

Critical Analysis of Socio-Cultural Factors in the Problematics of Memorizing the Qur'an: A Case Study at the Al Qonitat Miftahun Najah Islamic Boarding School in Jepara

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Abstract

This study explores the influence of socio-cultural factors on the memorisation of the Qur'an (*taḥfīẓ*) in Islamic boarding schools, a dimension often overlooked despite its critical role in students' learning success. Focusing on the Al Qonitat Miftahun Najah Islamic Boarding School in Jepara, the research aims to analyse how social environments, cultural traditions, and peer interactions impact the *taḥfīẓ* process. Employing a qualitative case study approach, data were collected from 20 purposively selected students through interviews, observations, and documentation, and analysed thematically. The findings reveal that family support, institutional motivation, and entrenched religious traditions serve as key enablers, while social pressure, cultural differences, and the rigid routines of pesantren life present significant challenges. These results align with social learning theory, emphasizing the role of collective interaction dynamics in shaping educational behaviour. The study concludes that socio-cultural dynamics play a decisive role in the success of Qur'anic memorisation. Practically, the findings suggest that enhanced collaboration between families and educational institutions is essential to cultivating a more supportive and sustainable learning environment.

Keywords: Socio-Cultural Factors; Qur'an Memorisation; Islamic Boarding School; Social Learning Theory; Islamic Education

INTRODUCTION

Memorising the Qur'an (tahfiz) is not merely a routine act of worship, but a tradition passed down from generation to generation in Islamic education. In various parts of the Muslim world, tahfiz is not only seen as a spiritual practice that strengthens a servant's relationship with his Lord, but also as a means of education that instils discipline, perseverance, and good character in students. Recent research shows that the tradition of tahfiz even serves as a pillar of identity and cultural capital, especially when Muslims face the increasingly complex challenges of globalisation (Kherul Mu'min & Imam Tabroni, 2023). In other words, memorising the Qur'an never stands alone: it is always closely related to the social, cultural, and even political context around it.

As times change, the practice of tahfiz has also undergone changes. On the one hand, there are still many Islamic boarding schools and institutions that maintain classical methods, such as talaqqi and muraja'ah. However, on the other hand, new approaches have emerged that utilise digital technology, ranging from Al-Qur'an applications to online learning platforms. This phenomenon has created an interesting dynamic of how to preserve the purity of tradition while responding to the needs of the modern era (Neliwati et al., 2025).

Indonesia, as the country with the largest Muslim population in the world, has a very diverse tahfiz education ecosystem. Islamic boarding schools and tahfiz institutions have sprung up in almost every region, producing generations of Qur'an memorisers who are not only trained for spiritual purposes but also to meet the social needs of the community. However, this process is not without its challenges. Socio-cultural factors such as family relationships, the surrounding environment, community expectations, and local traditions often influence the consistency of memorisation (Hakim, 2023).

This situation is clearly illustrated at the Al Qonitat Miftahun Najah Tahunan Jepara Islamic Boarding School. This pesantren strives to combine classical methods with more modern learning patterns to suit the needs of today's santri (Widodo, 2025). Santri are directed to maintain their memorisation individually, but are also accustomed to collective activities such as halaqah, joint recitation, and peer mentoring (Umniyatu Labibah, 2022). Given its location within the Jepara community, the tahfiz practice at this boarding school is heavily influenced by local values such as mutual cooperation, solidarity, and respect for Qur'an memorizers (Afni Rahma Putri Utami, 2024). These socio-cultural

values often serve as both the primary strength and the main challenge in maintaining the consistency of memorisation (Azis & Pascasarjana, 2025).

When viewed through socio-cultural theory, the tradition of tahfiz is not merely a cognitive exercise in memorising texts, but also a process of inheriting values and cultural capital. Bourdieu explains that cultural capital in the form of norms, traditions, and religious practices plays an important role in shaping and preserving the social order (Granovetter & Swedberg, 2018). In the context of Islamic boarding schools, this cultural capital is clearly evident in collective discipline, spiritual traditions, and ethics that are passed down from generation to generation. Recent studies add that this cultural capital can strengthen social bonds and enhance spiritual well-being (Wang, 2022).

Vygotsky's sociocultural theory also provides an important perspective. According to him, the learning process is effective through social interaction, both between teachers and students and among fellow students. In the tahfiz tradition, this is evident in the role of kiai, ustadz, and peers in providing guidance. This form of scaffolding or social support has been proven to strengthen memorisation, as shown by recent research on adaptation strategies in Islamic boarding schools in the modern era (Verenikina, 2010).

Meanwhile, Paulo Freire's critical approach emphasises that education is not only a process of mechanical repetition, but also a space for liberation. When applied to the tahfiz tradition, memorising the Qur'an should not be understood merely as repeating text, but also as a means to strengthen and deepen spiritual and social aspects (Freire, 2020). Other findings even show that students who discuss the meaning of verses with their friends and teachers tend to have stronger memorisation than those who only repeat texts without reflection (Manajemen et al., 2024). Thus, the tahfiz process can become an educational space that builds critical awareness.

So far, research on tahfiz has mostly focused on technical aspects: how many times students must repeat, what methods are used, or to what extent digital technology aids memorisation. The socio-cultural dimensions, such as the influence of local traditions, patterns of social interaction in Islamic boarding schools, and the role of the surrounding community, have often not been the main focus (Neliwati et al., 2025). In fact, it is these aspects that shape the distinctive 'colour' of tahfiz practices in each Islamic boarding school.

This study attempts to fill this gap by using a more comprehensive socio-cultural theoretical perspective. By integrating Bourdieu's view of cultural capital, Vygotsky's theory of social interaction, and Freire's critical ideas, this study seeks to understand how socio-cultural factors shape students' experiences in memorising the Qur'an. The focus on the Al Qonitat Miftahun Najah Islamic boarding school in Jepara provides a rich picture of how the tahfiz tradition negotiates with local culture and the demands of modernisation in Islamic education.

This study also explains the role of cultural capital, social interaction, and critical awareness in shaping the experiences of santri (Zakaria, 2024). In addition, this study emphasises the importance of the local context, particularly the Al Qonitat Mifahun Najah Tahunan Jepara Islamic boarding school, as an important site for understanding the interaction between school traditions, the cultural environment of Jepara, and the demands of globalisation in Islamic education (Fahmi et al., 2024). Based on this theoretical framework, this study aims to address the question: how do socio-cultural factors influence the challenges associated with memorising the Qur'an at the Al Qonitat Mifahun Najah Tahunan Jepara Islamic boarding school? This study aims to analyse the role of cultural capital in shaping the experiences of students memorising the Qur'an at the Al Qonitat Miftahun Najah Tahunan Jepara Islamic boarding school. In addition, this study also examines how social interactions between students, mentors, and caregivers influence the consistency of memorisation. On the other hand, this study seeks to explain the importance of critical awareness in the tahfiz process, so that memorisation is not only mechanical but also reflective of the meaning of the verses (Mudzakkir, 2025). This research also aims to describe the strategies developed by Islamic boarding schools in responding to the modernisation of Islamic education through a combination of classical and digital methods. Finally, this research seeks to show how Islamic boarding schools can adapt to the demands of the times without losing the roots of the tahfiz tradition that defines their identity.

METHODS

This study utilises a qualitative approach with a case study design. The qualitative approach was chosen because it allows researchers to understand the cultural dynamics, meanings, and experiences of santri in facing the challenges of memorising the Qur'an.

Qualitative research is considered appropriate for exploring socio-religious practices in specific contexts such as Islamic boarding schools (Mawardi et al., 2021). The design used is an intrinsic case study, because the focus of the research is directed at a specific phenomenon that exists at the Al-Qonitat Miftahun Najah Tahunan Jepara Islamic boarding school. Case studies provide an opportunity to present an in-depth and comprehensive portrait (Mali, 2023).

The research subjects were all students undergoing the tahfiz programme at the pesantren. Informants were selected using purposive sampling, which involved selecting key informants who were considered to be most knowledgeable about tahfiz issues, such as MA students, university students, non-school students, tahfiz supervisors, and pesantren caregivers. This technique was appropriate because the research objective was to obtain rich information, not generalisations. The data collection methods were, first, in-depth interviews with semi-structured guidelines, then participant observation of memorisation, muroja'ah, and learning routines, followed by documentation in the form of student notes, tahfiz schedules, and boarding school rules. Data validity was maintained through source and technique triangulation. The research instruments were validated through expert testing by Islamic education specialists and literature review (B Soni, 2024).

In this study, data analysis was conducted following the interactive model of Miles and Huberman. The analysis took place during the research process, not only after all the data had been collected (Mutohar et al., 2025). This model consists of three main interrelated steps, namely: data reduction, data presentation, and conclusion drawing. At the data reduction stage, the researchers selected the results of interviews, observations, and documentation to remain focused on the core issue, namely the problems of tahfiz. Complex data was simplified by summarising, grouping themes, and coding so that the information was more focused. For example, from interviews with students, lengthy data was divided into themes such as muroja'ah strategies or internal obstacles. The data presentation stage was carried out by compiling the reduced information into descriptive narratives and theme matrices. The aim is for researchers to be able to see patterns, relationships between categories, and emerging trends. This presentation is not always in the form of numbers, but rather a narrative description that displays the meaning of the data in accordance with the research context. The final stage is drawing conclusions and verification. At this stage, researchers formulate preliminary findings that continue to be verified using source and data triangulation techniques. In this way, the conclusions

obtained are more valid and scientifically accountable. Conclusions in qualitative research are interpretative and are constantly tested with new evidence so that they can provide a deep understanding of the dynamics of santri in facing tahfiz problems (Nowell et al., 2017).

This research was conducted at the Al-Qonitat Miftahun Najah Islamic boarding school for approximately three months. During this period, the researcher also acted as one of the students, so that he could experience life at the boarding school first-hand (Di et al., 2025). The background to this involvement stemmed from the researcher's curiosity about the dynamics faced by tahfiz students, particularly the problems that arise in their daily lives (Dahlan et al., 2023). The focus of this research was directed at understanding the causes of these problems from a social and cultural perspective, with the hope of providing a more complete and in-depth picture of the reality experienced by tahfiz students (Zakaria, 2024).

RESULTS

The Role of Cultural Capital in Shaping the Experience of Qur'an Memorisation Students

The results of the study indicate that family support is one of the key factors in the success of santri in memorising the Qur'an. This support is not limited to providing material needs, but also includes emotional and spiritual motivation and supervision to ensure that santri remain disciplined in their muroja'ah. A MA-level santri said, "My father is the most supportive, but I depend on my mood. My parents always provide for my every need" (MA student, interview 2025). A similar sentiment was expressed by a university student, who emphasised the role of both parents in providing full encouragement: "Both my parents are, of course, very supportive of my memorisation" (University student, interview 2025).

Non-school santri added that their families provided a special space for them to focus on memorisation without burdening them with household chores: "My family is supportive, no one burdens me when it comes to memorisation" (Non-school santri, interview 2025). Even the boarding school caretaker emphasised that it is not enough for parents to simply provide general support; they must also guide their children to be disciplined in their muroja'ah at home: "Parents must be fully supportive... at home, parents must tell their children to recite their memorisation" (Caretaker, interview 2025).

The pesantren tradition is also part of the cultural capital that strengthens the consistency of santri memorisation. The caretaker emphasised the importance of motivation after recitation, as well as the santri's obligation to perform muroja'ah or sima'an before recitation: 'Santri must be motivated every day after recitation. If they want to recite, they must review earnestly or sima'an first with their friends (Caretaker, interview 2025). The ustadzah explained that the memorisation system at the pesantren is regulated by a strict schedule, starting from morning recitation to evening review (Ustadzah, interview 2025). Thus, cultural capital in the form of family support and pesantren traditions has proven to be an important foundation that shapes the experience of students memorising the Qur'an.

Social Interaction between Students, Mentors, and Caregivers

In addition to family and tradition, the results of the study show that social interactions in the pesantren environment play a major role in shaping the spirit of memorisation. MA-level santri revealed that they were more enthusiastic when they saw friends who were diligent in memorising: 'Yes, I feel enthusiastic when my friends are memorising' (MA santri, interview 2025). A similar sentiment was expressed by university students: 'I have been influenced by my friends. If those around me are memorising, I join in too' (University student, interview 2025). Non-school students added, 'We support and encourage each other. Sometimes I feel motivated when my friends have memorised several juz' (Non-school student, interview 2025).

These interactions between santri demonstrate a strong social effect, where motivation can be contagious, both positively and negatively. The ustadzah emphasised, 'If their friends are memorising, the others will follow. If someone is lazy, they will also become lazy' (Ustadzah, interview 2025). Thus, the role of peers is proven to be an important factor that cannot be ignored.

In addition to the influence of friends, the role of mentors and caregivers is also very decisive. They not only provide technical guidance but also instil discipline through strict rules such as deposit schedules, muroja'ah obligations, and restrictions on the use of gadgets. This shows that social interaction in Islamic boarding schools not only builds togetherness but also creates a competitive and disciplined atmosphere that supports consistency in memorisation.

Critical Awareness in the Tahfiz Process

The results of the study also revealed the emergence of critical awareness among santri regarding the internal obstacles they face. A MA-level santri said that his enthusiasm for memorisation was greatly influenced by his mood: 'My willingness depends on my mood... sometimes I forget the first verse or forget when reciting' (MA Santri, interview 2025). University student santri added that fatigue from lectures and numerous academic assignments often interfered with their memorisation: 'Because I'm tired and preoccupied with assignments, memorisation becomes difficult' (University Student Santri, interview 2025). Meanwhile, non-school santri highlighted the issues of laziness and difficulty with verses that are considered unfamiliar (Non-school santri, interview 2025).

In addition to psychological factors, time management issues are also an important consideration. Student santri admitted to having difficulty dividing their time between lectures and memorisation: 'My difficulty is dividing my time, because I am also a student' (Student Santri, interview 2025). MA santri face obstacles because they have to divide their focus with other pesantren activities such as reciting the Quran: 'Because there is also Quran recitation, there is little time for memorisation, so I memorise very little' (MA santri, interview 2025). Even non-school santri feel burdened by the frequent changes in memorisation methods (non-school santri, interview 2025).

These findings show that santri have a critical awareness of the inhibiting factors, both internal and external to the learning system. This awareness is important as a first step in finding personal and institutional strategies to maintain consistency in memorisation.

Strategi Pesantren Merespons Modernisasi Pendidikan Islam

Critical Awareness in the Tahfiz Process Modernisation, particularly through technological developments, poses a real challenge for santri in maintaining consistency in their memorisation. A non-school santri mentioned that the use of gadgets often becomes an obstacle: 'At home, I often get distracted by gadgets' (Non-school santri, interview 2025). Pesantren supervisors respond to this by implementing strict rules: 'No mobile phones are allowed, only 1-2 times a week' (Supervisor, interview 2025). The female teacher added that even though laptops are used for college assignments, they are often used to watch films, which interferes with memorisation (Female teacher, interview 2025).

To address this challenge, the pesantren implemented an institutional strategy in the form of strict time management. The schedule of morning recitations, evening muroja'ah,

and a target of memorising 30 juz ensured that the santri remained focused. Spiritual traditions such as istighosah and mujahadah are also maintained as a means of strengthening religious aspects while protecting students from modern distractions (Non-school student, interview 2025).

Thus, the pesantren's strategy in responding to modernisation does not only focus on restricting the use of technology, but also reinforces Islamic traditions as a counterbalance. This shows an integrative effort to maintain the originality of Islamic education amid the tide of modernisation.

This can be illustrated with the following circular diagram:

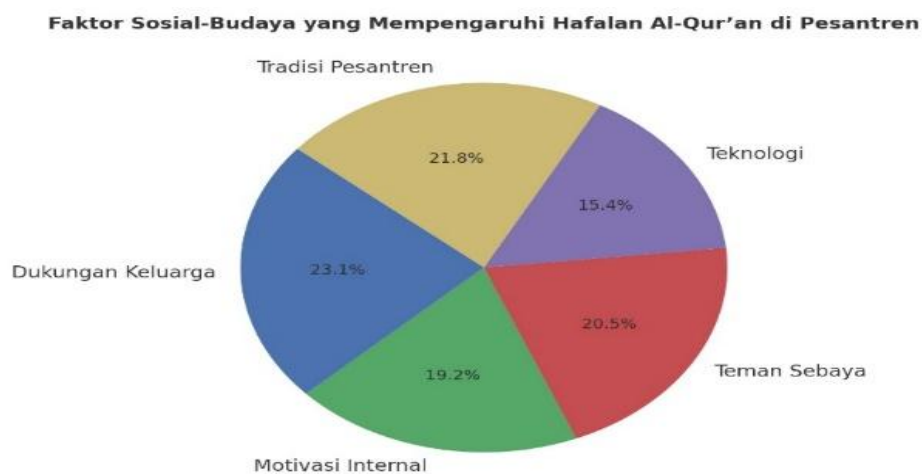


Figure 1: Diagram of Social Factors Affecting Quran Memorisation in Islamic Boarding Schools

From the circular diagram, it can be seen that family support occupies the most prominent position compared to other factors. This is evidenced by interviews with MA students, namely: "My father is the most supportive, but I depend on his mood. My parents always provide for all my needs." (Interview, MA student, 2025). Meanwhile, the caretaker emphasised the importance of the role of parents: "Parents must be fully supportive... at home, parents must tell their children to memorise their lessons and if they don't, they must be reprimanded." (Interview, Caretaker, 2025).

In addition to the circular diagram, the researcher presents a table so that readers can read and understand in detail the main factors, along with representative quotes from informants. The table is as follows:

Table 1. Social-Cultural Factors that Influence Quran Memorisation

Factor Informant Interview Quote	Factor Informant Interview Quote	Factor Informant Interview Quote
Family support MA student 'My father is the most supportive...'	Family support MA student 'My father is the most supportive...'	Family support MA student 'My father is the most supportive...'
University student 'Both my parents are very supportive, of course...'	University student 'Both my parents are very supportive, of course...'	University student 'Both my parents are very supportive, of course...'
Caregiver	Caregiver	Caregiver
'Parents must tell their children to memorise...'	'Parents must tell their children to memorise...'	'Parents must tell their children to memorise...'
Internal motivation MA student	Internal motivation MA student	Internal motivation MA student
"Parents should tell their children to memorise..."	"Parents should tell their children to memorise..."	"Parents should tell their children to memorise..."
University Student	University Student	University Student
"Because I am tired and have a lot of assignments to think about, memorisation becomes difficult."	"Because I am tired and have a lot of assignments to think about, memorisation becomes difficult."	"Because I am tired and have a lot of assignments to think about, memorisation becomes difficult."

The table above explains and emphasises that socio-cultural factors do not stand alone but are interrelated in consistently influencing memorisation.

Next are the results of observations conducted by researchers, which were collected by observing the daily activities of tahfiz students, starting from the memorisation schedule, muroja'ah activities, book studies, to the rules that must be obeyed. This data is important because it shows the real conditions experienced by students in undergoing the tahfiz programme. The following is a description of the results of observations conducted by researchers:

First, regarding Morning Memorisation Recitation: Students focus on reading and memorising, then remind each other with their peers before proceeding one by one to recite to their teacher. Second, the implementation of Evening Muroja'ah: during muroja'ah, the students' focus varies; some are enthusiastic, while others are a little sleepy due to exhaustion from a day of activities. So the mentor helps maintain consistency.

Third, Book Study: Students listen to the mentor with focus, without discussion. Fourth, Istighosah / Mujahadah: Students must be present on time and actively participate in these activities, as they can increase faith and add blessings to their lives, especially their memorisation. Fifth, Free Time: Used for independent review or rest, depending on each student's preference.

The following observation table of student activities provides further clarification:

Table 2. Observasi Kegiatan Santri

Informant's name	Activities	Focus Rating (1–5)	Activity Checklist	Narrative Notes
MA student	Morning Memorisation Recitation	5	✓Memorising according to targets ✓Interacting with friends	Focus on reading, occasionally reminding friends who have forgotten their memorisation.
University Students	Morning Memorisation Recitation	4	✓Requesting guidance	✓Interacting with friends Following the deposit with guidance from the mentor, occasionally feeling uncertain about the difficult parts
Non-school students	Morning Memorisation Recitation	5	✓Memorising according to targets	✓Interacting with friends Actively helping other friends to repeat verses they have not yet memorised.
MA student	Night Recitation	4	✓Focus on reading ✓Repeat previous mistakes	A little tired, but still completed the evening muroja'ah according to schedule
University Students	Night Recitation	3	✓Focus on reading	Looking sleepy, but still following the instructor's guidance.
Non-school students	Night Recitation	5	✓ Repeat previous mistakes	Consistently reading, marking difficult verses.
MA student	Book Study	5	✓Requesting guidance	Listening to the instructor with focus, not discussing.
University Students	Book Study	4	✓Focusing on reading	Focusing on listening, occasionally noting important points.
Non-school students	Book Study	5	✓Reviewing previous mistakes	Listening to the study carefully, staying focused throughout the session.
MA student	Supplication / Spiritual struggle	5	✓Following the instructor's instructions	Following prayers and zikr with full concentration.
University Students	Supplication / Spiritual struggle	5	✓Following the instructor's instructions	Initially lacking focus, motivated by friends and the atmosphere of praying together.
Non-school students	Supplication / Spiritual struggle	5	✓Following the instructor's instructions	Participating in all activities with discipline, increasing collective motivation.
MA student	Free Time / Non-Routine Activities	4	✓Punctual attendance	Using free time for memorisation, adhering to gadget rules.
University Students	Free Time / Non-Routine Activities	3	✓Active participation	Free time is sometimes used for rest, but still striving for muroja'ah.
Non-school students	Free Time / Non-Routine Activities	5	✓Punctual attendance	Reviewing memorisation independently and discussing with friends, utilising time productively.

From the results of the observation, it was found that discipline, social interaction, and internal motivation were the main factors for successful memorisation. This was proven by the morning recitation and evening review, which showed the various focuses faced by the students. The study of the book also emphasises active listening. Then Istighosah/mujahadah can increase collective motivation, while free time emphasises time management and personal discipline. These findings are consistent with interviews and documentation, while also strengthening the validity of the data through triangulation.

Furthermore, to support the results of the interviews and observations, the researcher also attached documentation in the form of a tahfidz activity schedule and the rules that apply in the pesantren. This documentation complements and strengthens the validity of the data, while also showing how the tahfidz programme is organised and implemented in practice. The following are the detailed results of the documentation:

Tahfidz Schedule

The tahfidz schedule is designed to organise the time for memorisation, muroja'ah, book studies, and spiritual activities, as well as to accommodate the educational status of the students (MA, university students, and non-school students). The schedule for tahfidz students is as follows: First; Morning Memorisation: 06:00–08:00 WIB, all students follow the daily memorisation target, second; Evening Muroja'ah: 20:00–21:30 WIB, this muroja'ah is used to focus on repeating the verses that have been memorised, third; Book Study: 15:30 –14:30 WIB, where students listen to book material from the kyai, Fourth: Istighosah / Mujahadah: Friday Night 20:00–21:00 WIB, to build spiritual discipline and collective motivation, and Fifth: Free Time / Non-Routine Activities: Used for independent review or rest.

Pesantren Rules

For boarding school rules specifically for tahfidz students, there are several special rules, namely: first, regarding the use of gadgets: mobile phones may only be used once or twice a week. For university students, laptops are permitted but are limited to academic purposes only. Second, regarding memorisation: every student is required to submit their memorisation according to the predetermined schedule without exception. Third, regarding Muroja'ah & Book Studies: Students are required to follow the schedule, listen to the instructor, and take notes on the material. Fourth, regarding Spiritual Activities: all tahfidz

students must participate in istighosah or mujahadah activities as a form of spiritual training and strengthening of faith.

DISCUSSION

This study shows that 'cultural capital in the form of family support and pesantren traditions' is the main foundation in shaping the experiences of tahfiz students. The role of the family is not limited to meeting material needs, but also providing emotional and spiritual encouragement, as well as discipline, so that children are able to consistently perform muroja'ah. This support builds the students' confidence and mental resilience in facing the dynamics of memorisation. This is further strengthened by the fact that the pesantren tradition provides a structured system, from morning recitation to evening review, which makes memorisation more manageable. Thus, the family and the pesantren complement each other as the two main pillars in the santri's journey of memorising the Qur'an (Ferronato & Torretta, 2019).

In addition, this study also confirms that social interaction with peers, mentors, and boarding school caregivers has a major influence on the spirit of memorisation. Motivation in memorisation can be contagious, both positively and negatively, depending on how the social circle is formed. When a santri diligently recites the Qur'an, their friends are motivated to do the same; conversely, when someone is lazy, the influence is contagious. This reinforces the theory that the learning process in pesantren is not only supported by formal rules but also by social dynamics that shape the collective atmosphere (Jember & Asriana, 2023).

On the other hand, santri also show critical awareness of the internal obstacles they face. Mood, laziness, and academic fatigue are factors that interfere with the smooth running of memorisation. Student santri, for example, have to divide their time between lectures, assignments, and memorisation, so they often feel burdened. This awareness is important because it shows self-reflection that can be the basis for developing personal and institutional strategies. This finding is in line with studies that emphasise the importance of santri reflecting on their limitations in order to find more effective learning patterns (Fauzi, 2022).

Furthermore, this study found that modernisation through digital technology poses a unique challenge for pesantren. The presence of gadgets and laptops often disrupts the

focus on memorisation, prompting pesantren to respond with strict rules such as restrictions on mobile phone use. However, this strategy does not stop at mere prohibitions, but is combined with the strengthening of spiritual traditions such as *istighosah* and *mujahadah*, which serve as religious fortifications. Thus, Islamic boarding schools do not reject modernity, but try to manage it in line with the objectives of Islamic education (Fauzi, 2022).

When compared to previous studies, these results are consistent and provide additional perspectives. Research in the *Palapa Journal* reveals that family support is one of the dominant factors in the success of santri education, especially in terms of religiosity (Syarifah et al., 2021). This is identical to the findings of the current study, in which the family becomes a cultural asset that strengthens memorisation.

Another study highlights that pesantren traditions and social interactions have the power to create a disciplined and competitive learning atmosphere (M. Agung Rahmadi et al., 2024). The results of this study reinforce this idea with empirical evidence that motivation among santri is indeed contagious, so that the collective atmosphere greatly determines the success of memorisation.

Furthermore, the findings on students' critical awareness are in line with research that emphasises self-reflection as a form of spiritual learning. Students who are able to recognise their internal weaknesses will be better prepared to develop adaptive memorisation strategies (Fauzi, 2022).

Meanwhile, regarding the challenges of modernisation, previous research has highlighted that regulating the use of technology is an urgent need in Islamic boarding schools, because without clear control, gadgets can be a major distraction (Krisdiyanto et al., 2019). This is reinforced in this study, where boarding school rules are combined with the strengthening of spiritual traditions so that students remain focused.

The implications of this study are quite broad. For Islamic boarding schools, these results show that building synergy between families, Islamic boarding school traditions, and social control is very important to maintain the consistency of students' memorisation. Islamic boarding schools cannot run on their own but require the active involvement of families at home (Zakaria, 2024). For santri, these findings emphasise that critical awareness and self-management are key to facing internal and external challenges (Nurhayati, 2025). Meanwhile, for academics, this study opens up opportunities to explore

strategies for integrating pesantren education with technological developments without losing the spirit of Islam (Mukarromah et al., 2024).

However, this study also has limitations. First, the study was only conducted in one Islamic boarding school, so generalisation to other boarding schools is still limited. Second, the study period was only three months, so it does not describe long-term dynamics. Third, the psychological aspects of the students were explored through interviews and observations without more objective quantitative instruments. Therefore, further research is highly recommended in order to measure these factors more broadly and deeply (Anggraeni et al., 2025).

CONCLUSION

This study confirms that the problems of memorising the Qur'an at the Al Qonitat Miftahun Najah Islamic boarding school are not merely technical issues of memorisation, but rather a multidimensional phenomenon. The difficulties faced by students are influenced by family support, psychological conditions, peer dynamics, technological developments, time management, and boarding school traditions (غلامحسين, 1385). The results show that family is the main foundation for successful memorisation, while internal motivation, solidarity among students, and boarding school routines strengthen consistency in memorisation (Nurhayati, 2025). Conversely, distractions from gadgets, academic pressure, and time constraints are significant obstacles (An et al., 2023).

Although it provides an in-depth picture, this study is limited to one boarding school, so the results cannot be generalized widely. Therefore, further studies need to involve Islamic boarding schools with different cultural backgrounds and combine qualitative and quantitative approaches to obtain a more comprehensive understanding (Anggraeni et al., 2025).

In practical terms, this study implies the need for close collaboration between Islamic boarding schools and families, strengthening psychological assistance, positive peer management, and digital literacy to overcome technological distractions. Pesantren also needs to emphasize time management skills as preparation for students. With these steps, pesantren can function not only as tahfidz institutions, but also as institutions that shape

students to be religious, resilient, and adaptive to modern challenges (Mukarromah et al., 2024).

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