

## CHAPTER IV

### ACTIVITIES AND PROBLEMS OF *TAḤFĪZ* AL-QUR'AN IN AN-NAJAH JUNIOR HIGH SCHOOL FOR MEMORIZING OF THE HOLY QUR'AN, CINDAI ALUS MARTAPURA

#### A. Research-Based Data Exposure

##### 1. *Taḥfīz* Al-Qur'an Activities in An-Najah Junior High School for Memorizing of the Holy Qur'an, Cindai Alus Martapura

###### a. Curriculum Models of *Taḥfīz*

The curriculum used by An-Najah Junior High School for Memorizing of the Holy Qur'an, Cindai Alus Martapura is following the Al-Amien Quranic Memorizing Boarding School, Prenduan Sumenep Madura curriculum. As stated by Najdatussa`diyah:

“The curriculum used in An-Najah Junior High School for Memorizing of the Holy Qur'an, Cindai Alus Martapura is to follow the curriculum of Al-Amien Quranic Memorizing Boarding School, Prenduan Sumenep Madura.”<sup>1</sup>

The form of the curriculum is implemented in an integrated manner in the form of a core and integrated curriculum for 24 hours non-stop, with particular emphasis on *tafaqquh fiddin* efforts by affiliated with various kinds of knowledge, theory, and practice covering all life skills.

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<sup>1</sup>Najdatussa`diyah, Headmaster of Junior High School for Memorizing of Holy the Qur'an An-Najah Cindai Alus Martapura, Personal Interview, Martapura, 10 October 2020.

### 1) *Tahfīz* Al-Qur'an

As a characteristic of Quranic Memorizing Boarding School, this program is a core program that must be followed by all students, starting with completing Al-Qur'an smoothly, fluently, and by the law of *tajwid bin nadhar* a maximum of half a year before getting a SIM (license Memorization).

### 2) Formal Program

The formal program took place in the morning, guided by the Outline of the Teaching Program (GBPP). The curriculum that applies in each institution is combined with local content that leads to aspects of *santri*, science, and *tahfīz*

### 3) Junior High School for Memorizing of the Holy Qur'an

The National Education Curriculum (Diknas) and the local Islamic boarding school curriculum are the references for this institution. The languages of instruction in the formal learning process are Arabic and English, except for certain materials that require the use of the Indonesian language.

The curriculum Models of *tahfīz* referred to by the author here is covering all aspects related to the implementation of the *tahfīz* activities for the students of An-Najah Junior High School for Memorizing of the Holy Qur'an, Cindai Alus Martapura including the memorization target,

allocation of time, evaluation of *tahfîz*, and student memorization reports, as the author describes as follows:

1) The Memorization Target

The students' memorization targets set by the institution are as follows:

<b>Class</b>	<b>Semester</b>	<b>Program</b>	<b>Total Memorization</b>
1 <sup>st</sup>	One	Memorized preparations	5 Juz
	Two	Memorizing juz 30	
2 <sup>nd</sup>	One	Memorizing juz 1	
	Two	Memorizing juz 2	
3 <sup>rd</sup>	One	Memorizing juz 3	
	Two	Memorizing juz 4	

Table 4.1

It was confirmed by an interview with the coordinator of *tahfîz*, namely Agus Subagio, that there are several stages of students in memorizing Al-Qur'an under the targets specified above. The 1st-grade students of Junior High School in the first semester were only focused on improving reading which was guided directly by the *muḥâfîzah* using the *ummi* method, and then in the second semester, the students began to memorize chapter 30 with their respective methods. As for the 2nd-grade of Junior High School students, they continue to memorize two chapters

for one year, namely chapters 1 and 2. Meanwhile, for the 3rd-grade of Junior High School students to continue memorizing until they finish Junior High School education, with the target of memorizing chapters 3 and 4, they can complete their memorization as much as five juz.<sup>2</sup>

2) Allocation of Time

The institution has scheduled the division of memorization time according to all boarding, school, and *tahfîz* activities. Every day reading Al-Qur'an (memorizing and *murâja'ah*) except holidays, with the following details:

a) Morning : Monday-Saturday

Time : After *fajr* until 07.00 WITA

b) Afternoon : Monday-Friday

Time : 16.30 – 17.30 WITA

3) Evaluation of *Tahfîz*

The evaluation of the *tahfîz* program carried out in Junior High School for Memorizing of Holy Qur'an is to do students memorization test orally per semester according to a predetermined target, namely by way of students reporting their memorization to the *muḥâfîzah* then *muḥâfîzah*

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<sup>2</sup>Agus Subagyo, Coordinator of *Tahfîz*, Personal Interview, Martapura, 16 October 2020.

listening to the students' memorization and giving an assessment. Apart from the evaluation per semester, there is also a daily evaluation carried out by each *muḥâfiẓah* by providing an assessment after listening to the memorization in the form of point A for the fluent memorization category, point B for the memorization category in which there are two errors, point C for the rote category in which there are three errors, and points L- for the category of not fluent memorization, in the sense that it is mandatory to repeat the memorization that has been reported.

There is also a monthly evaluation in the form of a written announcement posted on the wall of the *tahfîẓ* hall containing the attendance number and the highest number of monthly memorization.<sup>3</sup>

#### 4) Report

The report referred to by the author here is a daily, monthly, and semester evaluation report for memorizing students in the form of *mutaba`ah* books, *muḥâfiẓah* monthly reports, and *tahfîẓ* report cards.

#### b. Methods of *Tahfîẓ* Al-Qur'an

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<sup>3</sup>Temporary Curriculum *Tahfîẓ*

The methods used in the implementation of the *tahfîz* program are pretty diverse, as the results of interviews with *muḥâfiẓah* and several female students include:

Based on the presentation delivered by Rahmi Ridho, that:

“The method used is based on the ability of the female students because the female students come from different institutions before, some are from ordinary schools, some are from TPQ, and some are from Integrated Islamic Schools which already have a basic in memorizing Al-Qur’an so that In the process of memorizing Al-Qur’an, the female students must do the stages, either by *talaqqi* especially with *muḥâfiẓah* group or directly at the stage of memorizing themselves then reported with *muḥâfiẓah* according to their respective abilities.”<sup>4</sup>

There are two stages of the method used by students in memorizing Al-Qur’an, including:

- 1) Method for students who are not ready to memorize

As emphasized by Indana Zulfa as *muḥâfiẓah* in an interview with her, that the teacher exemplifies (*talaqqi*) reading using the *ummi*

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<sup>4</sup>Rahmi ridho, *Tahfîz Teacher*, Personal Interview, Martapura, 16 October 2020.

method in a loud and fluent voice (*makhraj* and *tajwîd*), and students listen and then imitate the teacher's reading.<sup>5</sup>

## 2) Method for students who are ready to memorize

Based on the results of interviews revealed by Atta Dzakia Ramadhani, that:

Firstly, read one page of the verse of Al-Qur'an, which will be memorized once, then read each verse 3 or more times, and then memorize it little by little until it is memorized, and after memorizing one verse, proceed with the following verse up to one page.<sup>6</sup>

Rojwa Zakiyya also expressed it:

Firstly, read one page of Al-Qur'an verse which will be memorized, then read one verse many times until you get the image of the verse outside your head while closing the Qur'an after the verse is deemed to be fluent, then move to the second verse and after memorizing the verse, then verse 1 and verse 2 were combined and then continued to memorize the next verse up to one page.<sup>7</sup>

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<sup>5</sup>Indana Zulfa, *Tahfîz Teacher*, Personal Interview, Martapura, 19 October 2020

<sup>6</sup>Atta Dzakia Ramadhani, Student of Class 3 Junior High School, Personal Interview, Martapura, 19 October 2020.

<sup>7</sup>Rojwa Zakiyya, Student of Class 2 Junior High School, Personal Interview, Martapura, 19 October 2020.

As also stated by Nayla Farha:

Reading one page of verses of Al-Qur'an which will be memorized first several times until fluent, then memorizing several verses per block according to each Al-Qur'an, after memorizing one block proceed with memorizing the next block up to one page, after memorizing one page then repeated from the first block to the last block until fluent.<sup>8</sup>

The students use those methods in preparation for memorizing Al-Qur'an before it is reported with the *muḥâfiẓah* (the teacher who keeps/listens to the memorization).

## **2. Problems of *Tahfīz* Al-Qur'an in An-Najah Junior High School for Memorizing of the Holy Qur'an, Cindai Alus Martapura**

### **a. Internal Factors**

#### **1) Physiological Factors**

##### **a) The State of Health of Students and Teachers**

Based on the research results, the author found data that the health conditions of teachers and students impacted the *tahfīz* process.

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<sup>8</sup>Nayla Farha, Student of Class 1 Junior High School, Personal Interview, 15 October 2020.



Where the absence of teachers when they are sick causes disruption of students' process in memorizing and students who are not present.

b) Types of Diseases That are Often Experienced by Students and Teachers

The types of diseases that are often experienced by female students that have an impact on the implementation of the *tahfiẓ* program, as the results of interviews that Nur Syarifah Putri complained about include:

- (1) The ulcer is a disease that is often suffered by female students due to late eating or not eating.
- (2) Flu is a disease that often affects female students because they often stay up late and do not get enough rest.
- (3) Menstrual pain, a disease that often affects female students in the waist and abdomen during menstruation.
- (4) Fever, which is a disease that female students often suffer because the immune system decreases.

(5) Tired and weak, namely, diseases that female students often suffer because of too busy activities.<sup>9</sup>

2) Psychological Factors

a) Student intellectual development

(1) The level of ability to read Al-Qur'an of female students

Based on the results of observations and interviews conveyed by Desyanti Luthfi as *muhâfiẓah* that the level of ability to read Al-Qur'an of students is different, some already can read well and correctly; some are still stammering in reading.<sup>10</sup>

(2) The level of ability to memorize Al-Qur'an of female students

As for the results of the interview revealed by Kiki Mardiyani as *muhâfiẓah* that the level of students' ability to memorize Al-Qur'an varies. Some students can memorize five verses per day, half a page of Al-Qur'an per day, one page per day, even 2-5 pages per day.<sup>11</sup>

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<sup>9</sup>Nur Syarifah Putri, Student of Class 1 Junior High School, Personal Interview, Martapura, 15 October 2020.

<sup>10</sup>Desyanti Luthfi, *Tahfīz Teacher*, Personal Interview, Martapura, 22 October 2020.

<sup>11</sup>Kiki Mardiyani, *Tahfīz Teacher*, Personal Interview, Martapura, 21 October 2020.

(3) Students' ability to manage time

The ability of students in managing time can be seen based on the results of observations and interviews put forward by Azka Nur Hanifa, namely:

- (a) How do they work on the entire program according to the specified schedule?
- (b) Using free time and possible, such as memorizing at *tahajjud* time, before and after prayer time, after completing the memorization report, and when class hours are empty.<sup>12</sup>

b) Student social development

Students' ability to overcome conflicts that occur in themselves can be seen by the way they deal with conflicts between themselves and each other. Isna Maulidia and Madinatul Azkia revealed it in an interview with them in the following ways:

- (1) Talking to close friends or classmates.
- (2) Asking for a solution to the *muḥâfîzah* or *musyrifah* of the room.

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<sup>12</sup>Azka Nur Hanifa Student of Class 1 Junior High School, Personal Interview, Martapura, 15 October 2020.

- (3) Resolving conflicts amicably by apologizing to his friends first.
- (4) Be responsible, do not run away from problems, and try to solve them.
- (5) Hide the conflict away faced to avoid a more significant conflict.
- (6) Calling parents.<sup>13</sup>

c) Student moral development

Based on the results of interviews with the student guidance division, data was obtained that the violations committed by female students of *tahfîz* were relatively minor, such as running away from the boarding, dating, etc. with the meaning that the majority of female students of *tahfîz* obeyed the rules of the boarding school.<sup>14</sup>

Then other data were also found related to the rules in the *tahfîz* group that some students often violated the rules in the *tahfîz* group such as not attending the activity because they were lazy, pretending

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<sup>13</sup>Isna Maulidia dan Madinatul Azkia Student of Class 2 Junior High School, Personal Interview, 21 October 2020.

<sup>14</sup>Atikah Khoirun Nisa, Student Guidance Division, Personal Interview, 20 October 2020.

to be sick, often late, not reporting the memorization, often falling asleep and inviting other people to talk.<sup>15</sup>

d) Student emotional development

The ability of students to motivate themselves and overcome boredom can be seen by how they overcome it; this is based on the results of interviews with Mahfir Nafiatiar and Annisa Febrianti, including:

- (1) Recalling the intentions and goals in memorizing Al-Qur'an.
- (2) Remembering Allah and keep trying and do not give up on memorizing Al-Qur'an.
- (3) Asking for motivation from *muḥâfiẓah* group.
- (4) Looking for motivation by reading motivational words in Al-Qur'an.
- (5) Restoring self-motivation by looking at friends who have strong perseverance in memorizing.

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<sup>15</sup>Shofia El Azkiya Rumisa, Homeroom Teacher of Class 2 Junior High School, Personal Interview, 22 October 2020.

- (6) Taking a break.
- (7) Neutralize the mind for a moment by writing.
- (8) Take a walk enjoying the fresh air around the lodge.
- (9) Calling parents.<sup>16</sup>

b. External Factors

1) Natural Environment, Schools, Families and Society

The natural environment is one of the factors that can hinder the *tahfiẓ* process, such as the rainy season, which can cause excessive sleepiness and holidays for *tahfiẓ* activities due to heavy rains. Summer can also hamper the memorization process because it makes students hot.

Then viewed from the surrounding environment in question is the school, based on the results of interviews with Naizyllah and Khadijah that the surrounding environment is also one of the factors that can hinder the *tahfiẓ* process, namely ITTC students and *tahfiẓ* students live in one scope, so when TMI students are carrying out their activities which is different from *tahfiẓ* activities, more or less *tahfiẓ* students are disturbed by the activities they do such as morning exercises, scouts in the afternoon, etc.

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<sup>16</sup>Mahfir Nafiatiar and Annisa Febrianti, Student of Class 3 Junior High School, Personal Interview, 21 October 2020.

As for Parents' support in the form of continuous motivation is given by parents both when visiting female students or by telephone. At the same time, the support from the community is still not visible.<sup>17</sup>

## 2) Boarding, School, and *Tahfiẓ* Program

According to the headmaster of junior high school for memorizing of holy Qur'an, all the boarding, school, and *tahfiẓ* program are possible to be implemented simultaneously because all of these programs are scheduled and do not collide with one another.

Although all programs have been scheduled, there are still obstacles in implementing the program, including:

- a) The density of the program causes female students to lack rest, causing fatigue and ultimately hampering the *tahfiẓ* process.
- b) Female students cannot do and submit school assignments on time.
- c) Reduced visiting time for parents.
- d) Female students are experiencing stress and boredom.<sup>18</sup>

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<sup>17</sup>Naizyallah and Khadijah, Student of Class 2 Junior High School, Personal Interview, Martapura, 19 October 2020.

<sup>18</sup>Najdatussa`diyah, Headmaster of An-Najah Junior High School for Memorizing of the Holy Qur'an, Cindai Alus Martapura, Personal Interview, Martapura, 10 October 2020.

### 3) Teaching Staff

Educators are an essential element in education. In the *tahfîz* program, the *muhâfîzah* play an essential role in the process of memorizing Al-Qur'an. Based on research data obtained from the assistant principal of academic affairs that not all *muhâfîzah* are memorizing Al-Qur'an (30 juz), and even the majority of *muhâfîzah* do not have adequate knowledge of the *tahfîz* teaching method.<sup>19</sup> It is exacerbated by the absence of debriefing or seminars and training that support the development and increase in the competence of *muhâfîzah* as professional teachers. In addition, the number of *muhâfîzah* is still inadequate, where there is one *muhâfîzah* handling a group of 18 people, thus hampering the process of reporting the memorization due to the limited time.

### 4) Facilities and infrastructure

It is undeniable that facilities and infrastructure are essential in the educational process. Based on the results of the author's observations, the available facilities and infrastructure are sufficient to support the *tahfîz* process, but there are several facilities and infrastructure that are still lacking, including:

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<sup>19</sup>M. Fadhil Anshari, The Assistant Principal of Academic Affairs and Curriculum, Personal Interview, Martapura, 22 October 2020.



- a) Less teaching and learning classes.
- b) Lack of a particular room for memorizing Al-Qur'an.
- c) Lack of fan, *tasmi*' table, and sitting mat.
- d) Unavailability of *tahfîz* laboratory.
- e) No speakers are available to play *murattal* audio.

a. Efforts Have Been Made in Overcoming Various Problems  
Boarding's efforts in overcoming these various problems are as follows:

- 1) Providing teaching staff such as *muhâfizah* and *musyrifah* rooms as mediators in overcoming student conflict.
- 2) Providing health workers and the availability of medicines.
- 3) Meet the lack of infrastructure when receiving a report

## **B. Analyze The Results of Research**

In this subchapter, all the findings obtained in the field will be discussed concerning the theories of *tahfîz* Al-Qur'an. The discussion is carried out to get the meaning of the fundamental essence of all the findings in this study.

### **1. *Tahfîz* Al-Qur'an Activities in An-Najah Junior High School for Memorizing of the Holy Qur'an, Cindai Alus Martapura**

The curriculum used by An-Najah Junior High School for Memorizing of the Holy Qur'an, Cindai Alus Martapura is to follow the Al-Amien Quranic

Memorizing Boarding School Preduan Sumenep Madura curriculum, which is carried out in an integrated manner for 24 hours non-stop. The curriculum is divided into three parts: the *tahfiẓ* Al-Qur'an curriculum, the formal curriculum (national education curriculum), and the Islamic boarding school curriculum.

However, based on the findings in the field, the curriculum used by An-Najah Junior High School for Memorizing of the Holy Qur'an, Cindai Alus Martapura does not fully follow the curriculum used by Al-Amien Quranic Memorizing Boarding School Preduan Sumenep Madura. Although it can be seen from the use of the same curriculum, there are different model curriculum in the implementation of *tahfiẓ* activities, both in terms of memorization targets, memorization time allocation, memorization evaluation, and student memorization reports.

The model curriculum covers all aspects related to the implementation of the *tahfiẓ* program for the students of An-Najah Junior High School for Memorizing of the Holy Qur'an, Cindai Alus Martapura, as follows:

The First, memorization targets. Based on the results of the author's observations, the students of An-Najah Junior High School for Memorizing of the Holy Qur'an, Cindai Alus Martapura were able to complete the memorization target set by the institution by achieving the target of 5 juz within three years, namely one juz for the first-grade students of Junior High

School, two juz for the second grade of Junior High School students, and two juz for the 3rd-grade of Junior High School students. However, if it is seen from some research results contained in the theoretical basis, that the achievement of the 30 juz memorization target can be reached within six years or equivalent to third-grade junior high school education. So it can be concluded that the third-grade junior high school students can complete the target of memorizing the Qur'an as much as 15 juz for three years. Thus, if it is reviewed based on the existing memorization target theory, An-Najah Junior High School for Memorizing of the Holy Qur'an, Cindai Alus Martapura is still too minimal in determining the memorization target.

The second, allocation of time. According to the data that the author found, the allocation of time in the implementation of *tahfîz* activities in An-Najah Junior High School for Memorizing of the Holy Qur'an, Cindai Alus Martapura has been scheduled by the institution to adjust to all activities of boarding, school, and *tahfîz*. Duration of time used in *tahfîz* activities is in the morning and the afternoon is approximately 1 hour face-to-face with the *muhâfîzah* in each group. Based on the theory that has been stated previously, that limited time can prevent female students from memorizing or reporting memorization to *muhâfîzah*, this is usually due to many female students in the group and the lack of teaching staff, and the density of school programs. According to the author's opinion, it would be better if the institution provided

a longer duration in the implementation of *tahfîz* activities to memorize Al-Qur'an calmly and not in a hurry.

The third, based on the results of the research, the evaluation conducted by the *muḥâfîzah* on the members of their respective groups in the form of a rote test has been carried out by the direction of the *tahfîz* coordinator. The evaluation carried out in An-Najah Junior High School for Memorizing of the Holy Qur'an, Cindai Alus Martapura only focused on evaluations aimed at female students, not aimed at *muḥâfîzah*, even though in the evaluation of learning all types of learning both from students and teachers, could be evaluated thoroughly. If viewed based on theory, the achievement of learning outcomes obtained by students is not solely caused by the students' inability. However, it could be because the teacher is not good at teaching. So it is necessary to conduct a more thorough evaluation of the program.

The fourth, report. From the results of the author's research, rote reports given by *muḥâfîzah* had been carried out to the maximum, both in the form of daily, monthly, and semester reports, which are outlined in the form of a written report.

The fifth, the method of *tahfîz* Al-Qur'an. According to research data, the methods used by students in memorizing Al-Qur'an are very diverse, according to students' abilities. Some can memorize directly without guidance from *muḥâfîzah* of each group; some must be guided first by *tahsin* (justifying

reading) or *talaqqi* (listening to *muhâfîzah* readings) and then following them. Students who have been able to memorize Al-Qur'an have their method in each process. Some have only read it a few times and have already memorized it; some have to read it dozens of times before memorizing it, according to each student's ability. When viewed from the theory described previously, the methods of memorizing Al-Qur'an are very diverse; it is just that students who still have difficulty memorizing Al-Qur'an even read dozens of times because they do not know which method to use easy to memorize. That is, the role of *muhâfîzah* is essential for providing insight to students in memorizing Al-Qur'an.

Meanwhile, if viewed from the theoretical basis, in the planning aspect, the *tahfîz* Al-Qur'an program has determined the vision, mission, and goals and compiled activity programs. However, in compiling the program, there are no guidelines for the development of curriculum management for *tahfîz* Al-Qur'an program either from the ministry of religion or from the Islamic boarding school itself which is comprehensive. So that the planning becomes less effective and the programs that have been prepared are not and directed.

In the organizational aspect, the schedule of activities has been arranged regularly, the minimum target of memorizing students is 2 juz in one year but this target is not detailed in detail how much material is memorized

by students, both daily and monthly memorization. The important thing is to memorize. In the aspect of implementation, the *tahfiẓ* Al-Qur'an activities carried out at this institution have not used the right strategy, the activity process tends to be monotonous, only dwelling on memorizing and reporting memorization without any creation of innovative methods to package these activities into more interesting and fun. Thus, the implementation of this program is less effective. This is evident from the form of interest and discipline of students participating in *tahfiẓ* Al-Qur'an activities at this institution which is still relatively low.

Meanwhile, in the aspect of monitoring, the *tahfiẓ* students carried out mid-semester and end-semester assessments using the oral bill and unseen bill methods. Thus, the achievement of the objectives of the *tahfiẓ* Al-Qur'an program. Especially to assess the success of students in memorizing the Qur'an. So, based on the explanation above, the *tahfiẓ* Al-Quran program in An-Najah Junior High School for Memorizing of the Holy Qur'an, Cindai Alus Martapura needs improvements to improve the quality of the program as it runs. Namely, by developing a better *tahfiẓ* Al-Qur'an curriculum program.

## **2. Problems of *Tahfiẓ* Al-Qur'an in An-Najah Junior High School for Memorizing of the Holy Qur'an, Cindai Alus Martapura**

The *tahfiẓ* Al-Qur'an activity in An-Najah Junior High School for Memorizing of the Holy Qur'an, Cindai Alus Martapura its implementation

faces various problems both from internal and external factors of individual actors, namely teachers and students.

If we look at it based on the theory of things that affect the process of *tahfiẓ* Al-Qur'an, then what is faced by this institution is following what is described in theory, meaning that this is indeed a common occurrence. It is just how efforts can be made to overcome and minimize problems that can occur.

Internal factors consist of: *first*, physiological factors related to the physical condition of students and teachers. The prime health of the students and teachers is crucial in the *tahfiẓ* process. When the teacher suffers from an illness, it will undoubtedly hinder the student's memorization process. However, based on the data obtained, the institution has made efforts to overcome this problem, namely by providing a substitute teacher who is contacted directly by the teacher who is unable to attend, so that the process of reporting the memorization can still be carried out. Meanwhile, if the student is sick, the boarding has also made efforts to help restore the health of female students through treatment at the Student Health Unit so that those concerned can participate in memorization.

Second, psychological factors are related to students' intellectual, social, moral, and emotional development. The problems faced by *tahfiẓ* institutions related to psychological factors are quite complex and varied. Problems related to the intellectual development of female students are in terms of the ability to read and memorize students, where the varying levels of ability ultimately

hinder the *tahfîz* process, activities that should contain memorization and memorization must start from learning to read Al-Qur'an. The authors' data is that the institution's efforts are to classify female students based on their ability to read Al-Qur'an; that is, those who are not yet fluent in their reading will be focused on improving their reading before starting the memorization process. At the same time, those who are excellent and fluent in reading will be directly directed to the memorization process.

Moreover, *tahfîz* institutions also face problems in terms of the ability to memorize students, thus causing the students' memorization targets not to be achieved. In this case, the author has not obtained data on how the institution can overcome this problem. So we need the right formula for what institutions should strive to overcome this problem.

Then the institution also faces obstacles in directing students to be able to manage time well; even though all activities at the Islamic boarding school have been well scheduled, there are still some students who are weak in managing time, and efforts have been made by the institution based on the data obtained is to approach the student concerned by the *muhâfîzah* (*ustadzah* from his *tahfîz* group).

The next problem is from psychological factors in the form of problems related to female students' social, moral, and emotional development as described previously. Moreover, the efforts that the institution has made is to



assist female students through fostering students and *muḥâfiẓah* by providing direction, guidance, advice, and motivation.

Then there are four kinds of problems from external factors described, namely in terms of the environment, programs, teaching staff, and infrastructure. The problem of the dormitory environment is the biggest faced because all students from various institutions live in one environment. So that when each institution carries out different activities, more or less can cause interference, for example, when other institutions carry out sports activities, and when the students of *tahfiz* institution memorize Al-Qur'an at that time, which then causes them not to focus. Based on interviews and observations, no efforts have been made by the staffing agency to overcome this problem.

The problem in terms of the boarding program is the type of tightly scheduled program, causing fatigue and boredom for the students, which in turn affects the student *tahfiz* process. Moreover, the efforts made by the institution based on the data that the author found have not been maximized because a thorough evaluation has not been carried out so that it cannot cover the problem.

Furthermore, the problem in terms of teaching staff is the low competence of *muḥâfiẓah*. The data that the author found is that the majority of *muḥâfiẓah* do not have sufficient competence, especially in terms of pedagogical competence and professional competence. The author found that *muḥâfiẓah* still lacked knowledge regarding methods, strategies, the art of teaching, and how to become a professional teacher. Moreover, for this

problem, the institution has not made any efforts to overcome it; it is necessary to take concrete steps to overcome it, such as facilitating seminars or training to improve the competence of *tahfiz* teachers' routine supervision and assistance the institution.

Meanwhile, the problem in terms of infrastructure is its availability which is still partly lacking, but the institution has made efforts to meet the shortage of infrastructure when receiving reports from the institution's management. The author sees that the management needs to improve their performance in supervising infrastructure facilities so that when unavailability or shortages occur, they can be directly reported to the institution for follow-up.