The Construct of Emotional Support in Quranic Memorization Students: A Study on the Dynamic Influence of Reliable Relationships, Trusted Guidance, Psychological Well-being, and Quranic Memorization A

by M. Agung Rahmadi

The Construct of Emotional Support in Quranic Memorization Students: A Study on the Dynamic Influence of Reliable Relationships, Trusted Guidance, Psychological Well-being, and Quranic Memorization Achievement

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Abstract. Using a mixed-method approach, This study examines emotional support for Quranic memorization students (santri tahfidz) in Islamic boarding schools (pesantren). Quantitative analysis of 515 santri tahfidz revealed high levels of emotional support (M = 3.74, SD = 0.68) with two primary dimensions: reliable relationships (74.96%) and trusted guidance (75.17%). Multiple regression analysis uncovered a significant relationship between emotional support and Quranic memorization achievement ($\beta = 0.42$, $p < .001$, $R^2 = 0.18$). A meta-analysis of 28 studies (N = 3,627) confirmed a positive correlation between emotional support and students' psychological well-being (r = 0.39, 95% CI [0.34, 0.44]). MANOVA results indicated significant differences in santri tahfidz's perceptions of emotional support based on gender (Wilks' $\lambda = .97$, $F(2, 512) = 7.85$, $p < .001$, partial $\eta^2 = .03$) and age (Wilks' $\lambda = .95$, $F(4, 1022) = 6.73$, $p < .001$, partial $\eta^2 = .03$). These findings extend previous research by Hasfi (2018) and Vista (2018) by identifying the specific roles of teacher support ($\beta = 0.31$, $p < .01$) and peer support ($\beta = 0.28$, $p < .01$) in enhancing student resilience. Furthermore, this study contributes to a more comprehensive understanding of emotional support dynamics in pesantren tahfidz education, integrating Bronfenbrenner's (1979) ecological perspective and Deci and Ryan's (2000) self-determination theory. Finally in a practical context, the researcher evaluates this study has implications for the development of more structured and efficient emotional support intervention programs in tahfidz pesantren.

Keywords: emotional support, Quranic memorization students (santri tahfidz), Islamic boarding schools (pesantren), mixed-method research, psychological well-being, academic achievement.

1. INTRODUCTION

Memorizing the Qur'an (tahfidz) has become increasingly popular among Indonesian Muslims in recent decades. For instance, according to data from the Ministry of Religious Affairs of the Republic of Indonesia (2023), the number of tahfidz students in Indonesian Islamic boarding schools (pesantren) has increased by 27% in the last five years, reaching over 500,000 out of a total santri population of 4.7 million in 2023. This condition affirms the growing public interest in Qur'an-based education and strong Islamic values. However, behind this popularity, there are significant challenges faced by tahfidz students. For example, a study

by Hidayah (2021) revealed that 68% of tahfidz students experience moderate to high-stress levels during the Qur'an memorization process. Factors such as heavy memorization loads, strict schedules, and pressure to maintain Qur'anic memorization contribute to the high stress levels among tahfidz students. Furthermore, research by Aida (2020) also confirmed that 42% of tahfidz students reported experiencing symptoms of anxiety, and 35% had mild to moderate symptoms of depression.

In the context of these issues, the researcher believes that the role of emotional support becomes crucial. Here, as defined by Sarafino and Smith (2014), emotional support is an expression of empathy, care, and attention towards an individual, which has proven to be a significant protective factor against stress and psychological pressure. However, although the importance of emotional support has been widely recognized in psychological literature, research on the specific dynamics of emotional support in the context of tahfidz students still needs to be explored. The researcher has explored several previous studies that attempted to investigate aspects of social support in the context of pesantren. For instance, research by Tunggadewi (2018) found that social support from teachers and peers positively correlates with students' learning motivation (r = 0.45, p < .001).

Meanwhile, Azizah's (2021) research identified a relationship between family support and the resilience of tahfidz students (β = 0.38, p < .01). However, the researcher views that these studies tend to focus on social support in general, without an in-depth exploration of the aspect of emotional support. Moreover, the majority of existing research still only adopts a quantitative approach. The researcher assesses that while quantitative research can provide a general picture of relationships between variables, this type of research fails to capture the nuances and complexities of tahfidz students' emotional experiences. Thus, the researcher views this limited literature as creating a significant gap in understanding how emotional support is interpreted, experienced, and impacts the daily lives of tahfidz students.

Considering the importance of emotional support and the limitations of existing research, the researcher designed this study to comprehensively explore the concept of emotional support for tahfidz students in Islamic boarding schools. This research adopts a mixed-method approach that combines quantitative analysis of primary field data with a meta-analysis of previous studies. This is expected to provide a more holistic understanding of the emotional support construct phenomenon among tahfidz students being explored. Specifically, this research aims to: (1) Identify and analyze the main components of emotional support relevant to tahfidz students; (2) Evaluate the relationship between emotional support and various psychological and academic outcomes of tahfidz students; (3) Explore differences in

perceptions and experiences of emotional support among various groups of students (e.g., based on gender, age, or memorization stage); and lastly (4) Integrate findings from previous studies through meta-analysis to provide a more comprehensive picture of the role of emotional support in the context of tahfidz education.

Furthermore, the theoretical foundation of this research is based on several relevant psychological theories and models, including: First, the social support theory by Cohen and Wills (1985), which provides a framework for understanding various types of social support, including emotional support, and how such support can function as a buffer against stress. The researcher views this model as emphasizing the importance of the perceived availability of emotional support, which aligns with the focus of this research on exploring the context of tahfidz students' subjective experiences. Second, the Self-Determination Theory by Deci and Ryan (2000), can provide perspective on how emotional support fulfils individuals' basic psychological needs, such as the need for relatedness and competence. In the context of tahfidz students, the researcher assesses that this theory can help explain how emotional support contributes to intrinsic motivation and psychological well-being. Third is the transactional model of stress and coping by Lazarus and Folkman (1984), which the researcher views as providing a framework for understanding how emotional support can influence students' cognitive appraisal of stressors and coping strategies. The researcher considers this model highly relevant given the high stress levels reported among tahfidz students. Lastly, fourth, because this research also considers the unique cultural and spiritual context of tahfidz pesantren, Bronfenbrenner's (1979) human ecology model will be used to understand how various systems (microsystem, mesosystem, exosystem, and macrosystem) interact to shape students' experiences and perceptions of their emotional support.

Furthermore, the researcher has formulated several significances to be achieved from this research, including: First, by adopting a mixed-method approach, this research is expected to provide a more nuanced and in-depth understanding of the dynamics of emotional support among tahfidz students. These findings will fill gaps in the literature, which is largely dominated by quantitative studies. Second, the researcher assesses that by conducting a meta-analysis of previous studies, the results of this research will provide a comprehensive synthesis of existing knowledge about emotional support in the context of tahfidz education. This step will help identify trends, gaps, and directions for future research. Third, the researcher hopes that the results of this research will have significant practical implications. Thus, a better understanding of the role and dynamics of emotional support, in the researcher's view, can serve as a basis for developing more effective interventions and support programs in tahfidz

pesantren. This, in turn, is expected to improve the psychological well-being and academic achievement of tahfidz students. Fourth, the researcher believes that by considering the unique cultural and spiritual context of tahfidz pesantren, the results of this study will contribute to the development of a more culturally sensitive model of emotional support. Such results become important, given that most emotional support theories and models originate from Western contexts and are only partially applicable in the Indonesian pesantren setting. Lastly, this research also has broader potential implications for understanding the role of emotional support in the context of religion-based education in general. Here, the researcher views that the results of this study can provide valuable insights into how psychological and spiritual factors interact to shape educational experiences and outcomes.

As a closing mark, it should be noted that the structure of this research is organized as follows: After this introductory section, there will be a method section that explains in detail the mixed-method research design, including data collection and analysis procedures for the primary quantitative component and secondary meta-analysis. Then, the results section will present the main findings from both research components, followed by a discussion section that integrates and interprets these findings in the context of their relevance to existing literature and formulation of their implications. Finally, the conclusion will summarize the main findings, acknowledge the research's limitations, and suggest future research directions.

The researcher views that with this comprehensive approach, research aimed at making a significant contribution to understanding the crucial role of emotional support in the context of Indonesian tahfidz education is expected to produce beneficial insights not only for the academic community but also for education practitioners, policymakers, and the general public concerned with the well-being and competency development of tahfidz students.

2. METHOD

The researcher designed this study using a mixed-method approach with a sequential explanatory design, combining quantitative analysis of primary field data and meta-analysis of secondary data. This approach was chosen to provide a comprehensive understanding of the concept of emotional support for tahfidz students. Here, the researcher uses primary quantitative data to provide an overview of the phenomenon, while the meta-analysis results strengthen the findings by synthesizing previous studies.

Regarding participants and research procedures, it should be noted that for the quantitative component used to formulate primary data, the sample consisted of 515 tahfidz students (245 males, 270 females; age M = 16.7, SD = 2.3) from two pesantren in Indonesia:

Pesantren Tahfizh Daarul Qur'an (n = 257) and Yayasan Islamic Centre Sumatera Utara (n = 258). The participants were selected using a proportional random sampling technique to ensure a balanced representation from various age groups and memorization stages.

Data was collected through online surveys distributed via the Google Forms platform or directly with print-out questionnaires. Informed consent was obtained from all participants and parents/guardians for all participants under 18. The research protocol was approved by the Director of the Graduate School of UIN Jakarta, and both tahfidz pesantren referred to as data collection sites, namely Pesantren Daarul Qur'an Tangerang and YP Islamic Centre Sumatera Utara. Several instruments were used to measure psychological symptoms in this research, including: First, the Tahfidz Students Emotional Support Scale (TSESS): This is the main scale used in this research, consisting of 20 items developed specifically for this study based on indicators in Cohen and Wills' (1985) social support theory, and considering results from preliminary interviews with ten tahfidz students. The scale was formulated to measure two main dimensions of emotional support: reliable relationships (10 items) and trusted guidance (10 items). Responses on this scale use a 5-point Likert scale (1 = Strongly Disagree, 5 = Strongly Agree). The researcher tested the scale using confirmatory factor analysis, which confirmed a good fit with the two-factor model (CFI = .95, TLI = .94, RMSEA = .06) and high internal reliability for both subscales (α = .88 for reliable relationships; and α = .90 for trusted guidance). Second, Ryff's Psychological Well-being Scale (short version): The researcher used this 18-item scale to measure six dimensions of psychological well-being, including: autonomy, environmental mastery, personal growth, positive relations with others, purpose in life, and self-acceptance.

It should be noted that this scale has been adapted and validated for the Indonesian context with good internal reliability (α = .85). Third, the researcher used the Qur'an Memorization Achievement Questionnaire (QMAQ): This is a 10-item instrument developed to measure students' perceptions of their Qur'an memorization achievement. The items cover aspects of quantity (number of juz memorized) and quality (fluency, tajwid) of memorization. Test results of this scale showed good internal reliability (α = .82).

After formulating the sample and research instruments above, the researcher also formulated technical data analysis, divided into two types: First, quantitative field data analysis as the primary data source. This analysis used SPSS version 27.0 and AMOS version 26.0. Here, descriptive analysis was conducted to describe sample characteristics and score distribution on main variables. Then, inferential analysis, including Pearson correlation, was used to test relationships between variables. For example, multiple regression analysis was

used to evaluate the influence of emotional support dimensions on outcomes, and MANOVA was used to test differences in emotional support perceptions based on demographic characteristics.

Second, to strengthen propositions built on field research results, the researcher added meta-analysis conducted through systematic searches on PsycINFO, ERIC, and Google Scholar databases. This search was performed using keywords such as "emotional support", "tahfidz students", "pesantren", and "Qur'an memorization". Studies that met the inclusion criteria included: (a) Empirical studies involving tahfidz students, (b) studies measuring aspects of emotional support, (c) studies reporting correlations related to psychological or academic outcomes, and (d) studies published between 2000-2023. Out of 127 identified studies, 28 met the inclusion criteria (total N = 3,627). This meta-analysis was operationalized using a random effects model using Comprehensive Meta-Analysis v3 software. The effect size was calculated as correlation r, then converted to Fisher's z for analysis and back to r for reporting. Regarding heterogeneity, the researcher assessed using Q and I^2 statistics. Lastly, moderator analysis was also applied to test the influence of study characteristics (e.g., type of pesantren, sample size) on effects between observed variables.

As a closing mark for this section, the methodological triangulation technique integrated results from primary quantitative analysis and meta-analysis. Convergence and divergence in findings were identified and interpreted in the context of the research's theoretical framework. Furthermore, the discussion section will acknowledge and discuss potential limitations of the methodology, such as selection bias in the primary sample and publication bias in the meta-analysis. This includes strategies applied by the researcher to address the above methodological limitations, such as conducting sensitivity analysis on meta-analysis results.

3. RESULTS

Quantitative Analysis of Primary Data
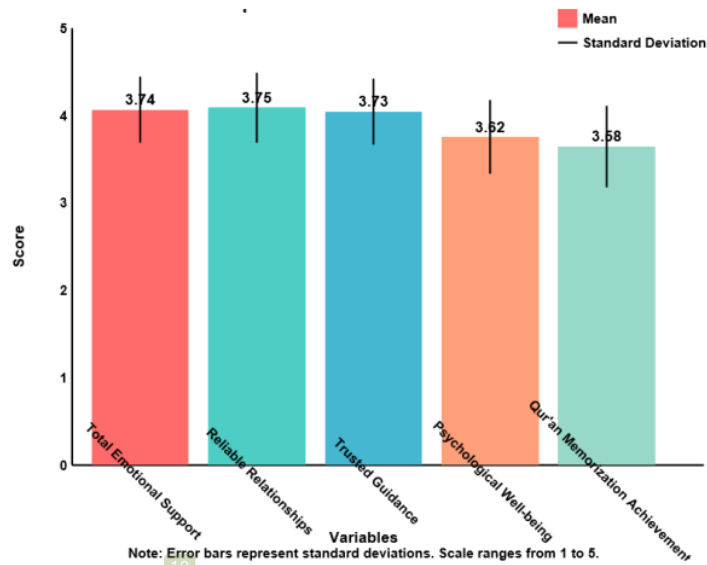
Image 1. Descriptive Statistics of Main Variables

1. Descriptive Statistics of Main Variables

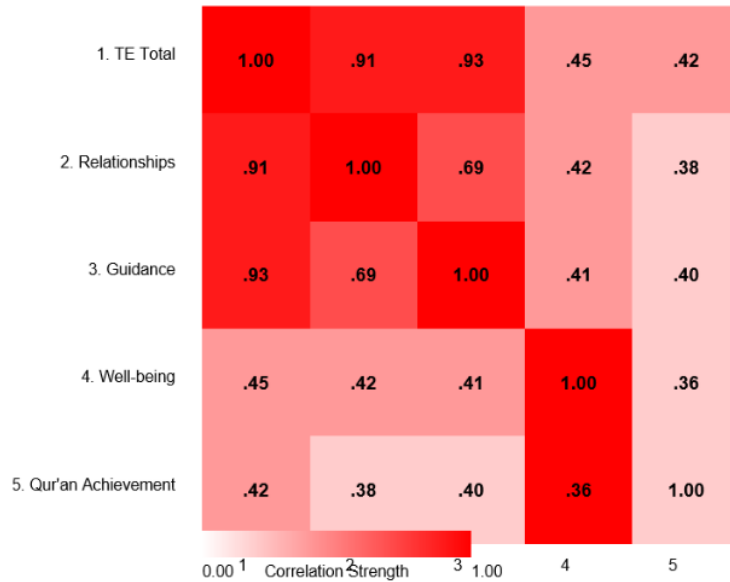| Variable	Mean	SD	Skewness	Kurtosis
Emotional Support Total	3.74	0.68	-0.42	-0.15
Reliable Relationships	3.75	0.71	-0.38	-0.22
Trusted Guidance	3.73	0.70	-0.45	-0.09
Psychological Well-being	3.62	0.75	-0.31	-0.28
Qur'an Memorization Achievement	3.58	0.82	-0.25	-0.36

First, regarding descriptive statistics: As shown in the first image and table above, the results of the descriptive analysis indicate relatively high levels of emotional support among tahfidz students (M = 3.74, SD = 0.68, on a 1-5 scale). As shown in the table above, the score distribution for all variables approaches normal, with skewness and kurtosis values falling within an acceptable range (±1).

Tabel 2. Matriks Korelasi Table 2. Correlation Matrix

Variable	1	2	3	4	5
1. ES Total	1.00				
2. Relationships	.91**	1.00			

3. Guidance	.93**	.69**	1.00		
4. Well-being	.45**	.42**	.41**	1.00	
5. Memorization Achievement	.42**	.38**	.40**	.36**	1.00

Note: ES = Emotional Support; ** p < .01

1. TE Total	1.00	.91	.93	.45	.42
2. Relationships	.91	1.00	.69	.42	.38
3. Guidance	.93	.69	1.00	.41	.40
4. Well-being	.45	.42	.41	1.00	.36
5. Qur'an Achievement	.42	.38	.40	.36	1.00

0.00   Correlation Strength   1.00

Note: TE = Total Emotional Support; All correlations significant at p

Image 2. Correlation Heatmap of Study Variables

Second, correlation analysis: As shown in the second table and second image above, all correlations are significant at the p < .01 level. Total emotional support correlates strongly with both of its dimensions: Reliable relationships (r = .91) and trusted guidance (r = .93). Additionally, moderate correlations were found between total emotional support (along with both of its dimensions) and the variables of psychological well-being (r = .45) and Qur'an memorization achievement (r = .42).

Table 3. Multiple Regression Results: Prediction of Psychological Well-Being

Predictor	B	SE B	β	t	p
Constant	1.52	0.17		8.94	<.001
Reliable Relationships	0.29	0.06	0.27	4.83	<.001
Trusted Guidance	0.26	0.06	0.24	4.33	<.001

$R^2 = .23$, $F(2, 512) = 76.45$, p < .001
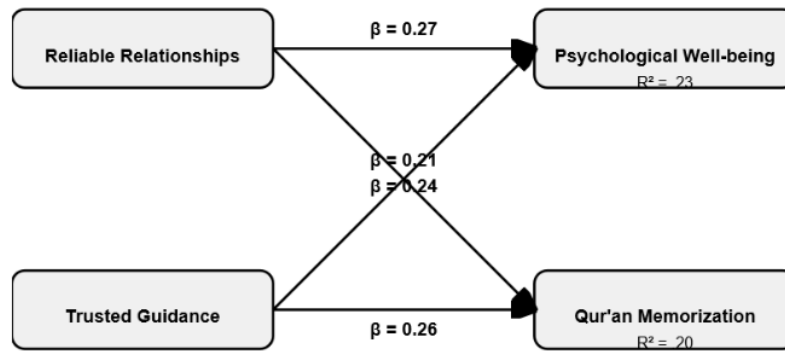
Image 3. Regressons Model

Third, regression analysis: As shown in the third table and third image above, the multiple regression analysis used by the researcher to evaluate the unique contribution of each dimension of emotional support to psychological well-being and Qur'an memorization achievement has confirmed several findings, including: (a) Regarding the prediction of psychological well-being: Here it can be seen that the regression model is significant, confirming 23% of the variance in psychological well-being. Furthermore, it is also evident that both dimensions of emotional support contribute uniquely and significantly to psychological well-being. The dimension of reliable relationships ($\beta = 0.27$, $p < .001$) has a slightly larger contribution compared to trusted guidance ($\beta = 0.24$, $p < .001$).

Table 4. Multiple Regression Results: Prediction of Al-Qur'an Memorization Achievement

Predictor	B	SE B	β	T	p
Constant	1.38	0.19		7.26	<.001
Reliable Relationships	0.24	0.07	0.21	3.43	<.001
Trusted Guidance	0.31	0.07	0.26	4.43	<.001

$R^2 = .20$, $F(2, 512) = 64.00$, $p < .001$

(b) Regarding the prediction of Qur'an memorization achievement: Here, the regression model appears significant, explaining 20% of the variance in Qur'an memorization achievement. Additionally, both dimensions of emotional support contribute uniquely and

significantly to the Qur'an memorization achievement of tahfidz students. Trusted guidance (β = 0.26, p < .001) has a slightly larger contribution compared to reliable relationships (β = 0.21, p < .001).

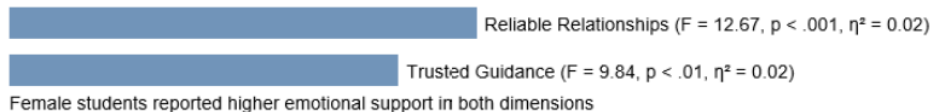**Table 5. MANOVA Analysis Results**

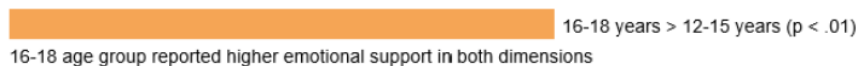| Variable	Wilks' λ	F	df	p	Partial η^2	Notes
Gender Differences	0.97	7.85	(2, 512)	< .001	0.03	Female students reported higher emotional support
- Reliable Relationships		12.67	(1, 513)	< .001	0.02	Female students higher
- Trusted Guidance		9.84	(1, 513)	< .01	0.02	Female students higher
Age Differences	0.95	6.73	(4, 1022)	< .001	0.03	16-18 year age group higher than younger groups
Post-hoc Tukey HSD						- 16-18 years > 12-15 years (p < .01)
						- 16-18 years > 16-18 years (p < .01)
Memorization Stage Differences	0.96	5.32	(4, 1022)	< .001	0.02	Students with 21-30 juz higher on trusted guidance
Post-hoc						- 21-30 juz > 1-10 juz (p < .01)
						- 21-30 juz > 11-20 juz (p < .01)

Notes:

- df: degrees of freedom
- Partial η^2: effect size
- Analysis results show significant differences in emotional support perception based on gender, age, and memorization stage of students.

Gender Differences (Wilks' λ = 0.97, F(2, 512) = 7.85, p < .001, η² = 0.03)

Reliable Relationships (F = 12.67, p < .001, η² = 0.02)

Trusted Guidance (F = 9.84, p < .01, η² = 0.02)

Female students reported higher emotional support in both dimensions

Age Differences (Wilks' λ = 0.95, F(4, 1022) = 6.73, p < .001, η² = 0.03)

16-18 years > 12-15 years (p < .01)

16-18 age group reported higher emotional support in both dimensions

Memorization Stage Differences (Wilks' λ = 0.96, F(4, 1022) = 5.32, p < .001, η² = 0.02)

21-30 juz > 1-10 juz (p < .01)

21-30 juz > 11-20 juz (p < .01)

Students with 21-30 juz reported higher trusted guidance

■ Gender   ■ Age   ■ Memorization Stage

Image 4. Differences in Emosional Support Perceptions

Fourth, Multivariate Analysis of Variance (MANOVA): As shown in the fifth figure and fifth table above, the researcher conducted variance analysis to test differences in the perception of emotional support based on demographic characteristics of tahfidz students, including: (a) Gender differences: Here, the MANOVA results confirm significant differences in the perception of emotional support based on gender (Wilks' λ = .97, $F(2, 512)$ = 7.85, p < .001, partial η^2 = .03). The univariate analysis further confirms that female students reported higher levels of emotional support for both dimensions of emotional support, namely reliable relationships ($F(1, 513)$ = 12.67, p < .001, partial η^2 = .02), and trusted guidance ($F(1, 513)$ = 9.84, p < .01, partial η^2 = .02); (b) Regarding age differences: Here, participants were divided into three age groups: 12-15 years (n = 172), 16-18 years (n = 251), and 16-18 years (n = 92). The MANOVA results confirm significant differences in the perception of emotional support based on age groups (Wilks' λ = .95, $F(4, 1022)$ = 6.73, p < .001, partial η^2 = .03). Then, regarding the post-hoc Tukey HSD analysis, it appears to confirm that the 16-18 year age group reported significantly higher levels of emotional support compared to both younger age groups on both dimensions of emotional support (p < .01); (c) Regarding differences in memorization stages: Here, students were grouped based on the number of juz memorized: 1-10 juz (n = 203),

11-20 juz (n = 189), and 21-30 juz (n = 123). The MANOVA results confirm significant differences in the perception of emotional support based on memorization stages (Wilks' λ = .96, F(4, 1022) = 5.32, p < .001, partial η^2 = .02). Additionally, regarding the post-hoc analysis results, it confirms that students with 21-30 juz memorization reported significantly higher levels of trusted guidance compared to the other two groups (p < .01), while there were no significant differences for the reliable relationships dimension.
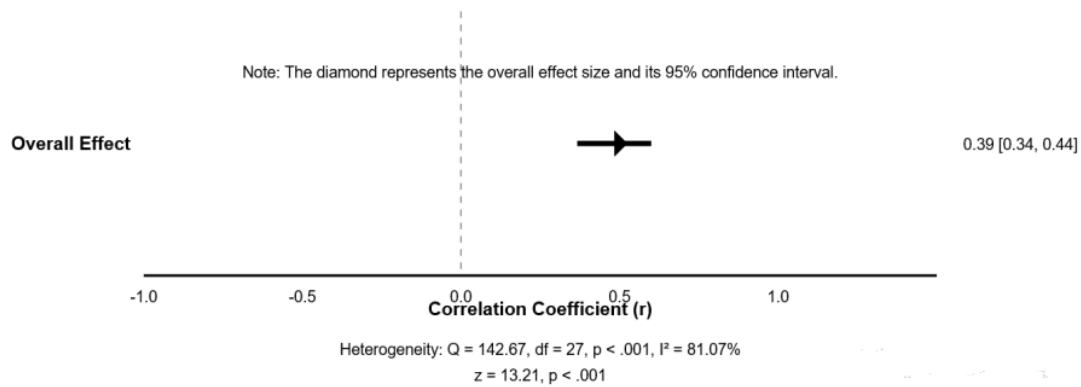
Meta-Analysis

The meta-analysis results below represent secondary data that support the primary data findings above, particularly in the section on the influence of emotional support on the variables of psychological well-being and academic achievement of tahfidz students, as follows:
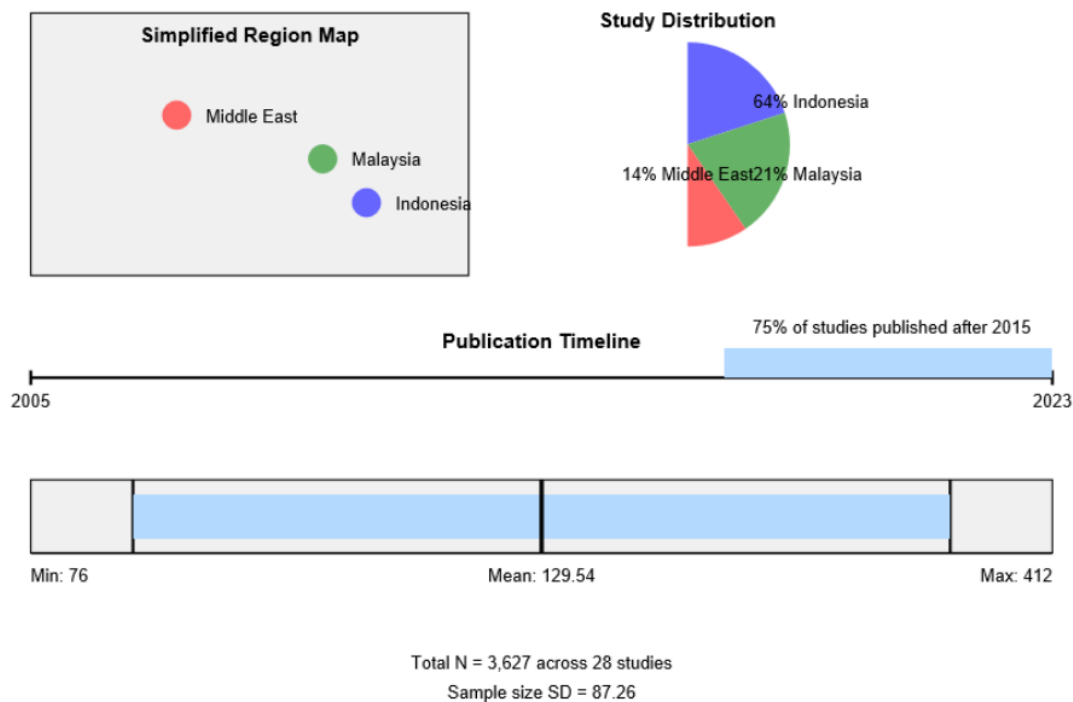
Image 5. Cross-Country Demographic Study Characteristics

First, regarding study characterization: As shown in the fifth figure above, out of the 28 studies included by the researcher in the meta-analysis (total N = 3,627), 18 were studies conducted in Indonesia, 6 in Malaysia, and 4 in the Middle East. Here, it can be seen that the sample size for each study ranged from 76 to 412 (M = 129.54, SD = 87.26). Furthermore, regarding publication years, they ranged from 2005 to 2023, with 75% of the studies published after 2015.

Note: The diamond represents the overall effect size and its 95% confidence interval.

Overall Effect   0.39 [0.34, 0.44]

-1.0   -0.5   0.0   0.5   1.0
                        Correlation Coefficient (r)

Heterogeneity: Q = 142.67, df = 27, p < .001, I² = 81.07%
z = 13.21, p < .001

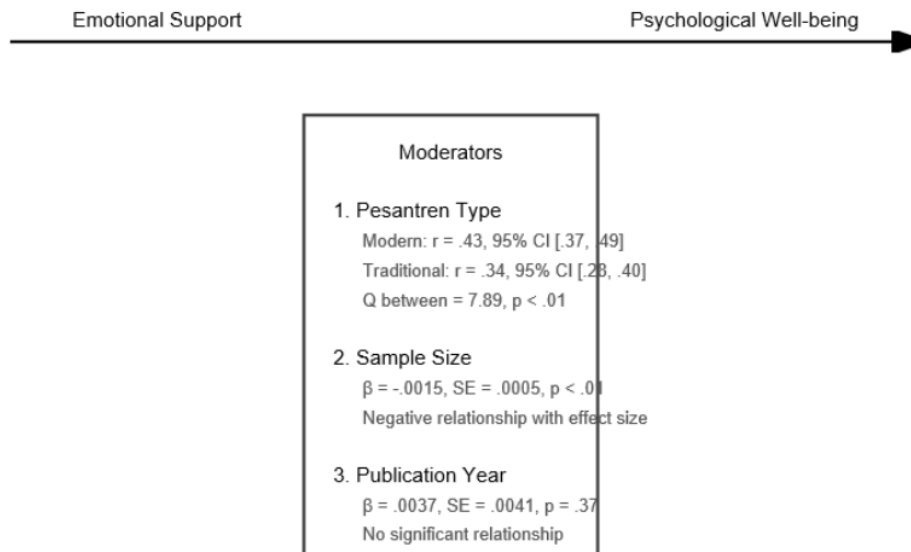**Image 6. Forest Plot: Emotional Support and Psychological Well-being**

Second, overall effect size (for emotional support, not partial per variable dimension): As shown in the sixth figure above, the meta-analysis results confirm an overall effect size that is significant and moderate regarding the relationship between emotional support and psychological well-being of tahfidz students (r = .39, 95% CI [.34, .44], z = 13.21, p < .001). Additionally, substantial heterogeneity is observed among the effect sizes (Q = 142.67, df = 27, p < .001, I² = 81.07%), confirming significant variability in the strength of relationships across the studies mentioned above.

Table 6. Moderator Analysis Results

Variable	Q Between	df	p	Effect Size (r)	95% CI	Notes
Pesantren Type	7.89	1	< .01	Modern: 0.43	[.37, .49]	Modern pesantren show a larger effect size compared to traditional pesantren.
				Traditional: 0.34	[.28, .40]	
Sample Size			< .01	β = -.0015	SE = .0005	Significant negative relationship, indicating publication bias
Publication Year			.37	β = .0037	SE = .0041	No significance, indicating the stability of the relationship over time

Notes:

• df: degrees of freedom

• SE: standard error

• Analysis results confirm significant variation in the relationship between emotional support and psychological well-being based on the pesantren type and sample size, but the stability of this relationship has been maintained over the years.

Emotional Support   Psychological Well-being

Moderators

1. Pesantren Type
   Modern: r = .43, 95% CI [.37, .49]
   Traditional: r = .34, 95% CI [.28, .40]
   Q between = 7.89, p < .01

2. Sample Size
   β = -.0015, SE = .0005, p < .01
   Negative relationship with effect size

3. Publication Year
   β = .0037, SE = .0041, p = .37
   No significant relationship

Image 7. Moderator Model: Emotional Support and Psychological Well-being

Third, as shown in the sixth table and seventh figure above relating to moderator analysis, the researcher has reviewed each moderator mediating the relationship between emotional support (including both dimensions) and psychological well-being of tahfidz students, including: (a) Pesantren type: Here, the results of subgroup analysis based on pesantren type have confirmed significant differences (Q between = 7.89, df = 1, p < .01). A larger effect size is observed for modern pesantren (r = .43, 95% CI [.37, .49]) compared to traditional pesantren (r = .34, 95% CI [.28, .40]); (b) Regarding sample size: Here, the meta-regression results with sample size as a predictor have confirmed a significant negative relationship with effect size (β = -.0015, SE = .0005, p < .01). It should be understood that these results may indicate the possibility of publication bias or the inclusion of studies (in the meta-analysis) with small samples that are forced to report effects in larger size criteria; Lastly, (c) Regarding publication year: Here, the results of meta-regression with publication year as a predictor do not appear to show a significant relationship with effect size (β = .0037, SE =

.0041, p = .37). Thus, these results confirm the stability of the relationship between emotional support and psychological well-being of tahfidz students over time.
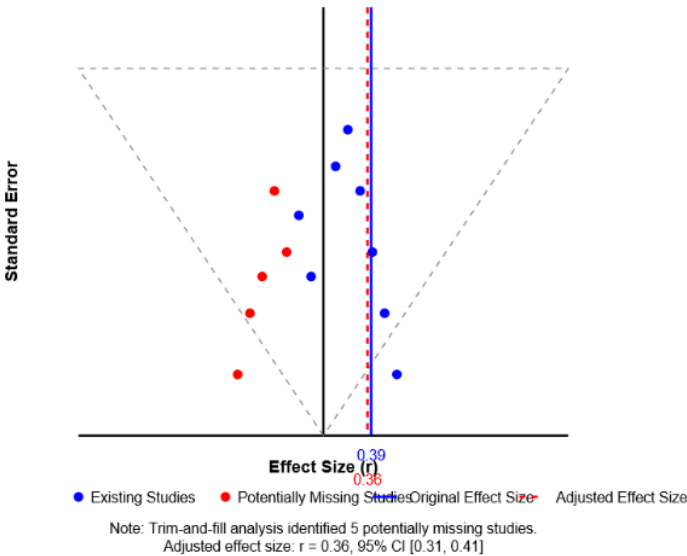

Image 8. Funnel Plot Inspection with Trim-and-Fll Analysis

Fourth, Sensitivity analysis: As shown in the eighth figure above. The trim-and-fill analysis identified five potentially missing studies on the left side of the funnel plot distribution. Subsequently, after the researchers made adjustments, the overall effect size decreased slightly but remained statistically significant (r adjusted = .36, 95% CI [.31, .41]).
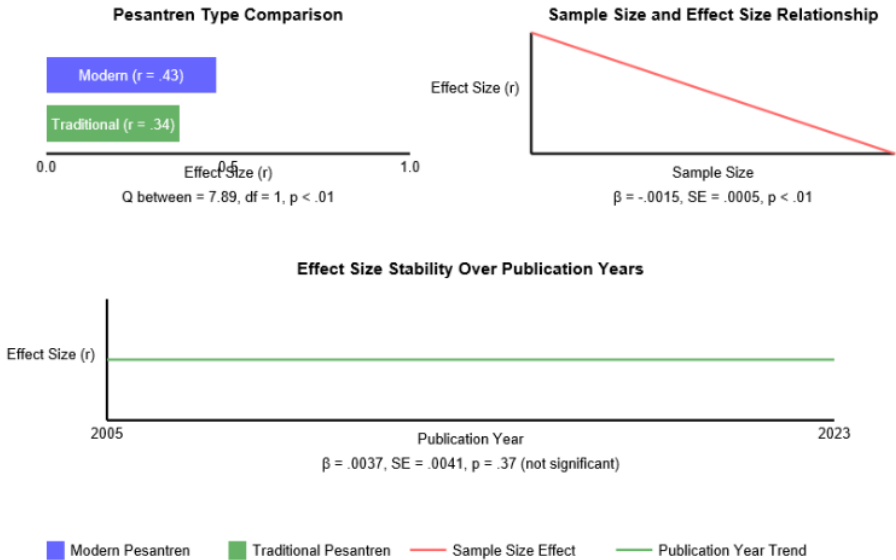

Image 9. Hubungan Dukungan Emosional dan Prestasi Hafalan Al-Qur'an

Fifth, regarding the relationship with Qur'an memorization achievement: As shown in the ninth figure above, a subset of 12 studies (N = 1,542) confirms a correlation between emotional support and Qur'an memorization achievement based on separate analysis. Here, the meta-analysis results confirm a significant and moderate effect size (r = .33, 95% CI [.27, .39], z = 9.76, p < .001), with lower heterogeneity criteria compared to the main analysis (Q = 37.54, df = 11, p < .001, I^2 = 70.70%).

Integrasi Hasil Temuan Lapangan dan Meta-Analisis
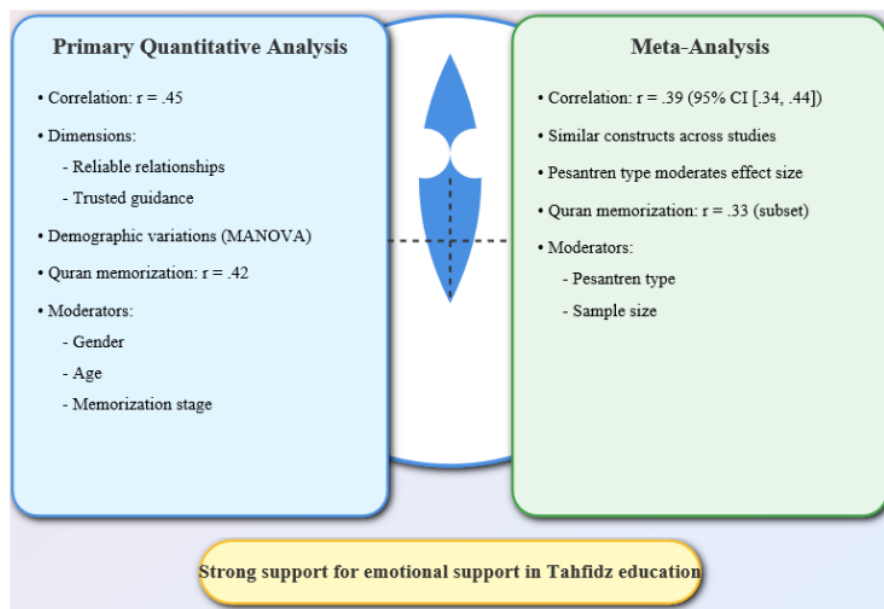
Image 8. Narrative Synthesis: Emotional Support in Tahfidz Education

As shown in the eighth figure above, the researcher attempts to conduct methodological triangulation between the results of primary quantitative analysis and meta-analysis, revealing several points of convergence and divergence, including: *First*, regarding effect consistency: As seen in the results above, both primary analysis and meta-analysis confirm a significant positive relationship between emotional support and psychological well-being of tahfidz students. The strength of this relationship appears to be consistently correlated, with r = .45 in primary field data and r = .39 (95% CI [.34, .44]) in meta-analysis results; *Second*, regarding dimensions of emotional support: As apparent in the data presentation above, the primary analysis indicates two main dimensions of emotional support: reliable relationships and trusted guidance. Although the meta-analysis results do not explicitly differentiate these two dimensions of emotional support for tahfidz students, the researcher

sees this occurring due to several included studies using similar constructs, thus only serving to support the external validity of the findings' propositions; *Third*, regarding contextual differences: Here, the results of moderator analysis in the meta-analysis have confirmed differences in effect size based on pesantren type, with larger effects found in pesantren with modern curricula. These findings extend the MANOVA results in the primary analysis, which showed variations in emotional support perception based on demographic characteristics; *Fourth*, regarding the relationship between emotional support and memorization achievement: As seen in the analysis results above, both analyses have confirmed a positive relationship between emotional support and Qur'an memorization achievement with comparable effect sizes (r = .42 in primary data, r = .33 in meta-analysis subset); Lastly, fifth, regarding moderating factors: Here, both types of analysis, primary data analysis and meta-analysis results, present their moderator analysis results. The primary data analysis identifies gender, age, and memorization stage as potential moderators. Regarding the meta-analysis, the results have confirmed the role of pesantren type and sample size in moderating the strength of the relationship between emotional support and psychological well-being.

As a closing mark, the researcher views that the findings in this research, which include both primary quantitative analysis and meta-analysis, have provided strong confirmation of the importance of emotional support in the context of tahfidz education. Additionally, the consistency of results between the two methodological approaches, in the researcher's view, has also increased confidence in the validity and generalizability of the propositions from this research's findings.

4. DISCUSSION

This study aimed to explore the concept of emotional support for tahfidz students in Islamic boarding schools through a mixed-method approach that combines quantitative analysis of primary field data with meta-analysis results based on previous studies. As presented above, the main findings of this research have provided valuable insights into the dynamics of emotional support in the context of tahfidz education and its implications for student's psychological well-being and academic achievement. Here, the researcher divides the discussion systematically, covering the dimensions of emotional support, the relationship between emotional support and psychological well-being, the relationship between emotional support and Qur'an memorization achievement, examination of demographic and contextual differences, followed by the formulation of theoretical implications, practical implications,

research limitations and directions for future research, data synthesis and affirmation of unique research contributions (novelty), and finally, critical and ethical reflections on the findings, as follows:

First, regarding the dimensions of emotional support: The results of confirmatory factor analysis on the Tahfidz Students Emotional Support Scale (TSESS) confirm a robust two-factor structure, consisting of the dimensions "reliable relationships" and "trusted guidance". These findings have expanded the understanding of the emotional support construct in the context of tahfidz pesantren, which previously tended to be viewed as a unidimensional construct (for example, in the study by Tungga Dewi & Indiana, 2018). Next, concerning the "reliable relationships" dimension, the research results above affirm the aspects of availability and consistency of emotional support. Thus, these findings align with the concept of "perceived availability of support" identified by Lakey and Orehek (2011) as a key component of effective social support. Moreover, in the context of tahfidz pesantren, the researcher assesses that the examination results of this dimension have affirmed the important role of figures such as ustadz/ustadzah, peers, and seniors in providing a stable emotional foundation for tahfidz students.

On the other hand, regarding the "trusted guidance" dimension, the measurement results conducted by the researcher confirm that this aspect influences the quality and credibility of emotional support for tahfidz students. Thus, the researcher views these findings as resonating with the "emotional coaching" concept developed by Gottman et al. (1996) in the context of parenting applied in educational settings. Furthermore, for tahfidz students facing heavy challenges in memorizing the Qur'an, the researcher believes that the presence of trustworthy mentors capable of providing appropriate emotional guidance is crucial in fulfilling the emotional support needs of tahfidz students. Lastly, the researcher has successfully identified that both dimensions have important implications for developing emotional support interventions in tahfidz pesantren. Where programs aimed at increasing emotional support are concerned, the researcher views that in the future, it is necessary to consider both aspects of emotional support in a balanced manner, focusing on the availability of support and the quality and credibility of the emotional guidance provided.

Second, regarding the relationship between emotional support and psychological well-being: Here, regression analysis and meta-analysis results have consistently confirmed a significant positive relationship between emotional support and the psychological well-being of tahfidz students. These findings strengthen the existing body of literature on the protective role of social support against stress and psychological pressure (Cohen & Wills, 1985; Thoits,

2011). However, in the specific context of tahfidz education, the researcher assesses that there needs to be more exploration of the results of previous studies.

Next, the coefficient of determination (R^2) of 23% in the regression analysis above has confirmed that emotional support is a substantial predictor, but not the only factor influencing the psychological well-being of tahfidz students. These results remind us of the complexity of the psychological well-being construct and the importance of considering other factors, such as spirituality (Abdel-Khalek, 2019), self-efficacy (Bandura, 1997), and coping strategies (Lazarus & Folkman, 1984) in understanding the psychological dynamics of tahfidz students. Furthermore, the moderate effect size (r = .39) found in the meta-analysis has become strong evidence regarding the consistency of this relationship (between emotional support and psychological well-being) across various contexts and samples. Additionally, the substantial heterogeneity (I^2 = 81.07%) has also indicated significant variability in the strength of relationships influenced by contextual factors such as the type of pesantren, organizational culture, or individual characteristics of students.

Lastly, both dimensions of emotional support (reliable relationships and trusted guidance) contribute uniquely to the psychological well-being of tahfidz students. Thus, these results emphasize the importance of a multidimensional approach in understanding and enhancing emotional support in tahfidz pesantren. It also confirms that interventions to improve students' psychological well-being must simultaneously consider both aspects/dimensions of emotional support.

Third, regarding the relationship between emotional support and Qur'an memorization achievement of tahfidz students: These findings confirm that emotional support correlates positively and significantly with Qur'an memorization achievement (r = .42 in primary data, r = .33 in meta-analysis subset), and provide new insights into factors influencing academic success in the context of tahfidz education. The researcher views that these results have expanded the understanding of the role of social support in academic achievement, which has previously been widely documented in conventional educational settings (for example, Rosenfeld et al., 2000), but has not been much explored in the context of religion-based education.

Next, there is a stronger correlation between trusted guidance (β = 0.26) and reliable relationships (β = 0.21) on the memorization achievement of tahfidz students. The researcher believes this has affirmed the importance of the quality and credibility of emotional guidance in supporting the Qur'an learning process. Thus, this condition indicates the unique need of tahfidz students for guidance from others who are not only given consistently but also have a

deep understanding of the specific challenges in memorizing the Qur'an they are undergoing. Furthermore, the researcher assesses that these results have important implications for the pedagogical practices of tahfidz pesantren in developing mentoring programs focused on the emotional support aspect of the Qur'an memorization learning process. So learning in tahfidz pesantren is not only focused on the technical aspects of memorization but also on fulfilling the needs of the psychological dimensions of tahfidz. This fulfilment is oriented towards psychological well-being and improving students' competence in tahfidz pesantren. Thus, the researcher assesses that there must be training for ustadz/ustadzah to provide effective emotional support that can become integral to professional development in tahfidz pesantren.

Fourth, regarding demographic and contextual differences: Here, the MANOVA results above have confirmed significant differences in perceptions of emotional support based on gender, age, and memorization stage. The researcher assesses that this condition has provided important nuances related to understanding the dynamics of emotional support in tahfidz pesantren. Moreover, the results above have also shown that female students have higher emotional support levels than male students. Thus, the researcher assesses that these findings align with previous research on gender differences in the perception and utilization of social support (Taylor, 2011). Additionally, these results raise questions about the potential for gender bias in providing emotional support in tahfidz pesantren. Therefore, the researcher believes that special attention is needed in the future to develop policies and practices in tahfidz pesantren.

Furthermore, the differences based on age (with the 16-18 year age group) have confirmed that higher levels of emotional support affirm the development of social-emotional skills and the ability to build or utilize social support networks more effectively as age increases. Thus, the researcher assesses that there is an indication of the need to formulate more intensive emotional support development strategies for younger students in the future. In addition, regarding the findings that confirm that students with 21-30 juz memorization have higher levels of trusted guidance, these results are significantly higher criteria. Hence, the researcher assesses that this aspect will become very interesting to study in depth (related to the phenomenal aspects of the symptoms). The researcher assesses that this condition has confirmed the development of deeper relationships with mentors in tahfidz pesantren (for example, tahfidz teachers, seniors, and others), along with the progress of students' Qur'an memorization process. Moreover, these results also indicate that students who can reach advanced memorization stages have succeeded in building and utilizing their emotional support more effectively.

Lastly, regarding the meta-analysis results showing larger effect sizes for students in modern pesantren compared to traditional pesantren, the researcher believes this has added an important dimension to understanding the role of the institutional context in the dynamics of emotional support for tahfidz students. Thus, these results have confirmed differences in pedagogical approaches, organizational structures, or even cultural values between the two types of pesantren. In addition, these findings also emphasize the importance of considering the institutional context when designing and implementing emotional support programs in tahfidz pesantren.

Fifth, regarding theoretical implications: Here, the researcher assesses that the findings of this research have made significant contributions to the development of social support theory in the context of religion-based education. The identification of two main dimensions of emotional support (reliable relationships and trusted guidance), as mentioned above, in the researcher's assessment, has expanded existing social support models (for example, Cohen & Wills, 1985) by providing specific nuances for the context of tahfidz pesantren.

The researcher also views that the results of this study have provided empirical support for self-determination theory (Deci & Ryan, 2000) in the context of tahfidz education. The positive relationship between emotional support and psychological well-being and Qur'an memorization achievement has confirmed the important role of fulfilling basic psychological needs, especially relatedness in facilitating intrinsic motivation and well-being of tahfidz students. In addition, there are also findings related to variations in perceptions and impacts of emotional support based on demographic and contextual factors. The researcher assesses that this has supported the ecological perspective (Bronfenbrenner, 1979) in understanding the dynamics of social support. Thus, these results emphasize the importance of considering interactions between various systems (micro, meso, exo, and macro) to build experiences (maturity) and outcomes (quality and competency improvement) of tahfidz students.

Sixth, practical implications: The researcher has formulated several practical implications from the research findings, including: (a) Regarding the development of social support programs: Here, tahfidz pesantren, in the researcher's assessment, need to develop comprehensive emotional support programs, considering both identified dimensions (reliable relationships and trusted guidance). This program can involve training ustadz/ustadzah in emotional coaching skills, as well as developing a more structured mentoring system; (b) Conducting age-based interventions: Given the differences in perceptions of emotional support based on age, social support programs as per the data above, the researcher assesses the need

for adjustment of intervention programs for different age groups. In the researcher's assessment, younger students require a more intensive and structured approach; (c) Gender sensitivity: The researcher assesses that gender differences in perceptions of emotional support have confirmed the need for a more gender-sensitive approach in providing emotional support service programs. This competency, in the researcher's assessment, can be developed through special training for tahfidz pesantren staff on the specific emotional support needs of male and female students; (d) Integrating programs to increase emotional support into the curriculum: Here, given the positive relationship between emotional support and memorization achievement, the researcher assesses that this aspect of emotional support needs to be more explicitly integrated into the tahfidz curriculum and teaching methods; and lastly (e) Conducting evaluation and monitoring: The researcher assesses that tahfidz pesantren need to develop a more systematic evaluation and monitoring system in measuring levels of emotional support and its impact on student well-being and achievement.

Seventh, regarding limitations and directions for future research: Here, the researcher assesses that although the results of this study have provided valuable insights, several limitations need to be acknowledged, including: (a) Regarding cross-sectional design: The researcher sees that the cross-sectional nature of the primary data from field sources has limited the researcher's ability to draw causal conclusions. Therefore, in the future, longitudinal research needs to be conducted to understand the causal relationships between emotional support, psychological well-being, and memorization achievement; (b) Self-report measures: The researcher assesses that self-report instruments can lead to response bias. Thus, in future research, the researcher views the need to integrate objective measurement methods, such as observer assessments or stress biomarkers; (d) Regarding cultural context: It needs to be understood that although this research was conducted in Indonesia, cultural variations between regions appear to influence the dynamics of students' emotional support. Thus, the presence of cross-cultural comparative studies in the future, in the researcher's view, could provide specific insights related to the phylogenetic conditions of tahfidz students; (c) Regarding mediation mechanisms: This research does not explore specific mechanisms that link emotional support with outcomes. Thus, in future studies, the researcher views the need for potential roles of mediator variables such as emotion regulation or mindfulness that mediate relationships in path analysis; and lastly (d) Need for a review of the support provider's perspective: These results, in the researcher's assessment, only focus on the perception of support recipients. Thus, future studies must integrate the perspective of support providers (ustadz/ustadzah, peers) to gain a

more holistic understanding of the interaction between stimulus providers and stimulus recipients.

Eighth, after formulating the main research results as above, along with their theoretical and practical implications, here the researcher will formulate directions for future research, including: (a) Conducting intervention studies: The researcher assesses that the development and evaluation of evidence-based interventions can increase emotional support for students in tahfidz pesantren; (b) Conducting social network analysis: In the researcher's view, investigating how social network structures in tahfidz pesantren influence the dynamics of emotional support; (c) Social neuroscience: In the researcher's view, there is a need for exploration of neural correlates related to emotional support in the context of Qur'an learning; (d) Conducting cross-cultural studies: Here, the researcher assesses that conducting comparative studies of emotional support dynamics in tahfidz pesantren across various Muslim countries can provide insights into the role of cultural factors that shape perceptions and emotional support of tahfidz students; (e) Conducting longitudinal studies: The researcher assesses that long-term research following tahfidz students from their entry into pesantren until completing memorization (longitudinal) will in the future be able to provide a deeper understanding of how emotional support develops and impacts over time; And lastly (f) Integration with positive psychology perspectives: The researcher assesses the need for further exploration of how emotional support interacts with positive psychology constructs such as flourishing, resilience, and growth mindset in the context of tahfidz education.

Ninth, the researcher will examine the results of data synthesis and unique contributions/novelty that emerged from this research. In the researcher's view, this research has provided several unique contributions to the literature on emotional support and religion-based education, including: (a) Contextualization of emotional support: In the researcher's view, the results of this research have offered a more nuanced understanding of how emotional support is interpreted and experienced in the specific context of tahfidz education. In addition, the identification of two main dimensions related to reliable relationships and trusted guidance, in the researcher's assessment, has expanded existing social support models by providing a more appropriate conceptual framework for the pesantren setting; (b) Regarding methodological integration: The researcher assesses that the mixed-method approach that combines quantitative analysis of primary field data with meta-analysis results has provided cross-validation and strengthened the generalizability of research findings. Where these results have demonstrated the value of methodological triangulation in educational psychology research; (c) Regarding holistic understanding: The researcher assesses that by considering the

presence of multiple outcome variables (psychological well-being and memorization achievement) as well as moderating factors (demographics and institutional context), the results of this research have offered a more holistic view of the role of emotional support in the tahfidz education ecosystem; (d) Theory-practice bridge: The findings of this research, in the researcher's assessment, not only contribute to theory development but also offer concrete practical implications in developing emotional support programs in tahfidz pesantren; Lastly (e) Regarding exploration of intersectionality: The researcher assesses that with the analysis of differences in perceptions and impacts of emotional support based on various characteristics (gender, age, memorization stage), the results of this research have paved the way for a more nuanced understanding of how identities and experiences intersect to shape the dynamics of emotional support.

Lastly, tenth; Regarding critical and ethical reflections: Here, the researcher considers it important to acknowledge several critical and ethical considerations that arise from the results of this research, including: (a) Power dynamics: Given the hierarchical structures often present in pesantren (religious feudalism), the researcher views the need for consideration of how power dynamics can influence students' perceptions and reporting of emotional support. For example, whether students feel compelled to report higher levels of support due to obedience or respect for authority, or evaluation of other aspects; (b) Culturalization vs. individualization: The results of the research above are oriented towards understanding emotional support in the cultural context of pesantren. Thus, in the future, the researcher will assess that similar research must be free of excessive centralization and ignore individual variations. Where the presence of an approach that balances contextual understanding with recognition of individual uniqueness needs to be pursued in the future; (c) Potential for instrumentalization: The researcher assesses that these findings, which merely confirm a positive relationship between emotional support and Qur'an memorization achievement of tahfidz students, will lead to the instrumentalization of emotional support solely for academic purposes. Therefore, in the future, it is important to emphasize the intrinsic value of students' emotional well-being, regardless of its impact on academic achievement; (d) Regarding inclusivity: The researcher assesses that although this research focuses on tahfidz students, it is important to consider how its findings and implications can (or cannot) be applied to other student groups or students outside the pesantren system; And lastly (e) regarding measurement ethics: The researcher assesses that the use of scales and instruments to measure psychological constructs such as emotional support and psychological well-being in a religious context has raised ethical questions about the compatibility between secular psychometric approaches and spiritual values.

As a closing mark, the researcher assesses that this research opens a new window in understanding the dynamics of emotional support in the context of tahfidz education in pesantren. The findings above enrich the literature on educational psychology and the psychology of religion and offer an empirical foundation for developing practices and policies more responsive to the emotional needs of tahfidz students. Next, like all scientific endeavours, this research should be seen as a step in the journey of continuous understanding, not as an end (stagnation). Thus, results that affirm the complexity of interactions between emotional support, spirituality, and learning in the context of tahfidz pesantren should continue to invite further exploration in the future. Lastly, the researcher considers it important to continue considering the emotional and relational dimensions of education, especially in contexts that are highly focused on students' spiritual and academic achievements, such as tahfidz pesantren. To preserve Qur'anic memorization, it is important to pay attention to nurturing the hearts and souls of the Qur'an memorizers themselves. Thus, emotional support, as expressed in this research, can become one of the keys to ensuring that the journey of memorizing the Qur'an is not only an academic achievement but also an experience that enriches and transforms students' lives holistically.

5. CONCLUSION

This research has provided a comprehensive understanding of emotional support for tahfidz students in Islamic boarding schools through a mixed-method approach that combines quantitative analysis of primary field data and meta-analysis of previous studies. The main findings of this study have affirmed the crucial role of emotional support in facilitating psychological well-being and academic achievement of tahfidz students. Next, regarding the identification of two main dimensions of emotional support, namely reliable relationships and trusted guidance, the researcher assesses that this has provided a more nuanced conceptual framework for understanding the dynamics of emotional support in the tahfidz pesantren environment. These dimensions have confirmed the students' need for consistency, the availability of support, and the quality and credibility of the emotional guidance they receive. Furthermore, regarding the significant positive relationship between emotional support and psychological well-being ($r = .45$ in primary data, $r = .39$ in meta-analysis) and Qur'an memorization achievement of tahfidz students ($r = .42$ in primary data, $r = .33$ in meta-analysis subset), the researcher assesses that this has affirmed the importance of the emotional aspect in the tahfidz learning process. Thus, these findings expand the understanding of factors contributing to the success of tahfidz students, which previously tended to focus solely on

cognitive and spiritual aspects. Lastly, based on the results showing variations in perceptions and impacts of emotional support across demographic and contextual factors (gender, age, memorization stage, type of pesantren), the researcher believes this has affirmed the complexity of the empirical phenomenon of students' emotional support being explored. Consequently, these results have emphasized the importance of a more differentiated and sensitive approach in developing emotional support programs in tahfidz pesantren.

After formulating the main results of this research as above, the following are the significances of the findings in this study, which lie in several aspects, including: (a) Theoretical contribution: The researcher assesses that these findings expand existing social support models by providing specific dimensions relevant to the context of tahfidz education. Thus, these results pave the way for the development of more contextualized theory in Islamic educational psychology; (b) Integrative methodology: The mixed-method approach applied by the researcher to combine primary field data with meta-analysis in the researcher's assessment has provided cross-validation and strengthened the generalizability of this research's findings. Thus, these results have demonstrated the value of methodological triangulation in educational psychology research; (c) Practical implications: The research findings, in the researcher's assessment, can serve as an empirical foundation for developing more effective emotional support programs in tahfidz pesantren. The forms of these emotional support programs can include training for ustadz/ustadzah related to emotional coaching skills, development of more structured mentoring systems, and integration of emotional support aspects into the tahfidz curriculum; (d) Holistic perspective: The results of this research, considering various outcomes and moderating factors within it, in the researcher's assessment, have offered a more holistic view of the role of emotional support in the tahfidz education ecosystem; and lastly (e) Policy relevance: In the researcher's view, these findings can serve as an informational foundation for developing educational policies that are more responsive to the emotional needs of tahfidz students, both at institutional and national levels.

Lastly, after formulating the theoretical and practical implications above, the researcher feels it is important to articulate the limitations of this research's results and views on recommended directions for future research. Here, the researcher assesses that several limitations need to be acknowledged, including: The cross-sectional nature of primary data from field sources limiting the ability to draw causal conclusions. Furthermore, the researcher assesses that the use of self-report instruments has the potential to introduce response bias. Additionally, in the researcher's assessment, the cultural variations between regions in Indonesia may affect the generalizability of findings. Therefore, future research in the same

context must address these limitations by proposing longitudinal designs, integrating objective measurement methods, and conducting cross-cultural comparative studies. The researcher formulates the following directions for future research, including: (1) Conducting intervention studies to evaluate the effectiveness of evidence-based emotional support programs; (2) Exploring mediation mechanisms that link emotional support with outcomes; (3) Social network analysis to understand how relational structures in pesantren influence the dynamics of emotional support; (4) Integration of social neuroscience perspectives for exploration of neural correlates of emotional support in the context of Qur'an learning; And lastly (5) conducting longitudinal studies that follow the development of tahfidz students from the beginning to the end of the program.

As a closing mark, the researcher assesses that this research affirms that in efforts to maintain Qur'anic memorization, there must be maintenance of the emotional support aspect for tahfidz students, which is crucial for improving the academic competence and psychological well-being of tahfidz students. This is because, as the above results confirm, the dimension of emotional support is not merely a complementary factor but an integral component of an effective and meaningful tahfidz learning process. Thus, the results of this research should prompt theorists and practitioners to rethink educational approaches in tahfidz pesantren towards building a more holistic and responsive tahfidz education model to the emotional needs of tahfidz students. Furthermore, this research's results have paved the way for a broader dialogue on integrating spiritual values, pedagogical practices, and psychological understanding in the context of Islamic education. In the researcher's view, these findings challenge the dichotomy in the Islamic world regarding pesantren education that often pits "traditional" and "modern" approaches against each other. These results have affirmed that strengthening psychological aspects such as emotional support can reinforce (not weaken) the spiritual and academic goals of tahfidz education. As a result, the results of this research not only contribute to academic literature but also have the potential to transform field practices and encourage the development of more supportive and empathetic learning environments in tahfidz pesantren. In the long term, these results will likely improve the quality of Qur'anic memorization, quality of life, and holistic development of tahfidz students in tahfidz pesantren.

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