

## Management of Halaqoh Shobah and Masa'i in a Boarding-Based Tahfidz Development System : A Multisite Study

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### ABSTRACT

The implementation of tahfidz education in boarding-based Islamic schools requires a systematic management approach to ensure the continuity of memorization development and the achievement of learning targets. In this context, *halaqoh shobah* and *halaqoh masa'i* constitute important daily activities that integrate memorization, *muroja'ah*, and direct guidance within the boarding environment. However, the management of these activities may vary across pesantren according to their organizational structures, policies, and students' developmental needs. This study aims to analyze the management of *halaqoh shobah* and *halaqoh masa'i* within a boarding-based tahfidz development system at two tahfidz pesantren in Magelang Regency, Indonesia. The study employed a qualitative approach using a multisite case study design. Data were collected through semi-structured interviews, participant observation, and documentation involving four purposively selected informants. Data were analyzed using the interactive model of Miles, Huberman, and Saldaña, comprising data condensation, data display, and conclusion drawing and verification, followed by within-site and cross-site analysis. The findings indicate that both pesantren manage *halaqoh shobah* and *halaqoh masa'i* as an integrated tahfidz development system through four management functions: planning, organizing, actuating, and controlling. Planning involves program evaluation, memorization target setting, scheduling, group formation, and assignment of instructors. Organizing considers students' characteristics and developmental needs as well as instructors' competencies. Implementation integrates *ziyadah*, *muroja'ah*, *sabaki*, memorization recitation, and direct instructor mentoring. Controlling is conducted through memorization progress recording, periodic recapitulation, evaluation, follow-up actions, and program improvement. Despite sharing similar managerial foundations, the two pesantren demonstrate adaptations in authority, organizational structure, target-setting mechanisms, activity schedules, and monitoring instruments. The study concludes that the management of *halaqoh shobah* and *halaqoh masa'i* forms an integrated management cycle characterized by evaluation-based planning, needs-based organization, direct mentoring-oriented implementation, and monitoring-based control with follow-up actions. These findings suggest that sustainable tahfidz development in boarding environments requires an integrated, adaptive, and continuous management system.

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## Introduction

Islamic boarding schools (*pesantren*) are among the Islamic educational institutions that have increasingly adapted to the demands of contemporary education while maintaining their distinctive Islamic character. This development is reflected in the integration of formal education, *diniyyah* education, and various competency development programs within the *pesantren* educational system (Ni'am & Arafah, 2024). One program that has received increasing attention is Qur'anic memorization (*tahfidz*), which is oriented not only toward achieving memorization targets but also toward fostering students' character, discipline, and sense of responsibility (Miqdad et al., 2026). The effectiveness of a *tahfidz* program depends not only on students' ability to acquire new memorization (*ziyadah*) but also on their ability to retain previously memorized verses through regular and continuous *muroja'ah* (Yusup et al., 2025). The integration of *ziyadah* and *muroja'ah* contributes to recitation fluency, *tajwid* accuracy, and the attainment of *itqan* in memorization (Fadillah et al., 2026). Accordingly, the development of *tahfidz* programs requires systematic management that integrates memorization targets, group arrangements, time allocation, instructor mentoring, monitoring, evaluation, and follow-up. From an educational management perspective, the functions of planning, organizing, actuating, and controlling provide a fundamental framework for understanding and managing educational programs (Terry, 1960). These management functions are also relevant to the broader management of educational institutions and programs (Bush, 2020). In *tahfidz* programs, effective planning, target setting, instructor provision, time management, and supporting program development are associated with the achievement of memorization targets (Ismael et al., 2023). The need for effective management is particularly significant in boarding-based *pesantren*, where educational processes take place intensively through habituation, mentoring, and supervision as integral parts of students' daily lives (Noviyanti et al., 2025). Nevertheless, *pesantren* differ in organizational structures, institutional cultures, available resources, and educational needs, allowing programs with similar objectives to be managed through different mechanisms (Diana & Sa'diyah, 2021). Organizational culture influences patterns of management and institutional autonomy in *pesantren* (Mahatika & Jamilus, 2022), while leadership plays an important role in directing organizational development within Islamic educational institutions (Bashori, 2019). One form of *tahfidz* development that embodies such managerial integration is *halaqoh shobah* and *halaqoh masa'i*. Conducted in small groups under the guidance of instructors, these activities provide a structured setting for integrating *ziyadah*, *muroja'ah*, mentoring, monitoring, and evaluation into students' daily boarding routines. Previous studies have examined *ziyadah* and *muroja'ah* strategies in relation to memorization quality (Nahdliyah et al., 2022), the role of spiritual dimensions in maintaining consistency in Qur'anic memorization (Qisom, 2023), and the contribution of habituation to students' discipline and responsibility (Habibah & Amirudin, 2023). Other studies have focused on improving the quality of *tahfidz* programs through program management strategies (Pratiwi, 2023), applying *total quality management* to support sustainable program quality (Taufikin et al., 2025), and implementing regularly scheduled and consistently supervised *muroja'ah* to improve Qur'anic learning outcomes (Sopyan et al., 2022). Adisty et al. (2025) further demonstrated that effective *tahfidz* learning requires integration between memorization methods and the managerial system supporting their implementation. However, these studies have predominantly examined *tahfidz* from instructional, habitational, quality-oriented, or general program-management perspectives. Studies specifically conceptualizing *halaqoh shobah* and *halaqoh masa'i* as an integrated management system for boarding-based *tahfidz* development remain limited. Likewise, research examining these two activities through the functions of planning, organizing, actuating, and controlling while comparing their implementation across different *pesantren* remains scarce. This gap indicates the need for research that moves beyond examining how memorization activities are conducted to investigate how such activities are systematically planned, organized, implemented, controlled, and developed within the broader management system of *pesantren*. Building on this gap, the present study conceptualizes *halaqoh shobah* and *halaqoh masa'i* as an integrated management system for

boarding-based *tahfidz* development and examines their implementation through a multisite study at Pesantren Tahfidzul Qur'an Bina Madani Putri and Pesantren Tahfidzul Qur'an Al-Furqon in Magelang Regency. The multisite perspective enables the identification of shared management patterns while also revealing how each institution adapts, modifies, and develops the system according to its respective organizational context. Accordingly, this study aims to analyze the planning, organizing, actuating, and controlling of *halaqoh shobah* and *halaqoh masa'i* within a boarding-based *tahfidz* development system and to identify the management patterns that emerge across the two *pesantren*.

### Educational Management in Tahfidz Development

Educational management in this study serves as the analytical perspective for examining how *tahfidz* development programs are planned, organized, implemented, and controlled as an integrated system. Terry (1960) conceptualizes management as a process comprising *planning*, *organizing*, *actuating*, and *controlling*. These four functions provide a systematic basis for examining how organizational objectives are established, resources are arranged, programs are implemented, and program outcomes are monitored and evaluated. Within educational institutions, management functions are essential for directing resources and educational processes toward the achievement of institutional objectives (Bush, 2020). Applied to *tahfidz* development, the planning function encompasses the formulation of memorization targets, scheduling, and preparation of supporting programs; organizing concerns the arrangement of *halaqoh* groups, distribution of instructors, and allocation of responsibilities; actuating concerns the implementation of *ziyadah*, *muroja'ah*, mentoring, and other program activities; while controlling involves monitoring memorization progress, evaluating achievement, and determining follow-up actions. Ismael et al. (2023) demonstrated that the achievement of memorization targets is associated with the quality of program planning, including target setting, instructor provision, time management, and supporting program development. Accordingly, this study employs the four management functions as an analytical framework for examining how *halaqoh shobah* and *halaqoh masa'i* are managed and how these functions are interconnected within a boarding-based *tahfidz* development system.

### Boarding-Based Tahfidz Development through Halaqoh

Boarding-based *tahfidz* development has characteristics that distinguish it from Qur'anic memorization programs conducted only within specific instructional periods and settings. The boarding system enables educational processes to take place intensively through habituation, mentoring, and supervision integrated into students' daily lives. Noviyanti et al. (2025) emphasize that boarding facilities function not merely as places of residence but as an integral component of the *pesantren* educational system. This condition provides opportunities for *pesantren* to organize *tahfidz* development through regular, repetitive, and continuously supervised activities. In Qur'anic memorization, *ziyadah* refers to the acquisition of new memorization, whereas *muroja'ah* refers to the systematic review and maintenance of previously memorized verses. Yusup et al. (2025) demonstrated the importance of structured *muroja'ah* in maintaining memorization retention, while Fadillah et al. (2026) showed the importance of integrating *ziyadah* and *muroja'ah* in supporting memorization achievement. Within this context, *halaqoh shobah* and *halaqoh masa'i* can be understood as organized small-group units through which *tahfidz* development activities are coordinated under the guidance of instructors. Rather than functioning solely as a technical arrangement for memorization instruction, *halaqoh* provides an organizational structure that connects memorization activities with mentoring, monitoring, evaluation, and follow-up within the boarding-based educational system. This conceptualization positions *halaqoh shobah* and *halaqoh masa'i* as integral components of *tahfidz* management rather than as isolated instructional activities.

## Method

This study employed a qualitative approach with a multisite case study design. A qualitative approach was selected to obtain an in-depth understanding of how *halaqoh shobah* and *halaqoh masa'i* are managed within a boarding-based *tahfidz* development system in their natural setting (Creswell & Poth, 2018). A multisite case study design was employed because the study examined two *pesantren* implementing similar *tahfidz* programs while demonstrating differences in their management practices. The historical relationship between the two institutions also provided a context for examining similarities, differences, adaptation, and development of management practices across sites (Yin, 2018). The research was conducted at Pesantren Tahfidzul Qur'an Bina Madani Putri and Pesantren Tahfidzul Qur'an Al-Furqon in Magelang Regency, Central Java, Indonesia. The sites were purposively selected because both institutions implement *halaqoh shobah* and *halaqoh masa'i* as components of their boarding-based *tahfidz* development systems, place Qur'anic memorization as an important component of their educational programs, and have a historical relationship in which some managers and educators at Al-Furqon are alumni of Bina Madani Putri.

The researcher served as the primary research instrument (*human instrument*) and was directly involved in determining the research focus, collecting and organizing data, interpreting findings, and drawing conclusions (Creswell & Poth, 2018). Semi-structured interview guidelines, observation guidelines, and a document identification sheet were used to maintain the focus of data collection. Informants were selected through purposive sampling based on their knowledge, experience, and direct involvement in *tahfidz* program management (Moleong, 2017). Four informants participated in the study, with two representing each research site. At Bina Madani Putri, the informant initially considered to represent the pesantren leadership was unavailable during the data collection period; therefore, a senior *tahfidz musyrifah* with direct involvement in *halaqoh* activities was selected as a relevant informant. The adequacy of data was determined by the depth and consistency of information obtained across interviews, observations, and documents. The distribution of research informants is presented in Table 1.

**Table 1: Research Informants and Informant Codes at the Two Research Sites**

| Side              | Informant   | Position                 | Code        |
|-------------------|-------------|--------------------------|-------------|
| Bina Madani Putri | Informant 1 | Head of Tahfidz Division | W-KT-BM-01  |
| Bina Madani Putri | Informant 2 | Senior Tahfidz Musyrifah | W-MTS-BM-02 |
| Al-Furqon         | Informant 1 | Pesantren Leader         | W-PP-AF-01  |
| Al-Furqon         | Informant 2 | Head of Tahfidz Division | W-KT-AF-02  |

Data were collected through semi-structured interviews, observations, and documentation. Interviews explored informants' experiences, policies, and practices related to the management of *halaqoh shobah* and *halaqoh masa'i*. The interview guidelines were developed based on Terry's (1960) four management functions: *planning*, *organizing*, *actuating*, and *controlling*. Interviews were conducted on July 22, 2026, with follow-up questions used to clarify and deepen relevant information when necessary. Observations were conducted in the natural setting of the *pesantren* to examine the implementation of *halaqoh shobah* and *halaqoh masa'i*, interactions between *mu'allimah* and students, *ziyadah* and *muroja'ah* activities, student grouping, memorization submission, monitoring instruments, and supervision practices. Documentation involved examining *tahfidz* program guidelines, *halaqoh* schedules, student grouping records, *mutaba'ah* instruments, teacher or *mu'allimah* notes, and *tahfidz* evaluation records. The three techniques were used complementarily to obtain comprehensive evidence and verify findings across different data sources.

Data were analyzed using the interactive model of Miles et al. (2014), comprising data condensation, data display, and conclusion drawing and verification. Interview, observation, and documentary data were condensed through selection, coding, categorization, and organization according to the research focus and the four management functions. The condensed data were displayed in narrative, matrix, and tabular forms to facilitate the identification of management patterns. Conclusions were drawn and verified by examining relationships among categories, consistency across data sources, and recurring patterns throughout the analysis. Analysis was conducted in two stages. First, *within-site analysis* was used to develop an in-depth understanding of the management of *halaqoh shobah* and *halaqoh masa'i* at each *pesantren* by comparing interview, observation, and documentary evidence. Second, *cross-site analysis* was conducted to identify similarities, differences, management patterns, and forms of adaptation and development between the two sites. This process provided the basis for identifying the management pattern of *halaqoh shobah* and *halaqoh masa'i* within the boarding-based *tahfidz* development system.

Data trustworthiness was established through source and technique triangulation. Source triangulation involved comparing information obtained from informants with different positions and responsibilities at both research sites, while technique triangulation involved comparing interview findings with observations and documentary evidence. When inconsistencies or unclear information were identified, clarification was sought from the relevant informants. These procedures were employed to strengthen the credibility and trustworthiness of the findings (Moleong, 2017).

## Result

The findings show that *halaqoh shobah* and *halaqoh masa'i* function as integral components of the boarding-based *tahfidz* development system at both Pesantren Tahfidzul Qur'an Bina Madani Putri and Pesantren Tahfidzul Qur'an Al-Furqon. The two *pesantren* organize the activities through four interconnected management functions: planning, organizing, actuating, and controlling. These functions are reflected in the formulation of memorization targets and schedules, the arrangement of student groups and instructors, the implementation of *ziyadah* and *muroja'ah*, and the monitoring and evaluation of memorization progress.

Although the two sites share the same basic management pattern, differences were identified in the source of program authority, target formulation, organizational structure, activity scheduling, student grouping, instructor arrangement, and monitoring instruments. Bina Madani Putri operates under the coordination of the Central Tahfidz Division that oversees five Bina Madani boarding units, whereas Al-Furqon has greater authority to formulate the technical aspects of its *tahfidz* program at the *pesantren* level. The main similarities and differences are summarized in Table 2.

**Table 2: Comparison of Management Functions in Halaqoh Shobah and Halaqoh Masa'i at Bina Madani Putri and Al-Furqon**

| Management Function | Bina Madani Putri                                                                                                                                | Al-Furqon                                                                                                                                     | Main Similarity                                                                |
|---------------------|--------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------|
| Planning            | Program direction coordinated by the Central Tahfidz Division; 30-juz target over three years; minimum <i>ziyadah</i> target of one page per day | Targets formulated by the Tahfidz Division and <i>pesantren</i> leadership; 30-juz orientation; targets adjusted according to <i>marhalah</i> | Both use work meetings and previous-program evaluation as a basis for planning |

|             |                                                                                                            |                                                                                                                       |                                                                                                |
|-------------|------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------|
| Organizing  | Central Tahfidz Division, Head of Tahfidz Division, coordinators/ <i>musyrifah</i> , and <i>mu'allimah</i> | Head of Tahfidz Division, deputy, <i>Ustadzah Marhalah</i> , <i>ustadzah</i> , and <i>musyrifah</i>                   | Both form groups and assign instructors according to student characteristics and program needs |
| Actuating   | <i>Shobah</i> primarily for <i>muroja'ah</i> ; <i>masa'i</i> primarily for <i>ziyadah</i>                  | Morning sessions include <i>ziyadah</i> , <i>sabaki</i> , and <i>muroja'ah</i> ; afternoon session for <i>ziyadah</i> | Both use direct memorization submission and instructor mentoring                               |
| Controlling | Buku <i>Mutaba'ah</i> and Buku Gelatik; regular recapitulation and reporting to <i>musyrifah</i>           | Manual <i>mutaba'ah</i> and periodic recapitulation to the Head of Tahfidz Division                                   | Both conduct daily recording, periodic evaluation, and follow-up                               |

### Planning of Halaqoh Shobah and Masa'i

Planning at both sites was conducted through work meetings and involved more than the preparation of activity schedules. The planning process included evaluation of previous program implementation, formulation of memorization targets, scheduling, student grouping, instructor assignment, and preparation of implementation procedures.

At Bina Madani Putri, the *tahfidz* program was coordinated by the Central Tahfidz Division, which oversees five Bina Madani boarding units. The overall program was oriented toward completion of 30 juz within three years. This target was subsequently translated into semester and daily targets at the pesantren level. As one *mu'allimah* explained, the division's overall benchmark was broken down step by step into a workable daily rhythm:

"We already have a target, for example, in semester two the students have to complete five juz. That target is then divided, say one juz per month, and it is up to the *mu'allimah* to work out how that becomes a weekly target. What comes from the Tahfidz Division is just the fixed benchmark, written down per month and per semester." (Interview, W-KT-BM-01)

The minimum *ziyadah* target was one page per day for all *levelling* categories. Students with higher memorization capacity could exceed the minimum target, whereas unmet targets were recorded as outstanding memorization that had to be completed subsequently. Another instructor described how this minimum was applied flexibly according to individual ability:

"The requirement is one page, although some students who are more capable want to do more than that... but for children who need more effort, half a page is already considered enough." (Interview, W-MTS-BM-02)

Planning at Bina Madani Putri also involved adjustments based on previous implementation. One example was the revision of the *halaqoh masa'i* schedule because the previous schedule had the potential to overlap with the Asr prayer period. This adjustment indicates that previous implementation was considered in determining subsequent program arrangements.

At Al-Furqon, program planning involved deliberation between the Tahfidz Division and pesantren leadership. As the head of the division explained, targets were deliberately set lower than at many other *tahfidz* pesantren and were calculated from the school calendar itself:

"The target we set is a minimum of two juz per year... we look at how many effective school days there are and how many holidays, and from that we calculate roughly how many juz a student can realistically complete in a year." (Interview, W-PP-AF-01)

The program maintained an orientation toward 30-juz memorization, but daily and annual targets were adjusted according to students' conditions and *marhalah*. The daily target ranged from approximately half a page, three-quarters of a page, one page, to 1.25 pages. Targets were also monitored monthly, with students who fell short receiving structured follow-up rather than sanction:

"When the monthly report shows that a student has not reached her target, she receives additional mentoring from the *ustadzah marhalah*." (Interview, W-PP-AF-01)

Scheduling also differed between the two sites. At Bina Madani Putri, *halaqoh shobah* was conducted from 05:00 to 07:00 and *halaqoh masa'i* from 14:00 to 16:00, Monday through Saturday. At Al-Furqon, *halaqoh shobah* was divided into two sessions, from 05:00 to 06:30 and from 07:30 to 09:00, while *halaqoh masa'i* was conducted from 14:30 to 16:15.

Thus, planning at both sites involved four recurring elements: setting program targets, translating targets into operational activities, arranging schedules and human resources, and adjusting the program based on previous implementation. The main difference concerned the level of authority and the mechanism used to translate general memorization targets into daily targets.

### Organizing of Halaqoh Shobah and Masa'i

Organizing was reflected primarily in the formation of *halaqoh* groups and the distribution of instructors. At both sites, student grouping considered factors such as Qur'anic reading ability, memorization level, class or cohort, and student characteristics.

At Bina Madani Putri, *tahfidz* management was connected to the Central Tahfidz Division. At the pesantren level, the Head of Tahfidz Division coordinated the program with the support of coordinators or *musyrifah* and *mu'allimah*. *Mu'allimah* interacted directly with students, while *musyrifah* was responsible for coordinating and monitoring the groups under their supervision.

Student grouping at Bina Madani Putri differed between new and continuing students. For new students, Qur'anic reading ability was an important consideration, while for continuing students, the amount of memorization was given greater consideration. As one instructor explained:

"At the beginning we group the children based on the quality of their Qur'anic reading... for continuing students, the *halaqoh* group itself does not change from year to year, only the instructor changes." (Interview, W-KT-BM-01)

Class or cohort was also considered in the grouping process. The groups were relatively heterogeneous, consisting of students with different levels of memorization ability. Each group generally consisted of approximately six to eight students.

Instructor assignment also considered several characteristics, including memorization quality, Qur'anic reading ability, teaching ability, experience, personality, interaction with students, and the characteristics of the group being supervised:

"We look at her personal character... for students in the higher levels we choose an *ustadzah* with a strong personality, who is firm and not easily swayed by the students, while for new students we choose one whose *tajwid* is good." (Interview, W-KT-BM-01)

Instructors also emphasized that the quality of a *halaqoh* depended on the interaction between teacher and student rather than on the teacher's memorization credentials alone:

"A good *halaqoh* is not simply because the teacher is good while the students are not, it has to come from both sides supporting each other... the management of the *halaqoh* actually matters more than the teacher's own level of ability." (Interview, W-MTS-BM-02)

At Al-Furqon, the organizational structure was more explicitly hierarchical, consisting of the Head of Tahfidz Division, Deputy Head, *Ustadzah Marhalah*, *ustadzah*, and *musyrifah*:

"There is the head of the Tahfidz Division, then the deputy head, then the *ustadzah marhalah*, and then the *ustadzah* and *musyrifah* who deal directly with the students." (Interview, W-PP-AF-01)

The Head of Tahfidz Division was responsible for the overall program, while *Ustadzah Marhalah* coordinated activities at a particular level and *ustadzah* and *musyrifah* interacted directly with student groups. Instructor recruitment followed explicit minimum requirements:

"The first requirement is clearly that she already has memorization, ideally thirty juz, or at least a minimum of fifteen juz, and that she already has teaching experience." (Interview, W-PP-AF-01)

Student grouping at Al-Furqon considered Qur'anic reading ability, memorization level, *marhalah*, and class or cohort. The grouping system had also changed following evaluation of previous implementation. The pesantren previously applied relatively homogeneous groups based on memorization ability and subsequently changed toward more heterogeneous group composition:

"We used to group students purely by memorization level, so it was the high-ability students together and the low-ability students together... but that also had a downside, the stronger students became competitive with each other, while the weaker ones just weakened together, with no one left to help them." (Interview, W-KT-AF-02)

Instructor placement at Al-Furqon also considered the memorization competence of teachers. Because not all instructors had memorized 30 juz, instructor competence was matched with the needs and level of the groups being supervised.

Overall, both sites organized *halaqoh* by considering student characteristics and instructor capacity. The main difference was found in the organizational structure: Bina Madani Putri operated through a structure connected to the Central Tahfidz Division, while Al-Furqon used a more explicit internal hierarchy within its Tahfidz Division.

### **Actuating of Halaqoh Shobah and Masa'i**

The implementation of *halaqoh shobah* and *halaqoh masa'i* at both sites centered on *ziyadah* and *muroja'ah*, supported by direct submission of memorization to instructors and continuous mentoring.

At Bina Madani Putri, *halaqoh shobah* was primarily used for *muroja'ah*. The activity began with an opening session, followed by memorization review, individual submission, and correction of recitation. *Tahsin* or *talqin* was also provided as preparation for subsequent memorization submission. The session lasted approximately two hours, from 05:00 to 07:00. As described by one instructor, the division of function between the two sessions followed a consistent weekly pattern:

"From Monday through Friday the pattern is the same, in the morning it is *muroja'ah*, and in the afternoon it is *ziyadah*." (Interview, W-KT-BM-01)

*Halaqoh masa'i* at Bina Madani Putri was primarily used for *ziyadah* and was conducted from 14:00 to 16:00. Students submitted new memorization according to their respective targets. Before submitting new memorization, students were required to submit previously memorized material. The minimum daily target was one page.

When newly memorized material was not sufficiently fluent, students were given opportunities to repeat the memorization before resubmitting it, and instructors adjusted their expectations for students with lower capacity rather than holding all students to the same target:

"If a student's memorization ability is weak while her classmates are expected to reach twenty-five juz, we look for what is realistically achievable for her instead, for example, completing just one juz this semester... and if there is still no improvement within a week, she has to be brought to the *musyrifah*." (Interview, W-MTS-BM-02)

*Muroja'ah* could also involve peer assistance when the amount of material to be reviewed was substantial. For example, when students were required to review two juz, one juz could be submitted to the *mu'allimah* and another reviewed with a peer.

At Al-Furqon, *halaqoh* activities were divided into three sessions. The first session, from 05:00 to 06:30, was used for *ziyadah* and *sabaki*. The second session, from 07:30 to 09:00, focused on *muroja'ah*. The third session, from 14:30 to 16:15, returned to *ziyadah* activities. This arrangement was itself the product of an earlier revision, made after evaluation showed that splitting the daily target across two sessions was less effective:

"Last year the morning session, from five to half past six, combined *ziyadah* and *sabaki*, but after a lot of evaluation we changed it this year, the morning session is now used only for *ziyadah*, and the daily target can no longer be split across two sessions; it all has to be completed in the morning." (Interview, W-KT-AF-02)

Submission at Al-Furqon also made use of peer-assisted mechanisms within each group:

"If a group has eight students, we divide it into two smaller groups, one submits directly to the *ustadzah*, up to a maximum of one juz, while the other, especially if their target is more than one juz, submits the remainder to a peer." (Interview, W-KT-AF-02)

In both sites, instructors played a direct role in the implementation process. They listened to students' memorization, corrected recitation and memorization errors, provided guidance, and determined whether memorization was sufficiently fluent for acceptance. Heads or coordinators of the Tahfidz Division also monitored the implementation of *halaqoh*.

The two sites therefore differed primarily in the scheduling and distribution of *ziyadah* and *muroja'ah*. Bina Madani Putri assigned a dominant function to each period, with *shobah* emphasizing *muroja'ah* and *masa'i* emphasizing *ziyadah*. Al-Furqon distributed *ziyadah*, *sabaki*, and

*muroja'ah* across three sessions. Despite this difference, both sites used direct submission and instructor mentoring as the core mechanism of implementation.

### Controlling of Halaqoh Shobah and Masa'i

Controlling at both sites involved daily recording of memorization, periodic recapitulation, evaluation, and follow-up. Monitoring therefore occurred throughout program implementation rather than only at the end of an academic period.

At Bina Madani Putri, each memorization submission was recorded by the *mu'allimah* and students. The records included the amount of memorization, fluency, and errors identified during submission. One of the main monitoring instruments was the Buku Mutaba'ah, which documented students' memorization progress, filled in by the student immediately after each submission and verified by the instructor:

"The student herself writes down what she has submitted, and then the *ustadzah* evaluates and grades it right away." (Interview, W-MTS-BM-02)

Bina Madani Putri also used Buku Gelatik, completed by the *mu'allimah*. In addition to memorization achievement, this instrument recorded conditions occurring during *halaqoh*, including student permission, prolonged absence from the group, or other circumstances affecting participation:

"Because there was no printed book available yet, we used the Gelatik, it is specifically for notes, for example when the *ustadzah* wants to record a score or anything else, it can all be written there. It is like the *mu'allimah*'s diary." (Interview, W-KT-BM-01)

The daily records were periodically summarized and reported to the *musyrifah*. Evaluation was conducted at several levels, including memorization evaluation every two weeks, *ikhtibar syahri* every month, semester evaluation, *ujian kenaikan juz*, and *tasmi'* for every five juz. Evaluation considered not only the quantity of memorization but also fluency, recitation accuracy, and *tajwid*.

Monitoring of the Buku Mutaba'ah itself was not left entirely to self-reporting; coordinators actively cross-checked the records to catch gaps in students' submission history:

"In practice they are not always consistent in keeping up the *mutaba'ah*, so I am often the one who ends up checking the children's books myself, for instance noticing that the last entry was in April when it is already May, which turns out to mean she had not brought the book for two weeks." (Interview, W-MTS-BM-02)

When students did not achieve the expected target, follow-up was adjusted according to their condition. Actions included completing outstanding memorization, providing additional guidance, and addressing problems through a hierarchical process. The *mu'allimah* generally handled the initial problem, followed by the *musyrifah* or coordinator, and the Head of Tahfidz Division when further intervention was required.

At Al-Furqon, memorization submissions were also recorded through a manual *mutaba'ah* system. Teachers recorded the amount and quality of students' memorization, after which the information was periodically summarized and reported to the Head of Tahfidz Division:

"The *ustadzah's mutaba'ah* is still done manually, by hand, they fill it in every day, and each week that record has to be entered into a spreadsheet, with a monthly recap as well." (Interview, W-KT-AF-02)

Recapitulation was conducted weekly and monthly. Notably, an attempt to digitize the student-side *mutaba'ah* had stalled because volunteer instructors were not permitted to carry mobile phones during their duties, so the manual system remained in place for students as well.

Evaluation at Al-Furqon was conducted weekly, monthly, and by semester. The evaluation process was supported by *ujian kenaikan juz* and *tasmi'*. Assessment considered memorization fluency, recitation accuracy, *tajwid*, and the ability to continue or connect verses.

Al-Furqon also monitored attendance and program implementation. Attendance of instructors was supported by a fingerprint system, while communication and coordination were supported through a WhatsApp group restricted to instructors:

"Even the volunteer teachers still have to use the fingerprint system, so there is a recap of their attendance... we also have a coordination group, but it only includes the *ustadzah*, since the volunteers on duty are not allowed to carry phones." (Interview, W-KT-AF-02)

Problems concerning students or implementation were handled progressively, beginning with the *ustadzah* or *musyrifah*, followed by the *Ustadzah Marhalah* and Head of Tahfidz Division when necessary.

The controlling mechanisms at both sites therefore followed a similar sequence: daily recording, periodic recapitulation, evaluation, follow-up, and program adjustment. The main difference concerned the monitoring instruments and reporting mechanisms. Bina Madani Putri used Buku *Mutaba'ah* and Buku *Gelatik*, whereas Al-Furqon relied primarily on manual *mutaba'ah* and periodic recapitulation.

### Cross-Site Management Pattern

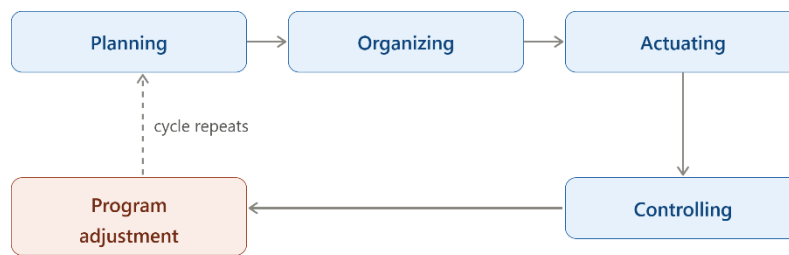
Cross-site analysis identified a common management pattern underlying the implementation of *halaqoh shobah* and *halaqoh masa'i* at both *pesantren*. The pattern consisted of four interconnected components: planning based on targets and previous evaluation, organizing based on student and instructor characteristics, implementation through direct mentoring, and controlling through systematic recording and evaluation.

The two sites differed in how these functions were operationalized. Bina Madani Putri demonstrated stronger coordination with the Central Tahfidz Division, a common minimum daily target, and a schedule separating the dominant functions of *shobah* and *masa'i*. Al-Furqon demonstrated greater *pesantren*-level authority in determining technical targets, differentiated targets based on *marhalah*, a more explicit internal organizational hierarchy, and a multi-session daily arrangement combining *ziyadah*, *sabaki*, and *muroja'ah*.

Despite these differences, the findings indicate that the two sites shared the same basic management cycle. Program targets were translated into operational schedules and group arrangements; the activities generated memorization progress records; those records were evaluated; and the evaluation results were used to determine follow-up or adjustments.

The cross-site findings can therefore be summarized as a boarding-based *tahfidz* management cycle:

Figure 1: Boarding-based *tahfidz* management cycle



The cycle shows that *halaqoh shobah* and *halaqoh masa'i* function not merely as scheduled memorization activities but as organized components of a continuous *tahfidz* development system. The two *pesantren* retained the same basic management functions while adapting their operational mechanisms to their respective organizational structures, student characteristics, scheduling systems, and institutional policies.

## Discussion

### Integrated Management of Halaqoh Shobah and Masa'i in Boarding-Based Tahfidz Development

The findings indicate that *halaqoh shobah* and *halaqoh masa'i* should not be understood merely as two scheduled activities for memorizing and reviewing the Qur'an. Rather, they function as interconnected components of a boarding-based *tahfidz* development system. Their management links memorization targets, student grouping, instructor assignment, daily implementation, monitoring, evaluation, and follow-up within a continuous process. This finding extends the understanding of *tahfidz* management beyond the instructional process of memorization itself toward the management of an integrated educational system.

This pattern can be interpreted through Terry's (1960) management framework, in which *planning*, *organizing*, *actuating*, and *controlling* are not independent activities but mutually related functions directed toward organizational goals. In the two *pesantren* examined in this study, the target-setting process influences group organization and instructor allocation; the organization of students and instructors shapes the implementation of *ziyadah* and *muroja'ah*; and the results of implementation generate information for monitoring and subsequent program adjustment. Thus, the four management functions operate as a cycle rather than as a linear sequence.

This finding is consistent with Ismael et al. (2023), who emphasize that achievement in *tahfiz* programs is influenced by the overall management of targets, time allocation, mentoring, and evaluation. It also corresponds with Asmawati et al. (2025), who describe *tahfidz* program planning as a process that translates institutional direction into operational activities. The present study, however, adds a more specific perspective by demonstrating how these management functions are embodied in the daily interaction between *halaqoh shobah* and *halaqoh masa'i* within a boarding environment.

The boarding context is particularly important in explaining this integration. Because students live within the *pesantren* environment, memorization activities are connected with an established daily rhythm rather than being limited to classroom instruction. The continuity between morning and afternoon sessions creates repeated opportunities for memorization, review,

supervision, and correction. Consequently, the boarding system provides an organizational environment in which *tahfidz* management can be implemented as a continuous process. This finding supports Fauzi et al. (2022), who emphasize that pesantren education is closely connected with continuous character and educational development within the boarding environment.

Therefore, the central contribution of the present finding lies in positioning *halaqoh shobah* and *halaqoh masa'i* as organizational mechanisms that connect the pedagogical and managerial dimensions of *tahfidz*. *Ziyadah* and *muroja'ah* have different immediate purposes, but their management becomes meaningful when they are coordinated within the same system. *Ziyadah* supports the acquisition of new memorization, while *muroja'ah* maintains previously acquired memorization. Their integration therefore creates continuity between achievement and retention rather than treating memorization and maintenance as separate processes.

### **Adaptive Management through Differentiated Planning and Organizing**

One of the important findings from the cross-site analysis is that similar *tahfidz* objectives do not necessarily produce identical management arrangements. Both pesantren orient their programs toward substantial Qur'anic memorization achievement, but they translate this orientation into different targets, structures, schedules, and grouping mechanisms. This suggests that management effectiveness in pesantren cannot be understood solely from the existence of a formal management structure. It also depends on the ability of the institution to translate general objectives into arrangements that correspond to its organizational context and student characteristics.

Bina Madani Putri demonstrates a relatively centralized pattern through the coordination of the Central Tahfidz Division. The existence of a common minimum target provides a shared standard across the program while still allowing room for students with higher capacity to achieve beyond the minimum. Al-Furqon, in contrast, demonstrates greater technical autonomy at the pesantren level by differentiating targets according to *marhalah*. The difference does not indicate that one system is necessarily superior to the other. Rather, it demonstrates two different mechanisms for balancing standardization and flexibility.

This finding can be interpreted through the distinction between centralized and decentralized decision-making. Setyaningsih (2017) explains that centralization concentrates greater decision-making authority at a central level, whereas decentralization allows implementation units to make decisions according to local conditions. Bina Madani Putri reflects a stronger central orientation, while Al-Furqon provides greater space for internal pesantren decision-making. However, neither site represents a completely centralized or decentralized system. Both require coordination between levels of authority to translate institutional objectives into operational practices.

The differentiated target system at Al-Furqon also indicates that flexibility does not necessarily mean the absence of standards. Instead, standards can be differentiated according to students' developmental levels. This interpretation is consistent with Ismael et al. (2023), who highlight the importance of realistic targets in *tahfiz* programs. It is also compatible with Cahyani et al. (2019), who emphasize the importance of considering needs and capacities when determining program targets and strategies. In this context, differentiated targets function as a management mechanism for accommodating variation in student capacity while maintaining a common institutional direction.

The findings regarding student grouping reinforce this interpretation. Both pesantren consider reading ability, memorization level, educational stage, and other student characteristics when organizing *halaqoh*. Al-Furqon's shift from a relatively homogeneous grouping pattern

toward a more heterogeneous arrangement further demonstrates that organizational design can be revised in response to implementation experience. Such adaptation suggests that organizing is not simply an administrative process completed at the beginning of a program but an ongoing managerial decision.

This finding complements Kurniyawan et al. (2020), who emphasize the importance of clear division of roles and team formation in educational program management. It also corresponds with Rozzaq and Khoir (2025), who position *tahfidz* teachers as mentors, motivators, role models, and evaluators who need to understand students' characteristics. The present study extends these perspectives by showing that attention to student characteristics begins before direct instruction, namely during the organization of groups and allocation of instructors.

Thus, the cross-site differences can be interpreted as adaptive management. The two pesantren share the same broad educational objective, but each develops organizational arrangements according to its authority structure, student characteristics, available human resources, and accumulated experience. This finding is important because it indicates that the replication of a *tahfidz* program should not necessarily mean reproducing its technical arrangements identically. What is more transferable is the managerial principle of aligning organizational arrangements with institutional and student conditions.

### Direct Mentoring as the Core of Halaqoh Implementation

Although the two pesantren differ in the distribution of *ziyadah* and *muroja'ah* across daily sessions, the findings reveal a common feature: direct interaction between students and instructors remains the core of *halaqoh* implementation. The instructor listens to memorization, identifies errors, provides correction, gives direction, and determines whether the memorization is sufficiently prepared to be accepted. This means that the effectiveness of the *halaqoh* system is not produced by scheduling alone but through the quality of the interaction that occurs within the scheduled activity.

From the perspective of Terry's (1960) *actuating* function, this finding illustrates that implementation requires the mobilization of people toward previously established goals. Targets and schedules provide direction, but the actual movement toward those goals depends on the involvement of instructors and students. In this case, the *mu'allimah* or *ustadzah* becomes the immediate actor who translates the program into a learning experience.

This interpretation supports Rozzaq and Khoir (2025), who describe *tahfidz* teachers as having roles that extend beyond delivering learning material. The teacher's role includes guiding, motivating, evaluating, and responding to students' individual needs. The present study demonstrates these roles within a highly repetitive memorization process in which immediate feedback is essential. Correction during the submission process allows errors to be identified before they become established in subsequent memorization.

The distinction between *ziyadah* and *muroja'ah* also has managerial significance. Previous studies have generally treated *ziyadah* as new memorization and *muroja'ah* as repetition or maintenance of previously memorized material (Dilla & Tufiqurrahman, 2025). Fadillah et al. (2026) similarly emphasize the importance of guidance, repetition, and monitoring in maintaining the accuracy of newly memorized material. The present study confirms these functional distinctions while showing that the management of the two activities may vary between institutions.

Bina Madani Putri predominantly assigns *muroja'ah* to the morning *halaqoh* and *ziyadah* to the afternoon session, whereas Al-Furqon distributes *ziyadah*, *sabaki*, and *muroja'ah* across several sessions. The difference suggests that the functional relationship between the two activities

is more important than the specific schedule used to implement them. In other words, there is no indication that a single temporal arrangement is inherently required for effective *tahfidz* management. What is essential is that new memorization and maintenance of previous memorization are both accommodated systematically.

The boarding environment strengthens this mechanism because the repeated activities become embedded in students' daily routines. Junita et al. (2023) indicate that consistent *muroja'ah* and memorization submission can support discipline and responsibility. In the present study, this routine is not simply an instructional strategy but part of the organizational structure of student life. The regularity of the activities allows memorization targets to be connected with daily habits, instructor supervision, and peer interaction.

An additional finding concerns the use of peer assistance in *muroja'ah* when the amount of material to be reviewed is substantial. This practice suggests that the management of *halaqoh* can mobilize not only formal instructors but also peer resources to maintain continuity of review. Such a mechanism is particularly relevant in boarding environments where students spend extensive time together and can support one another outside direct teacher supervision.

Therefore, the core of *actuating* in the two pesantren is not merely the execution of a predetermined schedule. It is the creation of a structured environment in which students repeatedly interact with instructors, receive immediate feedback, and are guided toward progressive achievement. This finding reinforces the argument that the human element of *tahfidz* management remains central even when administrative instruments and schedules are well established.

### **Monitoring and Evaluation as a Continuous Improvement Mechanism**

The fourth major finding concerns the role of monitoring and evaluation. In both pesantren, monitoring begins with daily recording and continues through periodic recapitulation, formal evaluation, and follow-up. This pattern indicates that controlling is not limited to checking whether activities have occurred. Instead, monitoring produces information that can be used to identify achievement gaps, respond to student difficulties, and modify subsequent program arrangements.

This finding is consistent with Terry's (1960) conception of *controlling* as a process of comparing implementation with predetermined standards and taking corrective action when discrepancies occur. The use of *mutaba'ah* records, periodic evaluation, and follow-up demonstrates that the controlling function operates throughout the program rather than only at the end of a semester or academic year.

The use of monitoring instruments at Bina Madani Putri and Al-Furqon also illustrates that administrative tools may differ while performing similar managerial functions. Bina Madani Putri employs the *Buku Mutaba'ah* and *Buku Gelatik*, whereas Al-Furqon relies primarily on manual *mutaba'ah* followed by periodic recapitulation. The difference therefore lies in the form of documentation rather than in the underlying management principle. Both systems seek to transform daily memorization activities into information that can be reviewed by the responsible managers.

This is consistent with Triwiyanto et al. (2024), who found that schools with stronger accountability management systems tend to possess greater capacity for digital transformation. Viewed from this perspective, Al-Furqon's stalled attempt to digitize student *mutaba'ah*, constrained by the rule prohibiting volunteer instructors from carrying mobile phones during duty, may reflect a structural limitation in translating an already sound manual accountability system into a digital one, rather than a weakness in the underlying management principle itself.

This finding supports Robieth and Malik (2026), who identify *mutaba'ah* as a mechanism for monitoring and evaluating memorization progress. It also corresponds with Ismael et al. (2023), who emphasize periodic evaluation as an important component of *tahfiz* program management. However, the present study provides a further interpretation: the value of monitoring lies not simply in documenting progress but in connecting documentation with managerial action.

This distinction is important because monitoring can easily become a purely administrative activity if recorded data are not used for decision-making. In the two pesantren, however, monitoring is connected to several forms of follow-up, including completion of unmet targets, additional guidance, escalation of problems through organizational levels, and program adjustment. This indicates that controlling functions as a feedback mechanism within the management system.

This pattern also aligns with Kabiba et al. (2026), who argue that in Islamic educational settings, discipline, supervision, and evaluation are more effective when carried out through open and spiritually grounded mentoring rather than through administrative control alone. The hierarchical but personal handling of unmet targets observed in this study, for example mu'allimah adjusting expectations for lower-capacity students before escalating persistent cases to the musyrifah, reflects this humanistic orientation within a boarding-based tahfidz context.

The change in the *masa'i* schedule at Bina Madani Putri provides an especially clear illustration of this feedback mechanism. An implementation problem related to the previous schedule was identified and subsequently considered in the redesign of the program. The significance of this finding is not the specific schedule change itself, but the fact that information generated from implementation returned to the planning process. In this sense, controlling contributes to organizational learning.

This interpretation is consistent with Suryana et al. (2018), who emphasize the continuity between planning, implementation, supervision, and evaluation in *tahfidz* program management. It also corresponds with Anggraeni et al. (2022), who emphasize supervision as a mechanism for supporting improvement rather than merely inspecting compliance. The hierarchical handling of problems found in both pesantren further indicates that supervision is embedded within the organizational structure and begins at the level closest to the student before being escalated when necessary.

Accordingly, controlling in the two sites can be interpreted as a continuous improvement mechanism rather than a final inspection mechanism. Daily records provide evidence, periodic recapitulation organizes the evidence, evaluation identifies gaps, follow-up responds to the gaps, and the resulting experience informs subsequent planning. This cycle gives the management system its capacity to adapt.

### **Cross-Site Synthesis and Contribution to Tahfidz Management**

The cross-site analysis demonstrates that the two pesantren share a common management logic but express it through different organizational arrangements. The common logic consists of setting targets, organizing people and groups, implementing memorization and review through direct mentoring, monitoring progress, evaluating achievement, and using the results to make adjustments. The differences occur mainly in the level of decision-making authority, target differentiation, organizational hierarchy, activity scheduling, and monitoring instruments.

This finding suggests that the management of *halaqoh shobah* and *halaqoh masa'i* can be conceptualized as a context-adaptive management cycle. The cycle begins with planning based partly on previous experience, continues through organizing and implementation, and returns

through controlling to subsequent program adjustment. Thus, the management process is better represented as:

**Planning → Organizing → Actuating → Controlling → Program Adjustment → Planning**

The cyclical pattern extends the application of Terry's (1960) POAC framework to the specific context of boarding-based *tahfidz*. POAC is often presented as four fundamental management functions, but the findings indicate that in a dynamic educational environment, the controlling function generates information that feeds back into planning. The practical operation of POAC therefore becomes iterative rather than strictly sequential.

This interpretation also helps explain why the two pesantren can achieve similar program orientations without adopting identical technical systems. Management principles provide a common framework, while institutional context determines their operational expression. Astuti and Sukataman (2023) emphasize the importance of integrating management functions within pesantren management. Fauzi et al. (2022) further highlight the role of the pesantren environment in sustaining continuous educational development. The present study connects these perspectives specifically to *halaqoh* management by demonstrating how the boarding environment allows management functions to operate repeatedly within the students' daily routines.

The multisite comparison also provides an important contribution. If the two institutions had been examined independently, their differences in target setting, grouping, scheduling, and monitoring could have appeared simply as characteristics of individual pesantren. Cross-site analysis instead shows that these differences represent alternative forms of managerial adaptation. Bina Madani Putri demonstrates stronger central coordination and a common minimum target, while Al-Furqon demonstrates greater internal technical autonomy and differentiated targets based on *marhalah*. These differences do not eliminate the shared management pattern; rather, they reveal the flexibility through which the pattern can be implemented.

This finding is particularly relevant to the development of *tahfidz* programs in boarding institutions. The results suggest that the transfer of a successful *tahfidz* program should focus on its underlying management principles rather than on mechanically reproducing its schedules, group sizes, or administrative instruments. Institutions may adapt targets, grouping systems, schedules, and monitoring tools according to their own organizational structures and student characteristics while retaining the core principles of systematic planning, clear organization, direct mentoring, continuous monitoring, and corrective action.

The study therefore contributes to the literature by positioning *halaqoh shobah* and *halaqoh masa'i* as a managed and integrated subsystem of boarding-based *tahfidz* development. Their significance does not lie only in the distinction between morning and afternoon activities or between *ziyadah* and *muroja'ah*. Their significance lies in their ability to connect educational objectives with organizational arrangements, human resources, daily implementation, monitoring, evaluation, and program improvement.

In this sense, the novelty of the study is not merely the identification of similarities and differences between two pesantren. The more substantive contribution is the identification of a management pattern in which *halaqoh shobah* and *halaqoh masa'i* operate as interconnected components within a continuous cycle of planning, organizing, implementation, controlling, and adjustment. The findings consequently suggest that sustainable *tahfidz* development depends not only on students' memorization capacity or teachers' instructional competence, but also on the institution's ability to construct a coherent management system that continuously connects targets, people, practices, evidence, and improvement.

## Conclusion

This study concludes that the management of *halaqoh shobah* and *halaqoh masa'i* at Pesantren Tahfidzul Qur'an Bina Madani Putri and Pesantren Tahfidzul Qur'an Al-Furqon constitutes an integrated boarding-based *tahfidz* development system. The system operates through interconnected functions of planning, organizing, actuating, and controlling, in which memorization targets, student grouping, instructor assignment, *ziyadah*, *muroja'ah*, monitoring, evaluation, and follow-up are managed as a continuous process.

Although both pesantren share the same fundamental management pattern, each adapts its implementation to its institutional context. Bina Madani Putri demonstrates stronger central coordination and more standardized targets, whereas Al-Furqon provides greater internal flexibility through differentiated targets based on *marhalah*. These differences indicate that variations in scheduling, organizational structure, grouping, and monitoring instruments represent forms of managerial adaptation rather than differences in the fundamental principles of *tahfidz* management.

The main contribution of this study is the identification of a management cycle in which *halaqoh shobah* and *halaqoh masa'i* function as interconnected components of boarding-based *tahfidz* development: planning based on evaluation, organizing based on student and instructor needs, implementation through direct mentoring, and controlling through systematic monitoring and follow-up. The cycle enables evaluation results to inform subsequent program adjustments. Thus, sustainable *tahfidz* development depends not only on memorization targets or the implementation of *ziyadah* and *muroja'ah*, but also on the consistency and integration of managerial processes within the boarding environment.

This management pattern may serve as a practical reference for *tahfidz* pesantren seeking to develop structured yet context-responsive *halaqoh* systems. Future studies may examine the application of this management pattern in pesantren with different institutional characteristics and investigate its relationship with memorization quality and students' character development.

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