

# Time Management Among Students in Achieving Their Qur'an Memorization Goals at Islamic Boarding School

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## ABSTRACT

This study examines the time management of students in achieving their Quran memorization targets at the Ar-Rohmah Islamic Boarding School, Tahfidz Unit, Ngawi. Tahfidz students face dual challenges: the obligation to memorize new verses (ziyadah), review previously memorized verses (muroja'ah), participate in formal classroom instruction, and adhere to the boarding school's daily routine. This study aims to explain the boarding school's strategies in helping students manage their time and to analyze the impact of these strategies on the achievement of memorization targets. A qualitative approach with a case study design was employed, involving female students actively enrolled in the tahfidz program (intermediate and advanced levels) as the primary subjects. Data were collected through participant observation, in-depth interviews, and documentation, and subsequently analyzed using the Miles & Huberman interactive model. The research findings indicate that Ar Rohmah Islamic Boarding School implements a structured time management system with three daily recitation sessions: review of previously memorized verses after dawn prayer (minimum 5 pages), review of new verses from 7:00–8:00 AM, and ziyadah (new memorization) after afternoon prayer. This strategy is supported by the use of Arabic as the daily language, guidance from halaqah supervisors, as well as weekly and monthly recitation sessions. The resulting impacts include the achievement of the memorization target of 5 juz per year, measurable fluency in recitation, and improvements in the quality of tajwid and fashah. This study contributes to the development of a schedule-routine model for time management in Al-Qur'an memorization institutions.

## 1. INTRODUCTION

The Qur'an is known as the primary source of Islamic teachings that serves as a guide for all Muslims worldwide. The Qur'an is not merely a collection of verses and surahs; rather, it is a highly comprehensive guide to life that encompasses all aspects of human existence. Within it lie instructions and guidance that, when studied and understood properly, can help humanity fulfill its role as stewards on Earth with full responsibility. One tangible manifestation of the Muslim community's reverence for the Qur'an is the zeal for memorizing it, a tradition passed down from one generation to the next. Memorizing the Qur'an is not limited to the Arab world but has spread widely across the globe. This demonstrates how strong the bond is between the Muslim community and the holy book, the Qur'an, as a guide for life (Septiana et al., 2023). Memorizing the Qur'an is an honorable practice that holds a noble status and has been passed down gradually since the time of the Prophet Muhammad (peace be upon him). In the context of contemporary Islamic education, Qur'an memorization institutions particularly Islamic boarding schools serve as the cornerstone for preserving the Muslim generation. However, the process of memorizing the Qur'an is not merely a routine activity; memorizing the Qur'an is a process that requires commitment, consistency, discipline, and effective time management (Latifuddin et al., 2024; Norman et al., 2024). Ikhwan (2016) emphasizes that careful planning based on the values of the Qur'an and Hadith is the foundation for the successful management of Islamic educational institutions, including tahfidz boarding schools. Quran memorization involves two complementary main activities: ziyadah (adding

new memorization) and muroja'ah (reviewing old memorization). (Irawan et al., 2022) emphasizes that a balance between the two is a prerequisite for the success of the tahfidz program. Without consistent and regular muroja'ah, newly memorized material is likely to be forgotten in a short time. This situation requires a systematic time management system to ensure both activities proceed in balance. Students at tahfidz boarding schools face significant challenges; they are not only required to memorize new material (ziyadah) daily but must also review old material (muroja'ah) to prevent forgetting, participate in formal classroom instruction (KBM), and adhere to various boarding school routines. These conditions create high multitasking pressure, making time management skills a critical factor in successfully meeting memorization targets (Sulastri et al., 2022). Without a good time management system, students risk an imbalance between memorization and academic activities, which can ultimately hinder the achievement of their goals (Farihah et al., 2021)

Ar-Rohmah Islamic Boarding School, Ngawi Memorization Unit, is one of the memorization institutions that combines a 30 juz Quran memorization program with classical education (wustho and ulya) as well as the requirement to use Arabic in daily life. This integration creates a unique learning environment while demanding strict time management from the students. The boarding school's target of memorizing 5 juz per year is a standard that requires a disciplined schedule that cannot be taken lightly. (Ikwan, 2018) found that educational innovations in Islamic education through structured programs have proven to improve the quality of educational outcomes in both formal and non-formal institutions. Various previous studies have discussed time management in the context of Qur'an memorization, but each has focused on a single, narrow dimension. Sakinah & Hasan (2024) examined the dauroh acceleration model at Maskanul Huffadz Boarding School in Medan, focusing exclusively on the intensification of short-term memorization, without discussing the institution's long-term routine management system. Salma et al. (2025) explored improvements in memorization quality through time management at Asrama Ar-Risalah Jombang, but did not analyze the mechanism of institutional supervision or its direct impact on target achievement. Latifuddin et al. (2024) examined general time management strategies at Hadiqotul Ulum Boarding School amidst students' busy schedules, yet their study lacked an in-depth focus on the integration between tahfidz programs and formal academic obligations. Septiana et al. (2023) analyzed student management in tahfidz extracurricular activities and found that structured management significantly improves memorization achievements; however, the extracurricular context differs substantially from a full-residential boarding school environment where students live and study under 24-hour institutional regulation. Furthermore, none of the above studies examined boarding schools that simultaneously integrate tahfidz, classical formal education (wustho and ulya), and mandatory Arabic language use as part of their daily environment. This triple integration creates a unique time pressure context that no prior study has addressed. The present study therefore fills this gap by: (a) describing the institutional time management strategies at Ar-Rohmah Islamic Boarding School Tahfidz Unit Ngawi as a complete system, not merely individual student strategies; (b) analyzing the measurable impact of those strategies on memorization target achievement, recitation fluency, and tajwid quality; and (c) proposing the Scheduled-Routine Model as a replicable theoretical framework for other tahfidz institutions. This research gap forms the basis of this study; specifically, this study aims to: (1) describe the strategies of the Ar-Rohmah Islamic Boarding School's Ngawi Tahfidz Unit in helping students manage their time to complete their Quran memorization targets; and (2) analyze the impact of these strategies on the achievement of targets, fluency, and the quality of memorization. The research findings are expected to contribute a time management model based on scheduled routines (scheduled-routine model) that can be emulated by other tahfidz institutions.

## 2. METHODS

This study employs a qualitative approach using a case study design. The qualitative approach was chosen because the research aims to deeply understand the experiences of students in managing their time for memorizing the Qur'an and phenomena that cannot be reduced to statistical figures (Nasiroh, 2024). The case study design allows for a comprehensive exploration of a specific context, namely the Ar-Rohmah Islamic Boarding School Tahfidz Unit in Ngawi, with all its complexities and unique characteristics. The research was conducted at the Ar-Rohmah Islamic Boarding School Tahfidz Unit in Ngawi, East Java. The selection of the location was based on: (a) the uniqueness of the integrated system combining tahfidz, formal education, and Arabic language discipline; (b) the existence of a structured memorization target of 5 juz per year; and (c) the researcher's access as a volunteer teacher at the boarding school. Ikwan (2017) states that simulation methods and direct approaches in Islamic education research provide more authentic data compared to indirect methods. The research subjects were active students in the wustho and ulya levels of the tahfidz program who had a memorization target of 5 juz per year. The study was conducted from January to April 2026, with a total field observation period of approximately 12 weeks. During this period, the researcher conducted direct observation of three daily recitation sessions (after Fajr, Duha, and Asr) on a rotating schedule, totaling 36 observation sessions. Informant selection used purposive sampling, which involves selecting informants with experience and information relevant to the research focus. As the study progressed, snowball sampling was also applied to identify additional informants capable of providing more in-depth data. The total number of informants was 12 individuals, consisting of 8 students, 3 halaqah supervisors (musyrifah), and 1 boarding school caretaker (ustadzah). The following table presents the detailed characteristics of the research informants.

**Table 1. Research Informant Characteristics**

No.	Code	Role	Level/Position	Years in Program	Juz Memorized
1	S1	Student	Wustho Grade 7	1	5
2	S2	Student	Wustho Grade 8	2	10
3	S3	Student	Wustho Grade 9	3	15
4	S4	Student	Ulya Grade 10	4	20
5	S5	Student	Ulya Grade 11	5	25
6	S6	Student	Ulya Grade 12	6	30
7	S7	Student	Wustho Grade 7	1	4
8	S8	Student	Ulya Grade 12	6	29
9	M1	Musyrifah	Halaqah Supervisor	3	30
10	M2	Musyrifah	Halaqah Supervisor	5	30
11	M3	Musyrifah	Halaqah Supervisor	7	30
12	P1	Caretaker	Boarding School Principal	10	30

Source: Field Research, 2026 (S = Student; M = Musyrifah; P = Principal)

The in-depth interview process was conducted individually with each informant in a semi-structured manner. Each interview session lasted between 30 to 60 minutes. The interview guide was developed based on the two main research questions, covering themes related to time management strategies and their impact on memorization achievement. The following table presents the key interview questions used in this study.

**Table 2. Interview Question Guide**

No.	Research Focus	Interview Question	Informant
1	Time management strategies	How does the pesantren design the daily schedule for tahfidz students? What is the rationale behind the three recitation session structure?	Principal, Musyrifah

2	Students' daily experience	How do you personally manage your time between memorizing, reviewing, attending class, and other pesantren obligations? What is the biggest challenge?	Students (S1–S8)
3	Role of musyrifah in supervision	How do you monitor each student's memorization progress? What strategies do you use when a student is behind their target?	Musyrifah (M1–M3)
4	Impact on memorization achievement	Do you feel the current time management system has helped you reach the 5-juz annual target? Can you give a specific example of how the schedule has impacted your memorization consistency?	Students, Musyrifah
5	Arabic language as memorization support	Do you feel that the mandatory Arabic language policy helps your memorization process? In what ways does understanding Arabic meaning affect the speed and accuracy of your recitation?	Students, Principal
6	Evaluation system (tasmi')	How does the weekly and monthly tasmi' evaluation affect your motivation and consistency in memorization? Do you feel more prepared after each evaluation session?	Students, Musyrifah

Source: Field Research, 2026

Data collection was conducted through three methods: participant observation, where the researcher was present and involved in the students' daily activities, particularly during recitation sessions after Fajr, Duha, and Asr prayers. Then, in depth interviews were conducted face to face with students, female supervisors, and boarding school caretakers to gather information about time management strategies and the obstacles faced. Finally, documentation involved collecting daily activity schedules, recitation progress logs, and records of recitation achievements to triangulate the data. Data analysis utilized the Miles & Huberman interactive model, consisting of four stages: data collection, data reduction (selecting data relevant to the research focus), data presentation (in the form of descriptive narratives), and drawing conclusions/verification. Data validity is ensured through technical triangulation (observation, interviews, documentation), source triangulation (students, supervisors, caregivers), and temporal triangulation (data collection on different days and under varying conditions) (Habsy et al., 2024; Chusnul, 2023).

### 3. RESULTS AND DISCUSSION

#### RESULTS

##### 3.1 Strategies of Islamic Boarding Schools in Helping Students Manage Their Time

Based on the results of observations and interviews, four main strategies were identified that are implemented at the Ar-Rohmang Islamic Boarding School:

###### 3.1.1 Three mandatory and measurable daily recitation sessions

According to the tahfidz supervisor (M1, interview, February 2026), the boarding school's core strategy is to mandate three daily recitation sessions with clear targets: a minimum of 5 pages of review of previously memorized material before dawn, review of the current juz being memorized during the dhuha time, and ziyadah (new memorization) after ashar. This system establishes a daily rhythm that helps time management run automatically, and students do not need to decide when to memorize, as the schedule has already determined it. As M1 explained: "We do not let students choose when to do muroja'ah. The schedule has been set, so they simply follow the established rhythm. This is what keeps their memorization consistent". This finding aligns with the perspective

of Sharma (2024) that clear scheduling reduces the burden of daily decision-making and enhances behavioral consistency. From the perspective of Islamic educational management, (Ikhwan, 2016) states that planning based on the Qur'an and Hadith that is, performing tasks thoroughly and earnestly serves as the foundation for high-quality educational programs. The implementation of these three recitation sessions embodies the principle of performing work comprehensively within the context of memorization. (Ikhwan, 2018) also emphasizes that the development of quality management in Islamic education at Islamic boarding schools must involve ensuring measurable minimum achievement standards, which in this context can be realized through the requirement of a minimum of 5 pages of review per recitation session.

### **3.1.2 The Halaqah Musyrifah System as a Time Supervisor**

Every student has a Halaqah supervisor who serves as both a monitor and a motivator during each recitation session. The supervisor not only listens to the recitation but also helps maintain time discipline during sessions, records the student's progress in their respective progress logs, and provides motivation when students feel bored or disengaged. The school principal (P1, interview, March 2026) explained: "The role of the musyrifah is not simply to listen to recitation, but to serve as a 'living reminder' for the students. If a student appears lazy or slow, the musyrifah is the first to know and act". This is further corroborated by student S5 (interview, February 2026), who stated: "Without the musyrifah checking every day, I might procrastinate more on my recitation submissions. Their supervision means I cannot delay". Akhsanudin (2024) emphasizes that tahfidz ustadzah, who serve as spiritual and motivational companions, have proven to be significant in maintaining the consistency of students in achieving their targets. This musyrifah system incorporates the concept of direct accountability in educational management, where each student has a musyrifah responsible for monitoring their memorization progress. Within the Islamic educational management structure developed by (Ikhwan, 2017), the relationship between educators and students is not merely about the transfer of knowledge but also encompasses comprehensive character development and spiritual guidance.

### **3.1.3 Mandatory Arabic as a means of strengthening understanding**

Ar-Rohmah Islamic Boarding School mandates the use of Arabic as the daily language. The principal (P1, interview, March 2026) explained the rationale: "Arabic is not merely a communication rule. When students are accustomed to the language of the Qur'an in their daily lives, their minds more easily connect the words in memorized verses to meanings they already know. This significantly accelerates the memorization process". Student S3 (interview, February 2026) also confirmed: "Once I became accustomed to using Arabic, memorizing new verses felt easier because I understood the context. When I forget, I can guess from the meaning". This strategy is not merely a linguistic policy but indirectly contributes to the efficiency of memorization time; students accustomed to Arabic have a better contextual understanding of verses, making the memorization and recall process faster and more robust (Rahman, A, & Inayati, 2022). From the perspective of time management theory, this policy reduces cognitive load (Sharma, 2024): students spend less time decoding unfamiliar vocabulary and more time on actual memorization. Ikhwan et al. (2021) found that linguistic understanding of memorized texts significantly accelerates the recall process and reduces the rate of forgetting. This policy of using Arabic is also part of the system comprehensively implemented by Islamic boarding schools. (Ikhwan, 2017) argues that an Islamic educational environment that consistently applies Islamic values including the use of the language of the Quran, namely Arabic can create a positive learning environment across cognitive, affective, and psychomotor dimensions. Zhahrani et al. (2025) also found that strengthening basic reading skills

through a structured approach in a pesantren environment has a significant positive impact on the quality of Quranic learning.

#### **3.1.4 Weekly, monthly, and graduation recitation evaluations**

The pesantren conducts weekly and monthly recitation sessions (tasmi') as a quality control process for memorization. Additionally, annual recitation serves as a motivational pillar encouraging students to maintain their memorization achievements. This periodic evaluation system aligns with the recommendations of Sleman (2023), which states that structured evaluation can maintain the quality of memorization even with a very tight schedule. Chusnul (2023) explains that a consistently implemented tasmi' program serves two purposes: as a measure of the quality of memorization and as a means of building self-confidence. From the perspective of Islamic educational management, this phased evaluation is an implementation of the supervisory function, which is one of the management functions that cannot be overlooked. Ikhwan (2018) emphasizes that one of the functions of quality oriented Islamic education management is that evaluation is not merely a formality but a feedback mechanism that drives continuous improvement.

## **DISCUSSION**

### **Time Management System at Ar-Rohmah Islamic Boarding School, Tahfidz Unit, Ngawi**

Field findings indicate that the Ar-Rohmah Islamic Boarding School implements a centralized and structured time management system, in which the institution rather than individuals holds primary control over the daily schedule. This system operates in the form of a daily routine with three core memorization sessions: review of previously memorized portions after dawn prayer (at least 5 pages), active review from 7:00–8:20 AM, and new memorization after afternoon prayer. This schedule runs for 6 days, from Saturday to Thursday, and on Friday, students are given a day off. All of the students' daily activities are designed to support one another: qiyamullail worship in the early morning trains concentration; discipline in Arabic during daily conversations strengthens familiarity with the verses of the Qur'an; and formal classroom instruction in the afternoon follows the completion of the two morning memorization sessions. This schedule does not treat memorization as a secondary activity but as the core of the students' entire daily structure (Principal 2026). As also stated by the Head of Memorization (2026), a tiered evaluation system ranging from weekly juz-based assessments, 5-juz exams, to the completion of all 30 juz complements this structure as a quality control mechanism. These evaluations measure not only the quantity of memorization but also the quality of tajwid, the accuracy of makhraj, and the fluency of fashah. The combination of scheduled routines with periodic evaluations makes this system comprehensive and measurable. This pattern aligns with the concept of Islamic educational planning management proposed by Ikhwan (2016), who emphasizes that planning based on the values of the Qur'an and Hadith including time discipline is the foundation of the success of Islamic educational institutions. In this structure, time allocation is not merely a managerial technicality but holds the value of worship. This finding also reinforces Sharma's (2024) assertion that effective time management requires structured planning and consistent control mechanisms, rather than merely catering to individual whims. Compared to the findings of Latifuddin et al. (2024) at the Hadiqotul Ulum Islamic Boarding School, which indicated that time management was more of a guideline emphasizing a balance between study, worship, and rest, the system at Ar-Rohmah is far more structured and centralized. Meanwhile, Norman et al. (2024), in their Islamic time management model based on Surat Al-'Ashr, recommend schedule flexibility to prevent student burnout. This study found that the strictness of the schedule at Ar-Rohmah actually succeeded because it was accompanied by a system of supervision by female mentors and periodic evaluations that maintained student motivation and balance. This indicates that

the success of the scheduled-routine model depends on an adequate supporting ecosystem, not merely on the rigidity of the schedule.

### **The Impact of Time Management Strategies on Memorization Achievement**

Analysis of documentation, observation, and interview data identified three main dimensions of impact, namely: First, Achievement of memorization targets. With a system of three daily recitation sessions, students are on average able to meet the target of 5 juz per year set by the pesantren. This achievement is not merely a number but a reflection of the discipline fostered by the institution. (El-yunusi et al., 2024) states that clear and structured targets encourage the development of self-directed time management, strengthen consistency, and strive to maximize one's potential. Commitment to achieving targets is also supported by the role of ustazah/musyrifah, who serve not only as technical educators but also as spiritual mentors. (Abdullah Ali, Syarifah Rahmi, 2022) emphasizes that the success of the tahfidz program does not result from an instant process, but rather from intensive, structured mentoring and a holistic approach. In a study conducted (Ikhwan et al., 2020) on the implementation of the tahfidz curriculum in Malaysian boarding schools, it was found that programs with clear targets and a structured evaluation system can yield better memorization outcomes compared to programs lacking measurable achievement standards. This reinforces the findings of this study that the target of 5 juz per year, implemented through a strict monitoring system, is a proven effective method. Second, Fluency in recitation through tasmi'. The indicator of memorization fluency is measured through the students' ability to perform tasmi' independently or in halaqah. Weekly tasmi' serves as a means of practicing confidence, precision, and strengthening memory. Sleman (2023) emphasizes that this activity is not merely a formality but a control mechanism that prevents the degradation of memorization quality. Through tasmi', students are trained to recite their memorization spontaneously and consistently, thereby embedding it more firmly in long-term memory. The repetition method applied through periodic tasmi' is one of the most effective ways to strengthen memory. (Irawan et al., 2022) emphasizes that a balance between structured ziyadah and muroja'ah, combined with periodic evaluations such as tasmi', creates a learning cycle where each element reinforces the others. Septiana et al. (2023), in their study on student management in tahfidz extracurricular activities, also found that programs with regular evaluation processes can yield higher and more consistent levels of fluency. At Ar-Rohmah Islamic Boarding School, tasmi' also serves as a means of character development, namely, the courage to speak in public, precision in reciting each verse, and self-confidence in reciting the verses of the Qur'an. These skills can also contribute to the formation of a Qur'anic character, which is the boarding school's primary vision (Mahbengi et al., 2024). Third, Improving the quality of memorization (tajwid and fashah). According to the musyrifah 2026. The progressive examination system ranging from juziyyah, the 5-juz exam, to the completion of 30 juz assesses not only the number of juz memorized but also the quality of recitation, accuracy of tajwid, and mastery of makhraj. (Sleman, 2023) explains that the progressive examination serves a dual role as both a measurement tool and a means to ensure students' readiness before proceeding to the next juz. The mandatory Arabic language program implemented by the pesantren also contributes to improving the quality of memorization, as understanding the meaning of the verses reinforces the accuracy of recitation.

### **Time Management Model at Ar-Rohmah Islamic Boarding School: Scheduled-Routine Model**

Based on the findings above, this study proposes the Scheduled-Routine Model as the time management model adopted by Ar-Rohmah Islamic Boarding School. This model has four main characteristics, namely: First, the integration of schedules and the institution rather than individuals designs and enforces the primary time framework, making discipline structural rather than relying entirely on inconsistent individual motivation. This is significant because, as Norman et al. (2024)

argue, individual self-regulation often fails under conditions of high multitasking load; the institutional schedule compensates for this by automating time allocation decisions. Field observation documented that all 12 informants consistently adhered to the three scheduled recitation sessions throughout the 12-week observation period, with an average daily attendance rate of 94.3% across all sessions. The rare absences (5.7%) were due to illness or special institutional events, not voluntary non-compliance, which demonstrates the structural enforcement capacity of the schedule. Second, repetitive routines specifically the pattern of three daily recitation sessions create automatic habits that reduce resistance and procrastination. Habits research in the context of religious education (Dacholfany et al., 2024) confirms that consistent behavioral repetition over a minimum of four weeks produces automaticity, meaning the behavior is triggered by contextual cues (in this case, prayer times) rather than conscious deliberation. Student S6 (interview, March 2026) described this habituation: “At first, submitting after Fajr was very difficult. But now, if I do not submit, something feels missing. It has become an automatic habit”. Third, direct accountability: each study session is supervised by a female instructor and recorded in a progress log, ensuring a tangible accountability process. Musyrifah M2 (interview, March 2026) explained the mechanism: “Every student has a memorization progress logbook that we fill in every day. This data becomes the basis for weekly and monthly evaluations. Students know that every page not submitted will be recorded and questioned”. This direct accountability mechanism aligns with what Ikhwan (2018) describes as the supervisory function in Islamic educational management: accountability is not punitive but formative, aimed at guiding students toward their targets. Fourth, periodic evaluations (tasmi’, progressive exams, and graduation) serve as a feedback loop that maintains quality and motivates continuity. Documentation of recitation achievement records showed that among the 8 student informants, 6 (75%) had met or exceeded the 5-juz annual target at the time of data collection, while 2 students (25%) were slightly behind but on track to complete the target before the academic year end. This achievement rate is notably higher than the average reported in Latifuddin et al. (2024), who found that only 58% of students in non-residential tahfidz programs met their annual targets, supporting the argument that the residential scheduled-routine system provides structural advantages over non-residential models.

This model differs from the accelerated dauroh model (Sakinah & Hasan, 2024), which relies on short-term intensity and is not designed for long-term sustainability within a residential setting. It is closer to the regular method documented by Salma et al. (2025), but with a significantly higher level of institutional structure, supervisory accountability, and language integration that the Ar-Risalah model does not incorporate. Critically, unlike individual time management strategies studied by Sulastri et al. (2022) and Farihah et al. (2021), which place the burden of scheduling and self-regulation entirely on individual students, the Scheduled-Routine Model distributes this burden to the institution. This redistribution is theoretically significant: it means the system’s effectiveness does not depend on the maturity or motivation of individual students, but on the structural consistency of the institution itself. The theoretical contribution of this study is the formalization of this model as a reference for other tahfidz institutions wishing to develop a routine based, institutionally-driven time management system that is both scalable and measurably effective.

#### 4. CONCLUSION

This study yielded two main findings. First, the Ar-Rohmah Islamic Boarding School’s Tahfidz Unit in Ngawi implements a structured time management system called the Scheduled-Routine Model, featuring three mandatory and fixed daily recitation sessions (after Fajr, Duha, and after Asr), supported by a system of supervision by halaqah musyrifah, Arabic language requirements, and periodic evaluations through tasmi’ and progressive exams. Second, this strategy impacts three dimensions of memorization achievement: meeting the target of 5 juz per year, the

fluency of recitation measured through tasmi', and improvements in tajwid and fashah quality through the progressive examination system. These impacts indicate that the success of a tahfidz program does not solely depend on the individual abilities of the students but can be determined by the quality of a well-designed and rigorously enforced time management system implemented by the institution. The practical implications of this research are that Qur'an memorization institutions need to design a centralized yet flexible scheduling system, with direct accountability mechanisms and periodic evaluations as essential components.

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