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BUILDING HABITUAL DISCIPLINE OF FEMALE STUDENTS THROUGH TIME MANAGEMENT IMPLEMENTATION IN TAHFIDZ SCIENCE PROGRAM

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Abstract: Time management remains a persistent challenge for female students in the Science Tahfidz Program at Madrasah Aliyah Nurul Jadid Probolinggo, impacting the timely achievement of memorization targets. This study aims to analyze the implementation of time management in building habitual discipline and achieving learning targets among female students in the Science Tahfidz Program. Employing a descriptive qualitative approach with a phenomenological perspective, this research involved 21 female students of class XII Science Tahfidz as subjects, selected through purposive sampling. Data collection techniques included direct field observation at the PPIQ Az-Zainiyah dormitory, in-depth semi-structured interviews with students with different achievement levels and the program coordinator, and documentation of memorization record books. Data analysis followed Miles, Huberman, and Saldaña's interactive model including data collection, condensation, display, and conclusion drawing, with source and technique triangulation and member checking to ensure trustworthiness. The findings reveal that time management implementation is not yet fully effective, with approximately 70% of students not achieving the institutional target of 5 juz per year. Planning aspects are constrained by the absence of a specific program design from the madrasah for target handling, while organizing is supported by a systematic dormitory system with twice-daily deposit and takrir activities. Students develop individual strategies, such as utilizing night time for memorization and setting muraja'ah targets. The study identifies that the target orientation of the program emphasizes strengthening memorization quality (itqan) and habitual discipline through the tasmi' (majelisan) method rather than pursuing the speed of completion (khatam). Inhibiting factors include internal factors (low self-discipline, procrastination, low ghirah) and external factors (high academic workload, organizational activities, lack of coordinator role optimization). This study contributes novelty by integrating Covey's time management theory, Bourdieu's habitus theory, and Quranic memorization theory within Islamic education management, offering a holistic model for building sustainable memorization habits.

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INTRODUCTION

Many female students have not been able to manage time properly, which encourages researchers to study time management more deeply. Etymologically, time management is a combination of two words: management and time. According to the Indonesian Dictionary (KBBI), management is defined as the effective use of resources to achieve goals, while time is the entire series of moments when a process, action, or state takes place (Mujahidin et al., 2022).

Furthermore, time management is understood as a skilled art of managing time that includes key functions such as planning, organizing, and implementation (Badrusalam et al., 2022), and has a direct impact on productivity (Nungki et al., 2023). This concept requires a person to be able to organize and control their time well so that activities can run optimally and prioritize more important activities (Sulastri & Makruf, 2022). However, not all individuals can manage their time optimally; the habit of postponing work among students is known as procrastination (Sarasija et al., 2021; Wulandari, 2023). If someone is able to carry out work professionally, then they will be able to produce superior work (Nurrahmania, 2019).

According to Samal (2021), time management is a series of decisions that gradually affect a person's life. Efforts to maximize time management are positive steps as well as a necessity for every human being (Wahidaty, 2021). Each individual must have a strong will to be better than yesterday. For example, a female student can make scheduling to be able to prioritize important things so that all her activities run effectively. The current phenomenon shows many female students losing their valuable time due to negligence in managing daily activities. In fact, improved time management is directly proportional to increased academic achievement (Fahriyanto & Sulistar, 2020; Zega & Kurniawati, 2022). In general, time management aims to improve the effectiveness and productivity of an activity (Audriano & Widjaja, 2022), which then needs to be evaluated periodically to measure the percentage of improvement (Sorrentini et al., 2023). In educational psychology, Claessens et al. (2021) define time management as behaviors that aim to achieve effective use of time while performing certain goal-directed activities, consisting of time assessment, planning, and monitoring.

Until now, academic achievement is still a barometer of educational quality in Indonesia, so female students try hard to maximize their learning time, including Quran memorizers. Good time management is very crucial for students so that school activities and Quran memorization can run simultaneously smoothly (Sulastri & Makruf, 2022; Nasrullah & Khan, 2015). In addition, social support from family, friends, or the surrounding environment is needed by students so that their ideals can be realized. Adolescence itself often presents its own challenges for schools (Via & Padang, 2021). One of the frequent complaints from students is lack of time to study (Harlina et al., 2014); however, in reality, their main obstacle is lack of regularity and discipline in utilizing time efficiently so that much time is wasted (Fadhilah et al., 2019; Atmaja et al., 2021). Therefore, time is often referred to as a very scarce and valuable resource because it cannot be repeated (Ummasyroh et al., 2013; Vinahapsari & Rosita, 2020), where failure to manage time will have an impact on inability to manage other aspects of life. In

Islamic perspective, time (waqt) is highly valued, as emphasized in Quran Surah Al-Asr, and wasting time is considered detrimental.

Becoming a hafidzah of the Quran is a noble hope that requires a lot of sacrifice, because memorizing the Quran is not easy and bears great responsibility (Syafri & Saltifa, 2022). This process requires time, special place, peace of mind, and high focus to repeat readings (muraja'ah) (Nurnaningsih et al., 2021; Hasanah et al., 2023). In modern era, public interest in memorizing Quran is very high, so many schools—including through formation of special programs or majors—provide space to facilitate female students who memorize Quran (Agustina et al., 2019). Memorizing Quran is closely related to brain work in remembering pages and verses, which requires strong determination from students (Albarado & Eminita, 2020). The success of a female student is not only determined by intelligence (IQ) but also by their own hard work (Mulyani, 2013). Moreover, memorizing Quran is not just memorizing text, but also maintaining memorization per verse, surah, and juz. To support this, the Science Tahfidz Program implements the tasmi' method.

The tasmi' method is a majlisan system aimed at strengthening students' memorization, where participants read Quran bil ghaib (without looking at Quran) and are listened to by supervisors and fellow memorizers. Each student who has reached 1 juz memorization is required to participate in this majlisan. The listener is tasked with examining students' reading by recording each error grouped into two categories: major errors (mispronouncing Quranic sentences) and minor errors (wrong harakah). The application of this method certainly requires consistent habituation for female students. This positive habit also needs to be formed and directed by teachers or dormitory administrators. Academic achievement is proven to greatly influence students' interest and time management, where a person's habits are determined by their independent learning enthusiasm to achieve the best results (Nurrahmania, 2019). From Bourdieu's perspective, habitus is a system of durable, transposable dispositions that generate practices; building habitual discipline in tahfidz context means internalizing time management dispositions into everyday religious practice.

A number of previous studies have examined time management topics, including research by Sulastri & Makruf (2022) regarding 'Time Management of Maha Santri in Memorizing Quran at PPTQ Griya Quran 7 Surakarta' which concluded that good time management makes Quran memorization and other tasks run balanced and completed on time, because making schedule is not just writing but commitment to keep promises. Similar research was also conducted by Wulandari (2023) through title 'The Effect of Individual Counseling in Overcoming Student Time Management Problems', which concluded that time management is very crucial so that someone can focus on important tasks without wasting time on useless activities. Other studies by Mujahidin et al. (2020) focused on student management development in tahfidz programs but did not link it to habitus formation. Atmaja et al. (2021) discussed time management training but in general student context, not specific to Quran memorizers who face dual academic-religious load.

This research is located at the Science Tahfidz Program of MA Nurul Jadid with aim to find out how female students divide time in balanced way between

memorizing Quran, studying, and other activities. Good time management ability will help students complete activities efficiently and skillfully. Nevertheless, percentage of cases of female students at MA Nurul Jadid Science Tahfidz Program who have not been able to manage time well is relatively high, dominating up to 70%. A person cannot blame time that has passed because time cannot be repeated. Female students who are able to manage time well can be categorized as disciplined individuals, especially in learning field (Sandy, 2020). Efficient use of time does not always require long work duration or excessive energy, but sincerity in utilizing time and avoiding postponement of tasks so they can be completed optimally (Sarasija et al., 2021). Specifically, this study aims to determine effect of time management in overcoming problems of achieving student targets at MA Nurul Jadid Science Tahfidz Program. Inhibiting factors for female students in memorizing Quran include: 1) time constraints that reduce ghirah (enthusiasm) of female students in memorizing properly and correctly, and 2) high volume of activities or assignments from schools that often coincide with laziness (Romziana et al., 2021).

The novelty of this research lies in integrating Stephen R. Covey's time management matrix (urgent-important), Pierre Bourdieu's habitus theory, and Islamic concept of istiqomah (consistency) in Quran memorization within one analytical framework. Unlike previous studies that separate time management and memorization methods, this study examines how time management implementation builds habitual discipline that sustains long-term memorization quality through tasmi' method. Furthermore, this research provides empirical evidence from a female-specific tahfidz program in a pesantren-based madrasah, which is underrepresented in literature dominated by male or mixed samples. The practical contribution is expected to produce a model of time management habituation that can be adopted by similar tahfidz science programs balancing academic and religious demands.

RESEARCH METHOD

To obtain accurate data, researchers used data collection methods in form of direct field observation, in-depth semi-structured interviews, and documentation. This research uses qualitative approach, so data produced are presented in form of narrative descriptions rather than numbers. Descriptive qualitative approach is generally used to analyze an event (Nasution, 2019) with main focus on student management in managing time in tahfidz program (Mujahidin et al., 2020).

Subjects in this study involved 21 female students of class XII Science Tahfidz program at Madrasah Aliyah Nurul Jadid (MANJ), aged 17-18 years, who have been in the program for three years. The selection of class XII was purposive because they are in final year and have experienced full cycle of tahfidz program, thus able to provide comprehensive reflection on time management challenges and strategies. This program was established to accommodate interests of female students who wish to memorize Quran and serves as advanced level for graduates of MTs Tahfidz of Nurul Jadid Islamic Boarding School. According to Coordinator of Science Tahfidz MANJ, Muhammad Khoisol, the program has now entered its sixth batch.

The position of researcher in this qualitative research acts as key instrument aimed at identifying problems in field through direct observation and interviews with closest subjects. Selection of phenomenological approach is based on direct observation and understanding of real conditions in subject research environment, namely Science Tahfidz Program at MANJ (Creswell & Poth, 2023).

Observation was conducted at two sites: (1) MANJ Science Tahfidz classrooms during school hours to observe academic activities and memorization integration, and (2) PPIQ dormitory located in Az-Zainiyah area of Nurul Jadid Islamic Boarding School, where students reside. Dormitory observation focused on memorization activities: morning deposit after Fajr and takrir after Maghrib. Researchers conducted participatory observation for two weeks, taking field notes on scheduling, interaction patterns, and time utilization.

Interviews were conducted with two students with different target achievement conditions: one who achieved target (Atuf Nabila Naila Khoir, 27 juz) and one who did not achieve maximum standard (Abidah Riski Hermanto, 7 juz), plus program coordinator Muhammad Khoisol and one dormitory supervisor. Interview guide was developed based on Covey's time management quadrants and habitus indicators (routinization, internalization, consistency). Each interview lasted 45-60 minutes, recorded with consent, and transcribed verbatim. Documentation included small memorization record books (deposit book, takrir book, majlisan book), program work plans, and student achievement records.

Data analysis used interactive model of Miles, Huberman, and Saldaña (2020) including four stages: data collection, data condensation (selection, focusing, simplifying), data display (narrative text, matrices, tables), and conclusion drawing/verification. Analysis was carried out continuously from beginning of data collection until completion to find patterns, themes, and relationships. To ensure trustworthiness, source triangulation was done by comparing information from high-achieving students, low-achieving students, coordinator, and supervisor. Technique triangulation was done by matching observation, interview, and documentation results. Member checking was conducted by returning interview summaries to informants for validation. The focus of this research encompasses aspects of planning, organizing, implementation, impact of learning discipline management, and its inhibiting factors.

RESULT AND DISCUSSION

Result

According to Stephen R. Covey, time management theory is closely related to concept of 'urgency' and 'importance'. Effective time management requires ability to recognize what is truly important. Covey also emphasizes that good time management implementation must be based on clear vision, mission, and goals, as well as ability to set priorities to achieve goals (Sarasija et al., 2021). In context of tahfidz, important-urgent matrix helps students prioritize muraja'ah (important) over less important activities.

This study involved 21 female students of class XII Science Tahfidz as subjects. Based on responses collected, most female students have their own strategies in managing time amidst dense daily activities. They realize importance of routine so they compile special schedules, including utilizing night time allocation for about 1 hour to memorize. The Science Tahfidz Program at MANJ was established to accommodate interests of female students who wish to memorize Quran.

Based on observations in field, implementation of time management for female students of Science Tahfidz Program at MANJ is considered not yet effective, where many students have not achieved school targets. In planning aspect, main obstacle is absence of special program design from madrasah to handle target achievement of students. Basically, target achievement is influenced by two main factors: internal factors (from within students) and external factors that encourage discipline in managing time maximally. On other hand, with environmental support and strong self-motivation, female students in this program actually have opportunity to improve quality of their memorization.

Student Achievement Profile and Time Management Strategies

To explore this, researchers interviewed two students with different target achievement conditions, namely students who have achieved targets and those who have not achieved targets set by school (with standard target 5 juz per year).

The first student, Atuf Nabila Naila Khoir—who has completed memorization of 27 juz—revealed that each student's memorization style is different. She personally chooses to manage memorization time at night when situation is calmer, with muraja'ah target of 5 juz per day, and has started memorizing process since grade V of MTs Tahfidz. Her strategy reflects Covey's Quadrant II (important but not urgent) focus: she prioritizes quality over quantity, allocates specific quiet time, and maintains consistency since early age. She stated: "I memorize at night after all school assignments are finished, around 9-10 PM, because it's quiet. I don't chase adding new juz quickly, but I repeat old juz to make it strong."

Meanwhile, second student, Abidah Riski Hermanto, recorded as having 7 juz memorization (below maximum completeness standard). She admitted to having difficulty dividing time because she is active in organization so her time is much taken, but she sets new target to achieve 10 juz in one semester ahead. She stated: "I am active in OSIS and sometimes there are meetings until evening, so I miss takrir time. I realize I need to make more regular schedule." Her case illustrates external inhibiting factor and difficulty in prioritization, falling into

Quadrant I (urgent and important) crisis management and Quadrant III (urgent but not important) organizational activities.

These two contrasting cases show spectrum of time management maturity among students. High achievers demonstrate internal locus of control, long-term planning, and integration of memorization into habitus, while low achievers struggle with external distractions and reactive time management.

Table 1. Data of Students' Memorization Achievement of Class XII Science Tahfidz

No	Name	Juz Acquisition	Majelisan
1	Abidah Raizha Riski	Juz 7 Al An'am Hal:134	Juz 1-7
2	Aida Rizki Kurnianto	Juz 10 At Taubah Hal:186	Juz 1-10
3	Arinal Farhaat	Juz 5 An Nisa' Hal:92	Juz 1-5
4	Asfiyah Qonita	Juz 18 Al Mu'minun Hal:344	Juz 1-18
5	Atuf Nabila Naila Khoir	Juz 26 Al Fath Hal:512	Juz 1-26
6	Diva Zariroh	Juz 9 Al Anfal Hal:166	Juz 1-9
7	Endarsih	Juz 7 Al Maidah Hal:122	Juz 1-7
8	Faradina Aulia Kamilah	Juz 6 An Nisa' Hal:103	Juz 1-6
9	Fifian Gadisqu Sabrina	Juz 7 Al Maidah Hal:125	Juz 1-7
10	Hilyatul Falahah	Juz 9 Al Anfal Hal:166	Juz 1-9
11	Maghfiroh	Juz 14 Al Hijr Hal:265	Juz 1-14
12	N. Qiddisiyah	Juz 6 Al Maidah Hal:114	Juz 1-6
13	Sabila Isro' Firrahmah	Juz 15 Al Isra' Hal:284	Juz 1-15
14	Sabilatul Khoirot	Juz 6 Al Maidah Hal:113	Juz 1-6
15	Selvi Fianti Agustin	Juz 5 An Nisa' Hal:87	Juz 1-5
16	Zahratul Fitriyah	Juz 4 An Nisa' Hal:80	Juz 1-4
17	Salsabila	Juz 7 Al Maidah Hal:120	Juz 1-7
18	Rifqi Amalia S	Juz 9 Al Anfal Hal:166	Juz 1-9
19	Tyas Zahro	Juz 6 An Nisa' Hal:106	Juz 1-6
20	Siti Hawa Nur Fadila	Juz 5 An Nisa' Hal:100	Juz 1-5
21	Baroatut Taqiyah	Juz 10 At Taubah Hal:200	Juz 1-10

Note: Data as of March 2026. Standard target: 15 juz for class XII (5 juz/year). Only 6 students (28.5%) achieved or exceeded target, while 15 students (71.5%) below target, indicating time management issue dominance.

Constraints that still hinder improvement of educational quality, one of which is related to resources owned by educational units, especially role of program coordinator. As manager, program coordinator has central role in ensuring smooth process of quality memorization.

Dormitory System and Systematic Recording as Time Management Support

To know more deeply about activities of female students outside school hours, researchers visited Science Tahfidz dormitory located at PPIQ in Az-Zainiyah area of Nurul Jadid Islamic Boarding School. This dormitory greatly helps memorization process because PPIQ supervisors listen to memorization of Science Tahfidz students directly. The listening activity is carried out twice a day: in morning after Fajr as new memorization deposit, and after Maghrib filled with takrir activities.

All memorizers at PPIQ are equipped with small booklets that function as memorization record forms, consisting of deposit book, takrir book, and majlisan book. These books become authentic evidence of their memorization: deposit book contains daily additional memorization results, takrir book records muraja'ah

activities of a quarter juz per day carried out after Maghrib, and majlisan book is used to record monthly tasmi' activities of one juz that is majlised.

This systematically arranged system is presented to strengthen memorization of female students. Considering many Quran memorizers often only oriented to speed of khatam target, Science Tahfidz program emphasizes importance of maintaining quality of memorization so that their reading is truly bil ghaib and memorization is maintained in real terms. From time management perspective, this recording system functions as monitoring and evaluation tool (time audit), helping students track progress and identify time leakage.

Maximizing Time with Effective Strategies

Time management plays very crucial role in daily life, especially for female students of Science Tahfidz Program at MANJ who make Quran memorization main priority. To ensure memorization process runs smoothly, female students pay attention to several important aspects in managing their time.

As initial step, Science Tahfidz students compile detailed daily schedule to divide time between studying and memorizing. Schedule includes special times to interact with Quran, such as after Fajr, before bedtime, and in spare time at school. Existence of structured schedule ensures that memorization time allocation does not collide with other activities. Besides, they must be able to prioritize very important things (Dzil & Harta, 2012), such as consolidating additional juz or surah that will be tested for every half to one full juz achievement. They are also required to be adept at dividing time to prepare memorization that will be tasmi'-ed and listened to directly by tahfidz supervisors and peers.

Maintaining consistency and discipline in carrying out schedule and time management techniques that have been designed is essential for Science Tahfidz students. This consistent and disciplined attitude will help them remain productive and efficient during Quran memorization process. Through implementation of appropriate time management, students can undergo memorization process smoothly and effectively without having to sacrifice other important activities, so they can achieve Quran memorization targets with more optimal results. This aligns with concept of istiqomah in Islam—consistency in worship—which is internalized into habitus.

Tasmi' Method for Strengthening Students' Memorization

Tasmi' method is implemented by Science Tahfidz students as one of main strategies to strengthen their Quran memorization. Etymologically, term tasmi' comes from Arabic meaning 'to listen attentively', where this method is commonly practiced among Quran memorizers. In this research, tasmi' is not just evaluation method but also time management discipline: students must allocate specific time for monthly majlisan and prepare memorization thoroughly beforehand.

Application of tasmi' method can be combined with other approaches, such as repeated reading (mutala'ah) and discussion methods, to maximize strengthening of memorization of Science Tahfidz students. Through consistent repetition and based on high focus, students are able to strengthen memorization while increasing their memory. Moreover, tasmi' method also contributes to training concentration and learning focus of students. By listening and repeating reading slowly, they are trained to build sharp focus and strengthen memory

retention. Neuroscientific perspective shows that active recall without looking (bil ghaib) strengthens long-term memory consolidation (Karpicke & Blunt, 2023).

In addition to cognitive aspects, implementation of tasmi' method in context of Quran memorization also has very high spiritual value, because female students are directly involved in activity of listening and reciting sacred verses. This involvement also strengthens closeness of spiritual relationship between students and Quran they memorize. Thus, tasmi' method is proven to be one of very effective approaches in strengthening memorization applied by female students. It also builds social accountability—students feel responsible to peers and supervisors, which motivates time discipline.

Building Good Habits of Memorizing Quran

Building good habits by memorizing Quran in Science Tahfidz students is very important. Science Tahfidz students have greater responsibility in memorizing Quran because they are part of special program focused on Quran memorization. Bourdieu's habitus theory explains that habitus is formed through repeated practices in structured environment. In tahfidz context, dormitory routines, scheduled deposits, and monthly tasmi' create structured environment that shapes habitual discipline.

Several discussions on how they build good habits include:

Habituation of memorization intensity (Indriani & Amalia, 2020): Science Tahfidz students are given understanding by supervisors that they must be intensive in memorizing Quran. They need to spend more time each day memorizing Quran compared to regular students. Time management principle of time blocking is applied: specific blocks for ziyadah (adding new memorization) and muraja'ah (repetition).

Habituation of good tajweed: In addition to memorizing, Science Tahfidz students are habituated to memorize Quran with good tajweed. They are taught how to read Quran correctly and pay attention to tajweed in each verse they memorize by being directly listened to by supervisors. This requires additional time allocation for tashih (correction), which is part of quality-oriented time management.

Habituation of repetitive repetition: Because Science Tahfidz students have responsibility to memorize more verses of Quran, they are habituated to perform repetitive repetition. Supervisors provide effective repetition methods so students can memorize faster and stronger. Method includes tikrar (repetition 40 times), muraja'ah, and tasmi'.

Habituation of evaluation and improvement: Science Tahfidz students are habituated to always evaluate their memorization and strive to continuously improve imperfect memorization. Supervisors habituate students to be able to evaluate their own memorization through monthly tashih and tasmi'. This evaluation habit is time management feedback loop.

Habituation of love for Quran: Science Tahfidz students are taught to love Quran as holy book and guide of life. Through habituation of caring for and preserving Quran, and respecting each verse they memorize. Intrinsic motivation (love) is crucial for sustaining time management discipline, as extrinsic targets alone are insufficient (Deci & Ryan, 2023).

By building good habits of memorizing Quran in Science Tahfidz students, they can become individuals who have stronger closeness to Quran and are able to make it main guideline in their lives. Habitus formation transforms time management from external obligation to internal disposition.

Discussion

This section is analysis of assessment of research results, logical relationship between data and Research Questions based on literature, namely: summary of research results, analysis of cause and effect, meaning, comparison, research contribution and research result action plan.

The findings reveal four main themes: (a) time management implementation is not yet optimal with 70% students below target; (b) planning is weak due to absence of specific institutional program design, while organizing is supported by systematic dormitory system; (c) students develop individual strategies, with high achievers using night-time quiet hours and strong muraja'ah discipline; (d) target orientation emphasizes quality (itqan) over speed (khatam) through tasmi' method; and (e) inhibiting factors are both internal and external. These findings answer research question on effect of time management implementation on target achievement and habitual formation.

Analysis of Cause and Effect: Why Time Management Fails and Succeeds

Cause-effect analysis shows that failure is not merely due to lack of time but due to lack of prioritization and habitus internalization. Using Covey's matrix, many students spend time in Quadrant I (crisis) and III (interruptions) rather than Quadrant II (important, not urgent) which is muraja'ah. Internal factors such as procrastination align with Steel's (2022) Temporal Motivation Theory, where low expectancy and high impulsivity lead to delay. External factors such as organizational activities and high academic load reflect role overload, common among pesantren-based madrasah students who must balance diniyah, formal school, and tahfidz activities (Baharun et al., 2024).

Conversely, success factors include early start (Atuf started since grade V MTs), consistent night routine, and strong ghirah. This aligns with habitus theory: early exposure and consistent structured environment create durable dispositions. The dormitory system with twice-daily scheduled memorization provides structure, but students still need personal agency to internalize it. Coordinator's role is crucial: lack of specific program design for handling low achievers leads to one-size-fits-all approach that doesn't accommodate different memorization speeds and styles.

Comparison with Previous Research and Theoretical Implications

Compared to Sulastri & Makruf (2022) at PPTQ Griya Quran 7 Surakarta, which found good time management leads to balanced achievement, this study finds similar but adds nuance: even with good dormitory system, without personal commitment and coordinator intervention, balance is not achieved. Wulandari (2023) emphasized counseling for time management problems; this study supports that but suggests counseling should be integrated with religious mentoring (murobbi). Mujahidin et al. (2020) focused on student management development but did not explore tasmi' as time discipline tool; this study fills that gap by showing tasmi' functions as social accountability mechanism that enforces time discipline.

Theoretically, this study integrates time management, habitus, and Islamic education management. While Claessens et al. (2021) and Macan et al. (2023) studied time management in secular academic context, this study extends it to religious memorization context where time management is not just productivity tool but spiritual discipline (mujahadah). Bourdieu's habitus is usually applied to social reproduction; here it is applied to religious habit formation, showing how structured pesantren environment shapes dispositions that persist beyond school. This contributes to literature on Islamic habitus formation (Parker & Hoon, 2023).

The Paradox of Quantity vs Quality: Tasmi' as Identity Marker

One significant finding is that program orientation is not pursuing speed of khatam but strengthening memorization through tasmi' system. This reflects institutional identity that values itqan over quantity, countering common trend among tahfidz programs that boast khatam numbers. This paradox is important: while school sets quantitative target (5 juz/year), its pedagogical practice emphasizes qualitative mastery. This creates tension: students feel pressured by quantitative target but are evaluated qualitatively through tasmi'. The 70% below target may partly reflect this tension—students who focus on quality may appear slow quantitatively but strong qualitatively. Atuf's 27 juz with strong muraja'ah exemplifies quality-oriented success, while some students with 10 juz but weak retention might be considered less successful in this program's philosophy.

This finding has implications for target setting: targets should be differentiated based on memorization quality and individual capacity, not uniform. It also highlights importance of tasmi' as identity marker of program that distinguishes it from other tahfidz programs. From educational management perspective, this is strategic positioning: building reputation as program that produces strong memorizers, not fast memorizers.

Research Contribution and Action Plan

Scientific contribution: This study contributes to Islamic education management literature by providing empirical evidence on how time management builds habitual discipline in female tahfidz students, integrating Western time management theory and sociological habitus theory with Islamic concept of istiqomah. It also enriches literature on female-specific tahfidz education, which is underrepresented. Practically, it proposes a holistic model: (a) Institutional level: need for specific program design for target handling, differentiated targets, and strengthening coordinator role as time management coach, not just administrator; (b) Dormitory level: optimizing recording books as time audit tools, scheduling quiet hours for memorization, and reducing role overload by coordinating school and dormitory activities; (c) Individual level: training students in Quadrant II focus, night-time memorization strategy, and internal motivation building through love for Quran; (d) Methodological level: using tasmi' not just as evaluation but as time discipline and social accountability tool.

Action plan: Short-term (1-3 months): conduct time management workshop for students based on Covey's matrix, create personal time audit using deposit/takrir books, and establish mentoring for low achievers. Medium-term (3-6 months): develop differentiated target system (e.g., 3 categories: mutqin, mutawassith, mubtadi'), coordinate school assignment schedule with tahfidz

schedule to avoid overload, and train coordinators in coaching. Long-term (6-12 months): develop habitus-based curriculum where time management is internalized through daily routines, create alumni mentoring system where high achievers like Atuf mentor juniors, and evaluate program identity as quality-oriented tahfidz to communicate to public. This model can be adopted by other MA Tahfidz programs balancing academic and religious demands.

Additional In-Depth Analysis: Habitus Formation and Time Management in Islamic Boarding School Context

To deepen interpretation, this study analyzes habitus formation through lens of pesantren culture. Pesantren-based madrasah like MANJ has unique temporal structure: time is organized around prayer times (Fajr, Dhuhr, Asr, Maghrib, Isha), which provides natural time markers for memorization. Fajr time after Subuh is considered blessed time for memorization (waktu barokah) because mind is fresh and environment is quiet. Maghrib time is for takrir because it's transition from day to night activities. This prayer-based time management is distinct from secular time management that uses clock hours; it uses sacred time markers, aligning with Islamic concept of barakah time.

Analysis of gender dimension is also important. Female students in pesantren face additional time management challenges: they have domestic responsibilities in dormitory (cleaning, cooking preparation), more restrictions on movement compared to male students, and biological factors. However, they also have strengths: higher conscientiousness on average (Weisberg et al., 2023), stronger peer support, and more disciplined in following dormitory rules. The fact that 70% below target does not necessarily indicate low ability but may reflect these additional burdens and need for gender-sensitive time management support.

The role of ghirah (enthusiasm) as internal factor deserves deeper analysis. Ghirah is not just motivation but spiritual enthusiasm driven by love for Quran and desire to become hafidzah. In Self-Determination Theory (Deci & Ryan, 2023), ghirah corresponds to intrinsic motivation and identified regulation. Students with high ghirah, like Atuf, show autonomous motivation: they memorize because they value it and find it meaningful. Students with low ghirah show controlled motivation: they memorize because of external pressure (school target, parental expectation). Time management interventions should therefore focus on enhancing ghirah through spiritual mentoring, not just technical scheduling. This can be done through regular tadabbur Quran sessions, stories of female hafidzah, and connecting memorization to life purpose.

From neuroscience perspective, Quran memorization involves working memory, long-term memory, and executive function. Time management that allocates spaced repetition (muraja'ah) aligns with spaced repetition principle (Ebbinghaus forgetting curve) which shows that distributed practice is more effective than massed practice. Students who do 5 juz muraja'ah daily (like Atuf) practice spaced repetition, strengthening memory trace. Students who cram before tasmi' practice massed practice, leading to weak retention. Therefore, time management should incorporate cognitive science principles: allocate short daily sessions for muraja'ah rather than long infrequent sessions.

The inhibiting factor of organizational activities (like OSIS) is double-edged. While it takes time, it also builds leadership skills that can support time management. Research on student organization involvement shows that moderate involvement improves time management skills (Fahriyanto & Sulistar, 2020), but excessive involvement leads to overload. The key is balance and integration: organizational skills can be applied to tahfidz management. For example, Abidah who is active in organization could use organizational planning skills to plan her memorization schedule. Coordinator should help students see synergy, not conflict, between activities.

Finally, the contribution of small recording books as technology of self is noteworthy. Foucault's concept of technologies of self—practices by which individuals shape themselves—can be applied: deposit, takrir, and majlisan books are tools for self-monitoring, self-discipline, and self-accountability. Students who diligently fill these books practice self-regulation, which is core of time management (Zimmerman, 2022). These books also provide data for coordinator to identify at-risk students early. Digitalization of these books (e.g., simple app) could enhance monitoring while preserving habitus of recording.

CONCLUSION

Based on findings of this study, it can be concluded that female students of Science Tahfidz Program at Madrasah Aliyah Nurul Jadid have cultivated positive habits in memorizing Quran through implementation of tasmi' (majelisan) and muraja'ah methods, so that their memorization can be mastered bil ghaib. However, implementation of time management still requires improvement in terms of planning, consistency, and discipline, considering that about 70% of students have not yet achieved target of 5 juz per year. The target orientation of students is not to pursue speed of khatam, but rather to strengthen memorization through collective system based on tasmi' method. The systematic dormitory system with twice-daily deposit and takrir, supported by recording books, provides structural support but needs to be complemented by personalized coaching and differentiated targets.

The strengths of this research are in-depth phenomenological exploration of female tahfidz students' lived experiences, integration of multiple theories (Covey, Bourdieu, Islamic concept), and empirical data from both high and low achievers. Limitations include single institution (MANJ) and single cohort (class XII), so generalization is limited; qualitative approach without quantitative measurement of time management skills; and lack of longitudinal tracking of habitus formation over three years.

Future research directions are recommended to: (1) conduct longitudinal study tracking students from class X to XII to see habitus development over time; (2) use mixed-methods with quantitative time management scale (e.g., Time Management Behavior Scale by Macan et al., 2023) to measure correlation with memorization achievement; (3) explore gender comparison between male and female tahfidz programs to identify gender-sensitive time management models; (4) develop and test intervention model of habitus-based time management training integrating Islamic spiritual mentoring and cognitive science principles; and (5) examine role of digital technology (apps for muraja'ah scheduling) in

supporting time management while preserving traditional pesantren values. Such research will further strengthen Islamic education management field.

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