Vol. 4, No. 4, Desember 2026, pp. 3347-3361
INTERNATIONAL JOURNAL OF
POST AXIAL
FUTURISTIC TEACHING AND LEARNING
https://journal.amorfati.id/index.php/postaxial | | ISSN 3025-7549

Management Strategies of the Qur'an Memorization Program in Building a Memorization Culture at Al-Husna 3 Islamic Boarding School, Mayong Jepara

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Article History:
Received:
16-09-2026
Revised:
21-09-2026
Accepted:
30-10-2026

Keywords:
Educational Management; Tahfidz Al-Qur'an Program; Memorization Culture; Islamic Boarding School.

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Abstract:
This study aims to analyze the management strategies of the Qur'an memorization (tahfidz Al-Qur'an) program in building a sustainable memorization culture at Pondok Pesantren Al-Husna 3 Mayong Jepara. This study employed a qualitative case study approach, with data collected through interviews, observations, and documentation involving nine purposively selected informants: the head of the Islamic boarding school, two tahfidz program coordinators, one administrative staff member, and five students. The findings show that the tahfidz program is managed through integrated planning, organizing, implementation, supervision, and evaluation. These management functions are implemented through the establishment of memorization targets, halaqah organization, ziyadah and muraja'ah schedules, memorization submission, progress monitoring, and periodic evaluation. The study further reveals that these strategies contribute to a sustainable memorization culture through habituation, student independence, peer interaction, motivation, role modeling, and a supportive Qur'anic environment. Students demonstrated memorization and muraja'ah practices not only during scheduled activities but also during free time and beyond direct supervision. The main contribution of this study is to explain how tahfidz program management transforms structured memorization activities into sustainable individual and collective practices through habituation and social reinforcement. Supporting factors include ustadz competence, an organized management system, family support, and a conducive environment, while inhibiting factors include boredom, lack of concentration, differences in students' abilities, and limited time. Thus, the sustainability of the memorization culture is shaped by the interaction between institutional management, mentoring, peer support, motivation, and students' growing independence.

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Introduction (مقدمة)

Changes in the global educational environment require educational institutions not only to be capable of organizing learning activities in a structured manner, but also to build sustainable learning habits that are internalized in students' daily lives. The increasingly complex development of educational systems indicates that the success of an educational program is determined not merely by the availability of learning activities, but also by the institution's ability to establish an environment, routines, social support, and evaluation mechanisms that enable educational practices to become part of students' everyday lives (Pranoto, Ikhrom, et al., 2025). In the context of Islamic education, this demand is becoming increasingly important in Qur'anic memorization (tahfidz Al-Qur'an) programs because memorization activities cannot be sufficiently accomplished merely through memorization submission targets, but require consistency in muraja'ah, discipline, guidance, role modeling, and a supportive social environment that facilitates the formation of memorization habits (Ishomuddin et al., 2023).

A number of studies in Indonesian Islamic boarding schools have shown that the management of tahfidz programs through target planning, teacher organization, the implementation of memorization submission and muraja'ah, as well as periodic evaluation, plays an important role in maintaining the quality of memorization and students' discipline (Kamaludin et al., 2020). Moreover, recent research has shown that structured management of tahfidz learning can integrate evaluation, repetition, and discipline formation as mechanisms for maintaining the quality of memorization in the long term (Jannah & Ilahiyah, 2026). On the other hand, the formation of a memorization culture does not depend solely on learning techniques, but also on the leadership and environment of the Islamic boarding school, which are capable of making memorization activities a shared practice carried out consistently (Gafur et al., 2025). These facts indicate that the tahfidz program needs to be understood not merely as a learning activity aimed at achieving a certain amount of memorization, but as an institutional process capable of shaping a memorization culture in the lives of students.

A number of studies have shown that the success of Qur'anic memorization (tahfidz Al-Qur'an) programs is influenced by systematic management, encompassing planning, organizing, implementation, supervision, and evaluation (Kamaludin et al., 2020; Karim, 2022). Such management includes setting targets, arranging schedules, assigning teachers' responsibilities, selecting methods, and evaluating memorization (Kartika, 2019), while Islamic boarding school leadership also contributes to improving the quality of students' memorization (Ningsih & Kurniawan, 2025). The study by Jannah & Ilahiyah, (2026) shows that such management supports memorization fluency while simultaneously fostering students' responsibility and *istiqamah*. These findings demonstrate that tahfidz research has extensively highlighted aspects of management and memorization achievement, but has not sufficiently examined how management strategies shape memorization culture as a habit, shared value, social interaction, and sustainable practice in students' daily lives.

Although previous studies have examined the management of Tahfidz Al-Qur'an programs in Islamic educational institutions, recent research has predominantly focused on the effectiveness of managerial functions in improving memorization outcomes, maintaining memorization quality, and strengthening students' discipline. For example, Nisa & Hanif, (2025) found that structured planning, adaptive implementation, and continuous evaluation in a pesantren tahfidz program supported memory strengthening and memorization achievement. Similarly, Taufikin et al., (2025) demonstrated that quality-management practices in tahfidz programs can strengthen instructional consistency through personalized memorization strategies, periodic evaluation, progress monitoring, and collaboration among educational

stakeholders. Other studies have emphasized program evaluation, such as the application of the CIPP model to assess tahfidz programs and their contribution to Qur'anic retention (Abshor et al., 2024). These studies establish that systematic management is essential for sustaining the effectiveness and quality of Qur'anic memorization programs; however, their analytical emphasis remains largely oriented toward program implementation, memorization outcomes, and quality improvement rather than the transformation of these managerial processes into an institutional memorization culture.

A relatively underexplored dimension, therefore, concerns how the management of a Tahfidz Al-Qur'an program contributes to the formation of a memorization culture within the everyday life of an Islamic boarding school. Recent research has begun to highlight the importance of environmental synergy, structured routines, teacher supervision, and regular Qur'anic reading habits in supporting memorization quality and continuity (Khofsah et al., 2025). Nevertheless, these studies tend to examine environmental support, reading habits, motivation, or memorization strategies as particular factors, rather than integrating them into an analysis of how managerial strategies collectively construct a culture of memorization. In this study, memorization culture is understood as a sustained institutional pattern characterized by habitual Qur'anic memorization and revision, collective practices, discipline, role modelling, social support, and institutional norms that make memorization part of students' everyday lives. The research gap therefore lies not in the absence of studies on tahfidz management, but in the limited integration of managerial processes with the formation of memorization culture as an institutional and socially embedded practice.

Building on this gap, this study aims to analyze the management strategies of the Qur'anic memorization (tahfidz Al-Qur'an) program in building a memorization culture at Pondok Pesantren Al-Husna 3 Mayong Jepara. Specifically, this study is directed at answering three main questions: (1) how are the management strategies of the Qur'anic memorization (tahfidz Al-Qur'an) program implemented at Pondok Pesantren Al-Husna 3 Mayong Jepara; (2) how do these strategies contribute to building a culture of Qur'anic memorization among the students; and (3) what are the supporting and inhibiting factors in building a memorization culture through the management of the tahfidz program? This focus is important because this study does not merely assess students' memorization achievements, but seeks to understand how program management transforms memorization activities into habits, shared values, patterns of social interaction, and sustainable practices within the life of the Islamic boarding school.

The study of Qur'anic memorization (tahfidz Al-Qur'an) is important because success in memorization is determined not only by learning methods, but also by management systems, discipline, leadership, and the social environment that supports its continuity (Pranoto, Raharjo, et al., 2025). Recent research indicates that structured tahfidz management can strengthen the quality of memorization, discipline, and memorization retention among students through systematic target setting, supervision, evaluation, and repetition (Jannah & Ilahiyah, 2026; Nurdalia & Taufiqurrahman, 2026). On the other hand, kiai leadership has also been shown to play a role in developing a memorization culture through role modeling, habituation, and the reinforcement of collective values within the Islamic boarding school (Gafur et al., 2025). Furthermore, the management of regular Qur'anic reading habits can serve as a strategy that supports the quality and continuity of memorization (Nisa & Hanif, 2025). However, these studies still tend to discuss management as an instrument for achieving memorization or examine specific aspects such as discipline, methods, and leadership separately. The novelty of this study lies in its effort to integrate tahfidz program management strategies with the process of forming a memorization culture, namely how planning, organizing, implementation, supervision, habituation, role modeling, and social support collectively transform memorization activities from merely scheduled programs into practices embedded in students' lives. This perspective is

important to examine because an internalized memorization culture has the potential to provide a stronger foundation for the sustainability of memorization and Qur'anic life in Islamic boarding schools, while also offering a new understanding of how Islamic educational management can sustainably shape religious culture.

Method (منهج)

This study employed a qualitative approach with a case study design to analyze in depth the management strategies of the Qur'anic memorization (tahfidz Al-Qur'an) program in building a memorization culture at Pondok Pesantren Al-Husna 3 Mayong Jepara. The case study approach was selected because the research focuses on understanding the processes, practices, and dynamics of tahfidz program management within the natural context of the Islamic boarding school (Creswell & Poth, 2018). The research was conducted from September 3, 2026, to September 15, 2026, at Pondok Pesantren Al-Husna 3 Mayong Jepara. Research informants were selected purposively based on their direct involvement in the management and implementation of the tahfidz program, consisting of the head of the Islamic boarding school, tahfidz coordinators, administrators, and students. Primary data were obtained through in-depth interviews and observations, while supporting data were obtained through program documentation, memorization achievement records, and observation instruments (Moleong, 2021).

Table 1. Research Informants

No.	Informant Initials	Code	Gender	Position
1	UAA	KP	Male	Head of Islamic Boarding School
2	UAS	KT1	Male	Tahfidz Coordinator
3	UAH	KT2	Male	Tahfidz Coordinator
4	UAM	PA	Male	Administrative Staff
5	RAP	S1	Male	Student
6	LA	S2	Male	Student
7	MIT	S3	Male	Student
8	MWF	S4	Male	Student
9	MKM	S5	Male	Student

Data were collected through in-depth interviews, observations, and documentation. The interviews focused on four main aspects: program planning, organizing, implementation, as well as monitoring and evaluation of the tahfidz program; the formation of a memorization culture; and supporting and inhibiting factors affecting the continuity of the program. Observations were conducted to directly examine the implementation of the tahfidz schedule, ziyadah, muraja'ah,

memorization submission, interactions among students, the role of ustadz, discipline, and the emergence of memorization habits beyond the formal schedule (Sugiyono, 2023). The observation results indicated that 35 indicators were observed, covering schedule regularity, memorization submission, muraja'ah, guidance, progress recording, independence, peer interaction, motivation, a supportive environment, and the sustainability of the memorization culture. Documentation was used to strengthen the interview and observation data, particularly regarding memorization achievement records and program evaluation.

Data analysis was conducted interactively through the stages of data condensation, data display, and conclusion drawing and verification, as proposed by Miles et al., (2014). Data condensation was conducted by selecting and categorizing information based on the three research focuses, namely tahfidz program management strategies, the formation of a memorization culture, and supporting and inhibiting factors. Data were displayed in the form of thematic descriptions and tables to identify patterns of relationships between program management strategies and the formation of students' memorization habits. Conclusions were then verified by comparing the results of interviews, observations, and documentation. Data validity was strengthened through source and technique triangulation by comparing information provided by the head of the Islamic boarding school, administrators/ustadz, and students and matching it with the results of field observations. In presenting the interview findings, the identities of the informants were anonymized using the codes KP, KT1, KT2, PA, S1, S2, S3, S4, and S5 to maintain the confidentiality of the informants' identities.

Result (نتائج)

A. Management Strategies of the Qur'anic Memorization (Tahfidz Al-Qur'an) Program at Pondok Pesantren Al-Husna 3 Mayong Jepara

The management strategy of the Qur'anic memorization (tahfidz Al-Qur'an) program at Pondok Pesantren Al-Husna 3 Mayong Jepara begins with program planning, particularly in preparing human resources, determining memorization targets, developing schedules, and selecting learning methods. The head of the Islamic boarding school explained that teacher quality is a primary concern because tahfidz teachers not only serve as listeners of students' memorization, but also guide the students throughout the memorization process. This is reflected in the statement that *"all tahfidz teachers are Qur'an memorizers"* and that teachers also *"determine the targets, schedules, and methods"* in implementing the program (KP, interview, September 13, 2026). The interview findings were reinforced by observations showing that the activities involved opening guidance from teachers, motivation, teacher role modeling, supervision, and assistance for students. Thus, program planning has been directed toward ensuring the readiness of mentors and the orderly implementation of the tahfidz learning process.

In terms of organization, the tahfidz program is implemented through a clear distribution of responsibilities among the caregivers, tahfidz coordinator, supervising ustadz, and students within halaqah groups. Each group of students receives guidance from an ustadz who is responsible for the memorization submission process and the development of students' memorization. The tahfidz coordinator explained that *"one ustadz is given responsibility for one halaqah"* (KT1, interview, September 13, 2026). This organization was also evident in field observations, in which activities were carried out systematically through interactions between teachers and students during memorization submission, listening, correction, and guidance. Observations also showed interactions among students through mutual memorization listening activities and cooperation in helping peers who experienced difficulties, while teachers continued to perform their supervisory and mentoring functions. This condition indicates that the division

of halaqah groups is not merely an administrative arrangement, but also serves as a mentoring mechanism that enables the tahfidz process to take place more intensively.

At the implementation stage, the tahfidz program is carried out through scheduled activities, including the addition of new memorization (*ziyadah*), *muraja'ah* of recently memorized portions, and *muraja'ah* of previously memorized portions. These activities are conducted several times a day, namely after Fajr, after Asr, after Maghrib, and at night. At the initial stage, students are also directed to improve their Qur'anic reading abilities, particularly *makharijul huruf*, the characteristics of letters, and *tajwid* before entering the memorization process. This information is consistent with a student's account explaining that their daily activities include *"ziyadah or adding new memorization in the morning, in the afternoon I do muraja'ah of recently memorized portions, and at night I do muraja'ah of previously memorized portions"* (S1, interview, September 14, 2026). The observation results showed that the activity schedule was followed, with students preparing the Qur'an, memorizing, submitting their memorization, receiving corrections from teachers, and conducting *muraja'ah*. In addition, observations found that memorization activities did not stop at the formal schedule, as students were also seen memorizing and conducting *muraja'ah* outside the predetermined schedule.

The next management strategy is reflected in the supervision and control of the program, which are conducted periodically and continuously. The administrative staff explained that *"monitoring is conducted through the submission of new memorization and muraja'ah to the ustadz of each halaqah, with attention to memorization fluency, recitation accuracy, makhraj, tajwid, and the students' ability to retain their memorization"* (PA, interview, September 14, 2026). Evaluation is also conducted gradually through memorization examinations after students complete one juz and five juz, while students' progress is recorded in tahfidz books or monitoring cards. The interview findings were reinforced by observations showing teacher supervision, memorization progress recording, evaluation processes, recitation correction, and teacher responses to students experiencing difficulties. This means that program supervision is not only aimed at determining the amount of memorization acquired, but also at ensuring the quality and sustainability of students' memorization.

In terms of program evaluation and improvement, the administrators assess target achievement, discipline, attendance, schedule effectiveness, and the development of students' abilities. The results of monitoring are used as a basis for providing special guidance, adjusting targets, and improving methods and mentoring patterns (PA, interview, September 14, 2026). In field observations, this process was evident in students' discipline in participating in activities, independence in memorizing without always being instructed, concentration during activities, the provision of motivation and reinforcement, and consistency in tahfidz activities. Furthermore, observations showed that students conducted *muraja'ah* independently, memorized spontaneously, and continued to maintain their memorization after the main activities had ended. Thus, the research findings indicate that the management strategy of the tahfidz program at Pondok Pesantren Al-Husna 3 Mayong Jepara is implemented through a sequence of planning, organizing, implementation, supervision, and evaluation. In practice, these functions not only regulate memorization activities formally but also encourage the emergence of independence and the continuity of Qur'anic memorization activities among the students.

Table 2. Tahfidz Management Strategies at Pondok Pesantren Al-Husna 3 Mayong Jepara

Management Function	Strategies Implemented	Observation Evidence
Planning	Preparation of ustadz, targets,	Teachers provide guidance and

Management Function	Strategies Implemented	Observation Evidence
	schedules, and methods	motivation
Organizing	Division of halaqah groups and distribution of ustadz responsibilities	Memorization submission and listening activities are conducted systematically
Implementation	*Ziyadah*, *muraja'ah*, and memorization submission in several sessions	Memorization, submission, correction, and *muraja'ah* are observed
Supervision	Monitoring memorization submission and memorization progress	Supervision and progress recording
Evaluation	Memorization examinations, evaluation of targets and discipline	Evaluation, reinforcement, and handling of difficulties

B. Formation of a Qur'anic Memorization Culture among Students

The findings show that the management strategy of the tahfidz program at Pondok Pesantren Al-Husna 3 has encouraged Qur'anic memorization activities to develop from scheduled activities into habits embedded in the students' daily lives. The Head of the Islamic Boarding School explained that "*the formation of a Qur'anic environment is carried out through the consistency of the memorization schedule and the use of students' memorization in worship practices, such as reciting the surahs they are currently memorizing during prayer. The activities of reading and memorizing the Qur'an also continue outside formal learning activities, including after prayer and when students have free time*" (KP, interview, September 13, 2026). This is consistent with the explanation of Tahfidz Coordinator 1 that "*the tahfidz system, which is carried out routinely at several times throughout the day, makes students accustomed to the pattern of ziyadah and muraja'ah on an ongoing basis*" (KT1, interview, September 13, 2026). Tahfidz Coordinator 2 also emphasized that "*the peer environment is directed toward supporting one another in tahfidz activities so that memorization activities do not stop when the halaqah session ends*" (KT2, interview, September 13, 2026). The observation results reinforce these findings, as tahfidz activities were conducted according to schedule, students were actively memorizing and performing muraja'ah, and memorization activities were also found outside the formal schedule.

The formation of a memorization culture is further evident through students' independence and habituation in utilizing time outside formal activities. The administrative staff explained that "*one of the signs of the formation of a memorization culture is when students are able to memorize and perform muraja'ah without always having to be instructed by the ustadz, including using their free time to maintain their memorization*" (PA, interview, September 14, 2026). This finding is evident in S1's experience, who "*performs nderes after the halaqah activities and conducts daily muraja'ah during the day; he also invites a friend to memorize together at night*" (S1, interview, September 14, 2026). S2 also demonstrated a tendency to "*memorize or perform muraja'ah when there is no tahfidz schedule, such as before going to sleep or while waiting for the iqamah*" (S2, interview, September 14, 2026). S3 acknowledged that "*the activity of reading the Qur'an has become a habit because he sees his friends continuing to read the Qur'an at night, although his own practice of muraja'ah outside the Islamic boarding*

school is still relatively limited" (S3, interview, September 14, 2026). S4 also *"performs muraja'ah after the activities have ended when there are no subsequent activities"* (S4, interview, September 14, 2026), while S5 *"uses free time to memorize or review memorization"* (S5, interview, September 14, 2026). Thus, the students' experiences demonstrate that the management strategy has produced a pattern of habituation that does not entirely depend on direct instructions from the ustadz. The observation findings also showed independence, memorization outside the formal schedule, independent muraja'ah, spontaneity, and activities to maintain memorization after the main activities.

The memorization culture is also developed through social interaction and peer reinforcement. KT2 explained that *"the peer environment is one of the elements that supports the continuity of the program, while behaviors that cause disruption or laziness need to be guided so that they do not influence other students"* (KT2, interview, September 13, 2026). In S1's experience, *"memorization activities are carried out together with friends through mutual listening and nderes together"* (S1, interview, September 14, 2026). S4 demonstrated another form of *"peer influence, namely the emergence of encouragement to pursue memorization achievements when seeing a friend who has memorized further"* (S4, interview, September 14, 2026). S5 also stated that *"he usually recites his memorization to a friend before submitting it to the ustadz"* (S5, interview, September 14, 2026). Thus, relationships among students function not only as social support but also as an informal mechanism for maintaining memorization consistency. The observation findings support this finding through the identification of mutual listening activities, assistance to friends experiencing difficulties, encouragement, and competition related to memorization.

In addition to peer interaction, the memorization culture is strengthened through motivation, role modeling, and reinforcement from caregivers and ustadz. KP explained that *"motivation and advice are continuously provided so that students remain istiqamah in memorizing, while the Islamic boarding school environment is directed so that Qur'anic activities remain alive throughout various aspects of daily life"* (KP, interview, September 13, 2026). KT1 *"places a structured schedule and ustadz mentoring as important components in maintaining the regularity of tahfidz activities"* (KT1, interview, September 13, 2026). S1 stated that *"motivation from the caregiver through stories about the struggles and lives of Qur'an memorizers is one of the things that increases his enthusiasm"* (S1, interview, September 14, 2026). S2 mentioned that *"motivation from the Islamic boarding school environment encourages him to continue memorizing even outside the tahfidz schedule"* (S2, interview, September 14, 2026). S5 also explained that *"the ustadz provides motivation after the memorization submission, which encourages him to continue memorizing, while his memorization progress is recorded in an achievement book"* (S5, interview, September 14, 2026). This reinforcement was also evident in S4's experience, who *"received an award upon achieving a memorization target"* (S4, interview, September 14, 2026). The observation findings showed that teacher motivation, role modeling, supervision, progress recording, evaluation, and reinforcement of students' achievements were all present throughout the research process.

The memorization culture that has been formed is subsequently reflected in the continuity of activities to maintain memorization and students' closeness to the Qur'an. PA explained that *"the continuity of the program is not determined only by the memorization submission schedule, but also by the growth of students' personal responsibility to conduct muraja'ah independently and maintain their memorization"* (PA, interview, September 14, 2026). This is reflected in S1, who conducts daily muraja'ah and reviews memorization after completing several pages; S2, who continues to memorize or perform muraja'ah outside the schedule; S4, who performs muraja'ah after formal activities have ended; and S5, who uses free time to memorize and review memorization (S1; S2; S4; S5, interview, September 14, 2026). S3 provides another perspective, stating that *"the culture can be recognized from the habit of other students who continue to read the Qur'an at night, although the intensity of his own independent practice differs"* (S3, interview, September 14, 2026). These findings

indicate that the memorization culture has developed as a collective phenomenon within the Islamic boarding school environment, although the level of individual involvement among students is not entirely the same. The observation findings reinforce this by showing that memorization and muraja'ah activities continue after the main activities, activities are carried out consistently, and students demonstrate respect for the Qur'an.

Overall, the formation of a memorization culture at Al-Husna 3 occurs through four main mechanisms: habituation of scheduled activities, the development of student independence, social reinforcement through peers, and the creation of a sustainable Qur'anic environment and motivation. Findings from KP, KT1, KT2, and PA indicate the existence of an institutional system consciously directed toward forming these habits, while the experiences of S1 to S5 demonstrate how these strategies are received and manifested in students' daily behaviors. The observations further reinforce the overall findings through the emergence of indicators of independence, habituation, spontaneity, peer interaction, a supportive environment, consistency, and sustainability. Thus, the success of the tahfidz program is not only reflected in the increase in memorization, but also in the emergence of students' awareness and habit of continuously engaging with the Qur'an even when they are not always engaged in memorization submission or under the direct supervision of the ustadz.

Table 3. Formation of a Memorization Culture at Al-Husna 3

Culture Formation	Findings	Observation Results
Routine	Memorization and muraja'ah are conducted according to schedule	Yes
Independence	Students memorize without always being instructed	Yes
Utilization of Free Time	Memorization is conducted outside the formal schedule	Yes
Peer Interaction	Mutual listening, helping, and motivating one another	Yes
Motivation/Reinforcement	Advice, motivation, and rewards	Yes
Qur'anic Environment	Reading/memorization activities become part of the Islamic boarding school's daily life	Yes
Consistency	Memorization and muraja'ah are conducted continuously	Yes
Sustainability	Memorization continues to be maintained after formal activities	Yes

C. Supporting Factors, Inhibiting Factors, and Strategies for Overcoming Obstacles in the Tahfidz Program

The findings show that the sustainability of the Qur'anic memorization (tahfidz Al-Qur'an) program at Pondok Pesantren Al-Husna 3 is supported by a combination of caregiver policies, an organized system, the competence of the ustadz, the Islamic boarding school environment, and the motivation of students and parents. KP explained that *"a comfortable place, friends who have the same learning orientation, and ustadz who continuously provide motivation, guidance, and advice are important factors supporting the implementation of the program"* (KP, interview, September 13, 2026).

KT1 added that *"the systematic division of halaqah groups, the responsibilities of ustadz toward their respective groups, the ziyadah and muraja'ah schedules, and memorization records help maintain the consistency of activities"* (KT1, interview, September 13, 2026). Meanwhile, KT2 emphasized *"the support of students' parents, who hope that their children will become pious individuals and hafizh of the Qur'an, as one of the external factors strengthening the implementation of the program"* (KT2, interview, September 13, 2026). These findings indicate that program support does not come solely from the students, but is established through the institutional system and the support of the Islamic boarding school community. Field data also show that policies, motivation, supervision, ustadz competence, organized schedules, a conducive environment, peer and parental support, as well as targets and evaluation constitute the main supporting elements.

Supporting factors are also evident in students' internal motivation, experiences of achievement, and ustadz support when facing difficulties. PA explained that *"the sustainability of tahfidz is strongly influenced by motivation, discipline, time-management skills, consistency in muraja'ah, and the existence of a clear target and evaluation system"* (PA, interview, September 14, 2026). S1's experience shows that *"support from the ustadz and motivation from the caregiver provide encouragement when experiencing a decline in enthusiasm, while S2 gains motivation from his parents' struggles and from seeing friends who have achieved greater memorization"* (S1; S2, interview, September 14, 2026). S3 also *"has motivation related to the desire to make his parents happy through success in memorizing the Qur'an, while the ustadz provides encouragement when he experiences difficulties"* (S3, interview, September 14, 2026). S4 is motivated by *"the peer environment, particularly when seeing friends who have achieved further memorization,"* while S5 is *"motivated by his parents' struggles as well as support from the ustadz after memorization submission"* (S4; S5, interview, September 14, 2026). These findings demonstrate that motivation in the tahfidz program is formed through a combination of personal factors, social relationships, family support, and reinforcement from mentors.

On the other hand, the study identified several obstacles arising from students' internal conditions and environmental circumstances. KP revealed that *"feelings of boredom and laziness among some students can spread to their friends and thereby hinder the implementation of tahfidz"* (KP, interview, September 13, 2026). KT2 identified obstacles in the form of *"absence or lateness in attending halaqah on the grounds of illness, which does not always correspond to the actual condition, while differences in students' abilities also mean that memorization achievements cannot always be equalized"* (KT2, interview, September 13, 2026). At the individual level, S1 faced *"distractions from friends who were being noisy or playing,"* S2 experienced *"difficulty when feeling sleepy and losing focus,"* and S3 also mentioned *"sleepiness as one of the factors that reduces enthusiasm, while"* S4 experienced *"difficulty when his mind was not focused on memorization"* (S1; S2; S3; S4, interview, September 14, 2026). S5 experienced situational obstacles, namely *"the condition of the carpet, which made him feel itchy and made it difficult to concentrate, as well as limited time during the day because he had to wash clothes"* (S5, interview, September 14, 2026). Thus, obstacles in the program are not limited to disciplinary problems, but also involve concentration, physical condition, environmental circumstances, time management, and individual differences in ability.

These obstacles are addressed through mentoring, supervision, target adjustment, motivational reinforcement, and continuous evaluation. PA explained that *"students who experience difficulties or fall behind receive special attention and guidance, while monitoring results are used to improve methods, time allocation, targets, and mentoring"* (PA, interview, September 14, 2026). KT1 explained that *"discipline is strengthened through rules for students who are late or fail to participate properly in halaqah,"* while KT2 stated that *"claims of illness are examined first, and students who are proven not to be ill are still directed to participate in the activities"* (KT1; KT2, interview, September 13, 2026). At the student level, S1 *"overcomes difficulties by asking the ustadz to reduce the memorization submission when the memorization is not yet fluent,"* S2 *"tries to overcome difficulties through patience*

and muraja'ah," S3 "*receives reinforcement through advice and Qur'anic evidence provided by the ustadz,"* S4 "*asks the ustadz for additional assistance when the target has not been achieved,"* while S5 "*receives direct support from the ustadz when experiencing difficulties"* (S1; S2; S3; S4; S5, interview, September 14, 2026). These practices demonstrate that the Islamic boarding school does not employ a single form of intervention for all students, but provides responses according to the type and level of difficulty they face.

Overall, the supporting and inhibiting factors in the tahfidz program indicate that the sustainability of the memorization culture depends greatly on the Islamic boarding school's ability to maintain a balance between the institutional system and students' individual needs. KP's support in creating an environment and providing motivation, KT1's program organization, KT2's strengthening of the social environment and discipline, and PA's monitoring and evaluation together form a complementary system. On the students' side, the experiences of S1, S2, S3, S4, and S5 demonstrate that the ability to maintain memorization is influenced by their capacity to manage motivation, time, concentration, relationships with peers, and responses to difficulties. Therefore, the sustainability strategies identified in this study include strengthening ustadz mentoring, adjusting targets to students' abilities, maintaining schedule consistency, utilizing free time for muraja'ah, providing motivation and rewards, recording progress, and creating a comfortable and mutually supportive environment. These strategies enable obstacles to be addressed not only individually, but also through the Islamic boarding school's system and culture collectively.

Discussion (مناقشة)

The findings show that the management of the Qur'anic memorization (tahfidz Al-Qur'an) program at Pondok Pesantren Al-Husna 3 Mayong Jepara is implemented through integrated planning, organizing, implementation, supervision, and evaluation. Planning includes memorization targets, ustadz selection, halaqah division, schedules, and mentoring patterns; implementation includes ziyadah, memorization submission, and muraja'ah; while supervision is conducted through progress recording and periodic evaluation. This system demonstrates that tahfidz is managed as an institutional program rather than merely as an individual activity. These findings are consistent with Kamaludin et al., (2020) and Karim, (2022), who position planning, organizing, implementation, and evaluation as important elements of tahfidz management, as well as Hadianto et al., (2024), who emphasize the importance of applying management functions in the management of tahfidz learning.

At the same time, this management contributes to the formation of a memorization culture. Students not only conduct ziyadah and muraja'ah according to schedule, but also utilize their free time, listen to one another's recitations, and memorize outside the halaqah. Reading and memorization activities have even become part of daily practices visible in various areas of the Islamic boarding school (Rukimin et al., 2026). These findings indicate that tahfidz is beginning to shift from a schedule-based activity into a habit practiced both independently and collectively. This is consistent with Nuryadi et al., (2023) regarding the internalization of spiritual values through tahfidz, Gafur et al., (2025) concerning habituation and role modeling in the formation of a memorization culture, and Nisa & Hanif, (2025) regarding the importance of systematically managing tahfidz activities.

From an evaluative perspective, the tahfidz management strategy at Al-Husna 3 can be characterized as structured, consistent, and adaptive. The structure is evident in the division of halaqah, schedules, targets, recording, and evaluation; consistency is reflected in the routines of ziyadah and muraja'ah; while adaptability is evident in the adjustment of targets and mentoring

according to students' conditions. This pattern is important because success in tahfidz is determined not only by the addition of new memorization, but also by the maintenance of previously memorized material. Jannah & Ilahiyah, (2026) emphasize the importance of structured repetition and discipline, Nurdalia & Taufiqurrahman, (2026) demonstrate the importance of an organized learning system, while Nisak & Ishari, (2025) position muraja'ah as a mechanism for sustaining memorization.

However, this system has not eliminated individual problems such as laziness, boredom, sleepiness, lack of focus, absence, and peer distractions. One student even acknowledged that friends who play and talk can reduce memorization motivation. This condition demonstrates that tahfidz management cannot fully rely on a uniform approach. These findings support Aufa et al., (2024) regarding the importance of differentiation in memorization learning, as well as Maulana & Ernawati, (2024) and Alqudsi et al., (2023) concerning the role of leadership and mentoring in maintaining students' motivation and character. Thus, the effectiveness of tahfidz management is determined not only by the organization of the system, but also by the system's ability to respond to students' individual needs.

This study argues that tahfidz program management can serve as an instrument for forming a memorization culture when management functions are translated into daily habituation. Schedules, targets, halaqah, memorization submission, and evaluation provide structure, while motivation, role modeling, peer interaction, and a Qur'anic environment provide social and internal reinforcement. When these two dimensions operate together, memorization is no longer merely a program obligation, but develops into a habit. This argument reinforces Gafur et al., (2025) regarding the role of leadership and habituation, Alqudsi et al., (2023) concerning Islamic boarding school leadership in strengthening religious character, and Kunta et al., (2024) regarding the role of leadership in developing a memorization curriculum. Thus, leadership becomes the link between the management system and the internalization of a memorization culture.

Furthermore, the memorization culture at Al-Husna 3 is formed through the synergy between the institutional system and the social environment of the Islamic boarding school. An environment that enables students to observe, engage in, and mutually reinforce reading and muraja'ah activities makes memorization a social norm that is sustained over time. This finding is consistent with Nisak & Ishari, (2025) regarding muraja'ah as a mechanism for sustaining memorization, Nisa & Hanif, (2025) concerning the management of tahfidz habits, Ningsih & Kurniawan, (2025) regarding Islamic boarding school educational leadership, and Akmansyah et al., (2025) concerning the integration of spiritual and pedagogical strategies in tahfidz education. Thus, this study emphasizes that a memorization culture is both a managerial and cultural outcome: management provides the system, leadership provides direction and role modeling, ustadz carry out mentoring, and the social environment sustains these habits. This position extends previous research, which has tended to discuss management, methods, discipline, leadership, and environment separately.

Conclusion (خاتمة)

This study concludes that the management of the Tahfidz Al-Qur'an program at Pondok Pesantren Al-Husna 3 Mayong Jepara contributes to the formation of a sustainable Qur'an memorization culture through the integration of planning, organizing, implementation, supervision, and evaluation functions. The main contribution of these management strategies lies not merely in organizing memorization activities or achieving memorization targets, but also in their ability to translate institutional arrangements into sustainable everyday practices. Through regular ziyadah and muraja'ah activities, peer interaction, student independence, motivation,

and role modeling, memorization activities gradually develop from merely scheduled programs into shared practices that are internalized in students' daily lives. Thus, effective tahfidz management functions not only as a mechanism for managing memorization achievement but also as a means of institutionalizing Qur'an memorization as a sustainable educational culture.

This study has several limitations, including its single-case study design, limited number of informants, and relatively short research period, which constrain the transferability of the findings to other Islamic boarding school contexts. Future research could employ comparative, longitudinal, or mixed-methods designs across multiple Islamic boarding schools to further examine the development, continuity, and sustainability of Qur'an memorization culture over time.

Acknowledgment (شكر وتقدير)

The authors would like to express their sincere gratitude to the leadership, ustadz, administrators, and students of Pondok Pesantren Al-Husna 3 Mayong Jepara for their valuable participation, cooperation, and support throughout the research process. The authors also appreciate all parties who contributed to the completion of this study by providing information, facilitating data collection, and supporting the research activities.

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