaching the Qur'an there is something to do with physiological, safety, social, esteem, and actualization needs.

Theoretically, this research can contribute to the concept of how to grow teacher motivation in teaching the Qur'an in non-formal educational institutions, especially TPQ, which in the end the institution is still able to survive and attract the wider community. Practically this research can be useful for leaders of Islamic educational institutions to always be able to motivate their subordinates so that the mission and vision of the institution can be achieved optimally. This research practically also provides insight to

teachers in non-formal Islamic educational institutions to always be enthusiastic and highly motivated to teach their students, especially in teaching the holy book the Qur'an.

METHOD

This study uses a qualitative approach. Bogdan and Guba explain that research with a qualitative approach is a research procedure whose data are in the form of descriptive descriptions of written or spoken words from people and behaviors that can be observed for research (Banister et al., 2011). The type of this research is descriptive qualitative because the researcher wants to describe the motivation of TPQ teachers to teach the Qur'an in terms of Maslow's theory of needs. The research location is where the research will be carried out, namely in TPQ Miftahul Jannah RT 03 RW 05 Kalangan Village, Ngunut District, Tulungagung Regency. This place was chosen as the research location because from decades of existence the number of students has remained stable and the teachers are also disciplined in teaching.

The sources of data in this study were the head of TPQ, students, and teachers of TPQ Miftahul Jannah. This study uses several methods in collecting data, namely: participatory observation method in knowing directly about the implementation of teaching and learning the Qur'an, in-depth interview method to obtain information from teachers, students, and madrasah principals regarding data related to motivation in teaching Al-Qur'an. Qur'an, and documentation methods in order to collect data regarding the general description of TPQ Miftahul Jannah, so that researchers are able to obtain complete, sufficient, and valid data. In this study, data analysis was carried out in three stages; 1) data reduction, namely the process of sorting out and simplifying the data that emerges from the notes at the research location; 2) data presentation which is an activity to collect data and information to be arranged in such a way and then a conclusion is drawn; 3) drawing conclusions and verification where data that has been collected from various sources (both from observations, in-depth interviews, and documentation) are compiled into one and the next step is drawn into a conclusion. Drawing this conclusion is inductive. However, to find out whether or not the contents of the conclusion are in accordance with the actual conditions, it is necessary to verify. Verification is an attempt to re-prove the truth of the conclusions that have been drawn up, in other words the suitability of the conclusions with the truth in the field/research location.

The author tries to make the research flow in accordance with the explanation in the introduction and research methods above, as follows:

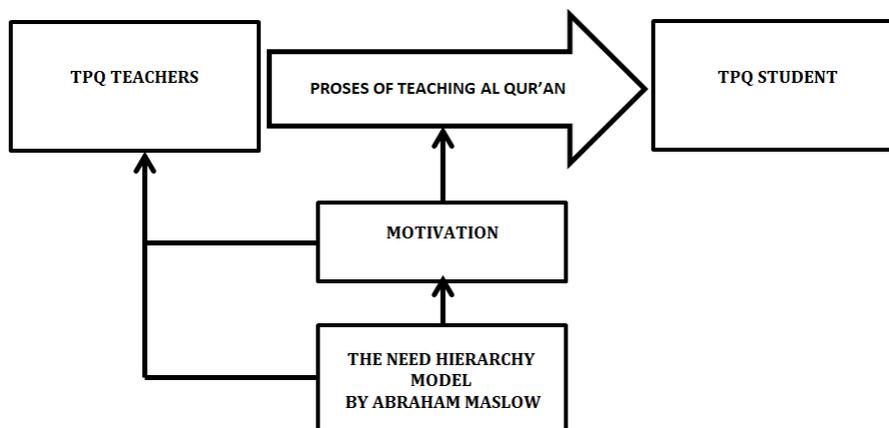


Chart 1. Research framework

RESULTS AND DISCUSSION

Motivation of TPQ Teachers in Teaching the Qur'an.

Basically, the teacher is a job that has an important role in educating the lives of the nation's children, forming noble character, and is the spearhead that determines the success of education in general (Purwanto, 2018). The TPQ teacher is an educator and teacher who sincerely teaches the Qur'an for the realization of an Islamic society. Based on observation that they are called TPQ teachers because their activities are providing Islamic religious lessons to students and carrying out a noble mission in disseminating the values and contents of the Qur'an as a community guide for the happiness of the hereafter.

Becoming a TPQ teacher requires more energy and patience in educating students whose ages range from 6-12 years. Every day TPQ teachers sincerely take the time to routinely teach the Qur'an to their students. There are several criteria attached to TPQ teachers including (zakariya, 2018):

1. Sincere and sincere

Choosing a routine as a TPQ teacher must be based on a sincere and sincere soul to serve the community. It is natural that teaching TPQ students is not given wages/salary. If anything, it is usually not much and very few in number. The choice to become a TPQ teacher is a surrender of the soul and only hopes for the blessing of

Allah SWT. Based on sincerity and sincerity, the TPQ teacher will animate what he is doing.

2. Need Patience and Struggle

According the result of interview, being a teacher at TPQ needs to spend extra time and energy to always teach students regularly. Tiredness and boredom can come because of existing situations and conditions, for example if there are students who are difficult to be conditioned to study, are busy during learning, difficult to teach, often do not go in, or when there are heavy rain obstacles. Patience is the main key in this case and the effort to understand the students of the subject matter is the struggle. Educating children around the age of 6-12 years is like carving on stone. The process is difficult and requires struggle, but the impact and the scars will be firmly attached for the life of the students.

3. Material Mastery

In addition to educating the teacher's task is to teach material to his students (Sasmoko, 2017). Before teaching a TPQ teacher must have fully mastered the material that will be delivered to his students. For example, (based on observation by researcher) when teaching tajwid, the important points must be studied first to be conveyed to the students. Likewise when teaching how to read the Qur'an, or other basic Islamic materials (aqidah, fiqh worship, and so on).

4. Understanding Children's World

Based on interview with the teacher that in the learning process at TPQ, students usually get bored quickly and often don't focus on the material. There is a term "one minute rule", where children are only able to focus and concentrate on learning material for one minute multiplied by their age. For example, there is a TPQ student who is 7 years old, so usually he is only able to fully concentrate on learning for only 7 minutes, after that the focus and attention of the student will be everywhere. A TPQ teacher must try to build pleasant learning conditions, all students can concentrate optimally in learning. TPQ teachers also need to understand that the nature of children aged 6-12 years is to like to play, so TPQ teachers must also be able to create the learning process with the nuances of the game so that children do not feel bored during the learning process.

The findings in this study indicate that there are several motivations for TPQ teachers in teaching the Qur'an, including:

1. Teaching the Qur'an is part of worship.

According to the results of interviews with several TPQ Miftahul Jannah teachers, they consider that teaching the Qur'an is part of worshiping Allah SWT. It can be said that the TPQ teacher in teaching the Qur'an to the students is a medium to get closer to Allah SWT in the hope that the deeds carried out will get the pleasure of Allah SWT. The pleasure of Allah SWT is the reason for the TPQ teachers in teaching the Qur'an, if Allah is pleased then all the affairs of the TPQ teachers will be made easier and given the best choice by Allah SWT. If viewed from the perspective of worship, teaching the Qur'an will get inner satisfaction and peace of mind, even though for years teaching the Qur'an without being given a salary the ustadz/ustadzah still always teaches children with istiqomah. The results of the researcher's interview that the Miftahul Jannah TPQ teachers also consider that teaching the Qur'an is a part of their own life that can never be separated from their daily activities so that no matter how busy they are, they still take their time every afternoon to teach the Qur'an as a way of teaching. form of worship to Allah SWT.

2. Teaching the Qur'an following the hadith of the Prophet Muhammad

From the results of interviews with researchers that the teachers of TPQ Miftahul Jannah consider that teaching the Qur'an is part of the love for the prophet Muhammad SAW. The Prophet is a figure of *uswatun hasanah*, what the prophet ordered is a good thing that needs to be carried out by Muslims. Miftahul Jannah's TPQ teachers in teaching the Qur'an are the embodiment of following the instructions of the prophet SAW hadith which reads "the best of you are those who study the Qur'an and are pleased to teach it to others" (Fairuzillah dan Listiana 2021). It is quite clear that teaching the Qur'an is something that is highly recommended in Islam and is a way of imitating the attitude and love of the Prophet Muhammad.

3. Teaching the Qur'an is a practice that will never lose its reward

The teachers of TPQ Miftahul Jannah have taught how to read the Qur'an for years and these activities have been integrated into daily activities, they believe that teaching the Qur'an even though they do not get a salary will be rewarded by Allah SWT with rewards that continue to flow which will be found in the hereafter. Based on the results of observations and interviews of researchers that the teachers of TPQ Miftahul Jannah sincerely teach children how to read the Qur'an by paying attention to recitation, *makharijul* letters, the pillars and etiquette of reading the Qur'an, as well as the

procedures for reading the Qur'an. They believe that teaching the Qur'an to children is like a field of crops that will continue to bear fruit and can be enjoyed later after death.

4. Teaching the Qur'an to children is part of the fun (entertainment).

The results of interviews with several TPQ teachers stated that meeting students while teaching the Qur'an was part of the fun for TPQ teachers. The behavior of the TPQ students who are still innocent, witty, funny, natural, and as they are brings their own entertainment as if the TPQ teachers are able to forget the tiredness of all the burdens of their lives. For TPQ teachers, the most beautiful and most comfortable place for recreation is teaching students with full sincerity. This can be interpreted that even though teaching TPQ is not valued in rupiah, Allah SWT replies with peace of mind for TPQ teachers, especially if the students after growing up are successful in their lives, both in terms of work, education, career, or education. benefits for society.

The Motivation of TPQ Teachers to Teach the Qur'an is Viewed From the Perspective of Maslow's Theory of Needs.

Maslow has formulated a theory that consists of several levels of human needs according to what their priorities are. Maslow stated that if a human need has been fulfilled, then he will try to fulfill the next need. Maslow's theory is then used in management science as a tool to determine the behavior of members of an organization (A. H. Maslow, Stephens, dan Heil 1998). By understanding and applying Maslow's theory of motivational hierarchy, organizational leaders are able to move their subordinates to be more productive and optimal in working to achieve organizational goals.

TPQ is a community-based Islamic educational institution with the aim of providing learning services related to writing, reading, memorizing, and understanding the contents/contents of the Qur'an (Minister of Religion Regulation no 13 of 2014 Article 1). It can be said that the TPQ is a non-formal Islamic educational institution that fosters students (santri) with the main material of reading or studying the Qur'an and studying basic Islamic education materials whose aim is to shape the behavior and noble character of participants. students (santri) according to the guidance of the Qur'an and hadith.

The educational institution was established aiming to produce quality graduates based on the vision and goals set by its founders. As well as the objectives of establishing the TPQ institution, including; a) Helping the development of the potential of students in

the formation of behavior, understanding Islamic religious knowledge, and worship practices, through a learning process that is in accordance with the guidance of the Qur'an and Hadith; b) Preparing students so that they can develop their behavior, knowledge, as well as their worship practices which they get with learning programs at the TPQ for further education (Mamsudi, 2015).

Based on the results of the documentation that the researchers did, the learning material in the TPQ is a learning curriculum that is studied by the students in a predetermined time level. The learning materials for the TPQ are: 1) The basis for learning the Qur'an which includes guidance/guidance for reading the Qur'an referring to Iqro Volumes 1-6 compiled by LP Ma'arif NU; 2) Memorizing prayer readings, especially fardhu prayers (subuh, dhuhur, asr, magrib, isa ') and dhikr/prayer after sholat; 3) Memorizing the short suras contained in Juz Amma (Juz 30); 4) The practice of worship, the implementation of daily ubudiyah; 5) Daily manners and prayers, including the procedures for praying and some daily prayer readings; 6) The basic material of Islam, which consists of basic moral teachings, basic sharia, and basic aqidah.

The results of the interview researchers found that the TPQ teachers teaching the Qur'an did not contain elements of fulfilling physiological needs, they taught based on sincerity without any potential for proper salary for the teaching activities carried out. There is no intention to seek, obtain, receive material rewards in terms of teaching the Qur'an to its students. Teaching activities carried out by TPQ teachers are based on the intention to worship in the hope of getting the blessing of Allah SWT (Zakariya, 2018). Even TPQ teachers are willing to buy learning equipment to support the success of education at TPQ personally.

In Maslow's second theory, it is stated that human actions can be influenced by safety needs (Maslow 1970). TPQ teachers teach the Qur'an not based on the need for safety, in fact they are like second parents for the students who are responsible for maintaining the security, safety, comfort of the students when learning the Qur'an at TPQ. They treat the students like their own children with love, sincerity, and sincerity. TPQ teachers are fully aware that their task is to help develop the potential of students in shaping behavior, understanding Islamic religious knowledge, and worship practices, through a learning process that is in accordance with the guidance of the Qur'an and Hadith (Mamsudi, 2015).

Maslow also stated that humans act also based on the fulfillment of social needs (Maslow, 1970). TPQ teachers in teaching students do not interact with the community directly, they only interact with students aged 5-12 years. Of course the interaction between TPQ teachers and students is based on the emotional bond between teachers and students, it takes patience and struggle in understanding the material being taught (Zakariya, 2018). Where is the role of the teacher in communicating and or interacting as a transmitter of knowledge and students as recipients of knowledge (Aan Hasanah, 2018). This social need is not the main factor of the TPQ teacher's intention in teaching the Qur'an but is the impact of the teaching and learning interaction process between teachers and students.

TPQ teachers teach the Qur'an also not based on a desire to fulfill the need for appreciation. Becoming a TPQ teacher will not increase fame, position, and dignity in the eyes of a heterogeneous society. In general, heterogeneous people think that TPQ teachers are the same as individuals in the community. The predicate as a TPQ teacher does not change social status in the midst of a heterogeneous society and there is also no hope of a promising career series to be pursued for the sake of respect and prosperity. However, from the evidence from interviews conducted by researchers, TPQ teachers have the belief that teaching the Qur'an is worship to Allah SWT and also following the advice of the Prophet SAW is happiness that cannot be exchanged/valued with material.

The status of being a TPQ teacher does not have much influence on the individual's actualization of his existence in a heterogeneous society. The actualization value of TPQ teachers is their usefulness to prepare students in developing their behavior, knowledge, and worship practices (Mamsudi, 2015). The choice to become a TPQ Qur'an teacher is nothing to be proud of because there is no guarantee of wealth, special position, and social status for actualization in society.

CONCLUSION

Maslow's theory of needs states that every human action is always based on a factor that drives the fulfillment of all his desires. In the theory of needs, each individual acts always trying to meet the needs: physiological needs, safety needs, social needs, esteem needs, and actualization needs. However, Maslow's theory of needs does not have a significant effect on TPQ teachers who teach the Qur'an. TPQ teachers teach the Qur'an based on the main intention, namely to worship and solely to get blessing from Allah SWT.

TPQ teachers also believe that teaching the Qur'an follows the instructions of the Prophet Muhammad SAW, teaching the Qur'an is a practice that will never lose its reward, and teaching the Qur'an to children is part of the fun (entertainment). This can mean that although teaching TPQ is not valued by money, Allah SWT responds with peace of mind, especially if the students become adults when they grow up succeed in life, whether in terms of work, education, career, or benefits for society.

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