

ENVIRONMENTAL MANAGEMENT IN ISLAMIC BOARDING SCHOOLS TO ENHANCE QUR'AN MEMORIZATION MOTIVATION AMONG BOARDING SCHOOL STUDENTS

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Abstract

The consistency of santri in memorizing the Qur'an is closely shaped by the environmental conditions in which they live, making effective pesantren environmental management an urgent issue that warrants in-depth examination. This study aims to analyze the implementation of pesantren environmental management, its impact on santri's motivation to memorize the Qur'an, and the supporting and inhibiting factors involved, at Pondok Pesantren Tahfidz Al-Qur'an Ahmad Dahlan Putri in Ponorogo, East Java, Indonesia. Employing a qualitative case study approach, data were collected through observation, interviews, and documentation, and analyzed through data reduction, data display, and conclusion drawing. The findings reveal that pesantren environmental management operates through four managerial functions—planning, organizing, actuating, and controlling—which positively influence santri motivation through a comfortable physical environment, a strong religious atmosphere, positive social interaction, and a structured reward system. Its effectiveness is reinforced by adequate facilities, structured schedules, peer support, and a tahfidz quarantine program, although challenges persist in the form of routine fatigue, homesickness, and varying levels of ability among santri. These findings underscore that systematic environmental management constitutes a strategic component in fostering a sustainable culture of Qur'an memorization within pesantren settings.

Keywords : *Pesantren Environmental Management; Qur'an Memorization Motivation; Case Study; Tahfidz; Islamic Boarding School*

Abstrak

Konsistensi santri dalam menghafal Al-Qur'an kerap dipengaruhi oleh kondisi lingkungan tempat mereka tinggal, sehingga pengelolaan lingkungan pesantren yang tepat menjadi persoalan mendesak untuk dikaji secara mendalam. Penelitian ini bertujuan menganalisis pelaksanaan manajemen lingkungan pesantren, dampaknya terhadap motivasi hafalan Al-Qur'an santri, serta faktor pendukung dan penghambat yang menyertainya di Pondok Pesantren Tahfidz Al-Qur'an Ahmad Dahlan Putri Ponorogo. Dengan pendekatan kualitatif jenis studi kasus, data dihimpun melalui observasi, wawancara, dan dokumentasi, kemudian dianalisis melalui reduksi, penyajian, dan penarikan kesimpulan. Temuan menunjukkan bahwa manajemen lingkungan pesantren berjalan melalui empat fungsi manajemen perencanaan, pengorganisasian, pelaksanaan, serta pengawasan dan evaluasi yang berdampak positif terhadap motivasi santri melalui lingkungan fisik yang nyaman, atmosfer religius yang kuat, interaksi sosial yang positif, dan penerapan sistem penghargaan. Efektivitas pelaksanaannya ditopang oleh fasilitas memadai, jadwal terstruktur, dukungan teman seperjuangan, dan program karantina tahfidz, meskipun tetap dihadapkan pada kejenuhan rutinitas, rasa rindu keluarga, dan perbedaan kemampuan antarsantri. Temuan ini menegaskan bahwa manajemen lingkungan yang sistematis merupakan komponen strategis dalam membangun budaya tahfidz yang berkelanjutan di lingkungan pesantren.

Kata Kunci: Manajemen Lingkungan Pesantren; Motivasi Hafalan Al-Qur'an; Studi Kasus; Tahfidz; Pondok Pesantren

INTRODUCTION

Qur'an memorization programs occupy a strategic position in Indonesia's Islamic education landscape, yet turning that institutional aspiration into sustained santri commitment is far from automatic. Completing a multi-year tahfidz target is not simply a function of cognitive capacity it is shaped, day by day, by the conditions in which a santri lives, studies, and rests. Recent quantitative evidence makes this link explicit:

pesantren management together with santri's own motivation to memorize jointly account for more than half of the variance in memorization quality, positioning management practice as a decisive, adjustable lever rather than a passive background condition (Azizah et al., 2024). Treating the pesantren environment as an object of deliberate management, rather than an incidental backdrop, is therefore not a stylistic choice but an analytical necessity for explaining why some tahfidz programs sustain momentum while others stall.

This necessity is sharpened in institutions such as Pondok Pesantren Tahfidz Al-Qur'an Ahmad Dahlan Putri Ponorogo, where memorizing the Qur'an is not a supplementary activity but the core institutional mandate around which schedules, dormitories, and daily rituals are organized. A santri here must progress through a structured target while simultaneously navigating communal living, peer relationships, and the spiritual rhythm of the pesantren three domains that jointly constitute the physical, social, and spiritual environment surrounding the memorization process. Examining these domains in isolation risks overlooking how they interact to reinforce or erode motivation over time, which is precisely the interaction a management-oriented lens, spanning planning, organizing, actuating, and evaluation, is positioned to capture.

A cluster of recent studies converges on the claim that the pesantren environment matters, though each isolates a different outcome. Beyond the management quality link reported by Azizah et al. (2024), Marzuki and Rofi'ah (2025) find a significant positive correlation between a conducive pesantren environment and santri's learning independence, while Ulwy (2023) shows that well managed facilities and infrastructure raise santri satisfaction within a tahfidz focused pesantren. Read together, these studies establish a consistent pattern: when the surrounding environment is properly arranged, behavioral and psychological outcomes improve. Yet each treats environment as a single composite variable linked to one outcome independence, satisfaction, or aggregate memorization quality without disaggregating which environmental dimension drives which effect, and without positioning motivation itself as the explicit outcome under study.

A second, more process-oriented body of work fills part of that gap but leaves another open. Qodriyah and Kurniawan (2024) document that muroja'ah and simakan techniques, peer support, intelligence, and environment jointly sustain memorization, while laziness and impatience undermine it; Suparno et al. (2022) show that consistent guidance, discipline, and a reward system raise santri's learning motivation. Complementary work by Cahyani and Lestari (2022) and Andika et al. (2024) demonstrates that the pesantren's social environment shapes character and independence formation more broadly. These studies confirm that specific techniques and social mechanisms matter, but none asks how a pesantren's management deliberately designs and coordinates its physical, social, and spiritual environment as an integrated system to

sustain memorization motivation specifically, rather than character or independence in general.

What distinguishes the present study, then, is its refusal to treat environment as either a single statistical correlate or a loose list of supporting factors. It instead examines pesantren environmental management as a coordinated managerial process planning, organizing, actuating, and evaluation analyzed specifically through its effect on Qur'an-memorization motivation at Pondok Pesantren Tahfidz Al-Qur'an Ahmad Dahlan Putri Ponorogo, a locus not yet addressed in the studies reviewed above.

Building on this identified gap, the study pursues three interrelated aims: to examine how environmental management is implemented across the pesantren's planning, organizing, actuating, and evaluation functions; to analyze its influence on santri's motivation to memorize the Qur'an through the physical, social, and spiritual dimensions of that environment; and to identify the factors that support and hinder the implementation of such management in practice.

RESEARCH METHOD

This study applies a qualitative approach using a case study design, chosen for its capacity to examine pesantren environmental management and its link to Qur'an-memorization motivation as a bounded, context specific phenomenon (Ilhami et al., 2024). It was conducted at Pondok Pesantren Tahfidz Al-Qur'an Ahmad Dahlan Putri, Ponorogo, East Java, selected for its structured tahfidz program built on deliberate physical, social, and spiritual environmental arrangements. Informants the pesantren caregiver, tahfidz supervising ustadzah, musyrifah, and santri were determined purposively based on direct involvement in and knowledge of that management process (Asrulla et al., 2023).

Data comprise primary data from interviews and observation and secondary data from the pesantren profile, tahfidz schedules, administrative records, academic archives, and activity photographs. Collection techniques include participant observation of physical arrangement, social interaction, and religious routines; semi-structured in-depth interviews on management strategies, motivation, and constraints; and documentation of schedules, written regulations, and evaluation records, applied concurrently to allow cross-checking across sources and methods.

Data are analyzed using the interactive model of data reduction, data display, and conclusion drawing/verification, conducted iteratively throughout data collection rather than after its completion (Nurfajriani et al., 2024). Credibility is established through methodological and source triangulation across observation, interview, and documentation, supplemented by member checking with key informants to confirm the accuracy of interpretation (Nurfajriani et al., 2024).

FINDINGS AND DISCUSSION

Environmental management at Pondok Pesantren Tahfidz Al-Qur'an Ahmad Dahlan Putri operates not as a set of disconnected activities but as an integrated cycle running across all four classical management functions planning, organizing, actuating, and controlling applied simultaneously to the physical, social, and spiritual dimensions of pesantren life. Planning cascades from long-term targets into monthly and weekly operational steps organizing distributes responsibility vertically between administrators and musyrifah and horizontally among musyrifah themselves; actuating manifests as a near continuous rhythm of communal prayer, murojaah, one-day-one-hadith practice, and halaqah and controlling proceeds through weekly evaluation meetings and dormitory inspections that feed directly back into planning (Asmono et al., 2022). This pattern corroborates the quantitative claim that pesantren management, together with santri motivation, explains a substantial share of variance in memorization quality (Azizah et al., 2024), but it does more than confirm that management "matters" as an aggregate variable it opens that variable up, showing concretely what systematic management looks like on the ground. Where Ulwy (2023) demonstrated a similar management effect but confined the analysis to physical facilities and their link to santri satisfaction, the present findings extend that scope considerably: the same four functions are shown here to be deployed jointly across physical, social, and spiritual environments rather than infrastructure alone. This is precisely the integration the literature reviewed in the Introduction had not yet supplied, and it constitutes this study's first contribution an empirically grounded account of environmental management as a single coordinated system rather than a facilities checklist or a statistical composite.

The physical and spiritual dimensions of that system emerge as the primary engine of intrinsic motivation, though not as an automatic or deterministic one. Quiet study rooms, an unhurried pondok atmosphere, and the periodic tahfidz quarantine program create the conditions under which santri report being able to concentrate and complete demanding memorization targets, while the daily rhythm of dzikir, tilawah, and communal prayer is what santri themselves describe as reinforcing their *niat karena Allah* and love for the Qur'an during moments of fatigue. This corresponds with, and gives operational texture to, the significant correlation Marzuki and Rofi'ah (2025) reported between a conducive pesantren environment and santri's learning independence, the present case shows the specific spiritual routines through which such a correlation is actually produced, rather than treating "environment" as an unexamined composite. It also converges with Almusthafa et al. (2025), who found that musyrif cultivate intrinsic motivation by instilling *niat karena Allah* and linking memorization to *ukhrawi* reward except that here the same orientation is sustained less by an individual mentor's coaching than by the institution's entire 24-hour spiritual schedule, suggesting a broader unit of

cultivation than the dyadic musyrif–santri relationship on which Almusthafa et al. focused. Yet this environment–motivation link is not unconditional. Ruswandi and Budianto (2025) found that even within pesantren settings, a substantial proportion of students (44%) still failed to reach their memorization targets, indicating that a well-arranged environment is a necessary but not sufficient condition. The present data echo this qualification directly some santri still reported boredom and flagging concentration despite living under the same conducive routine, which means environmental management functions as an enabling condition that individual capacity and will can still outrun or fall short of, rather than a guarantee. Specifying this boundary is itself a contribution: it refines the deterministic reading that a bare correlation coefficient might otherwise invite.

Where the physical–spiritual environment anchors intrinsic motivation, the social environment operates through a distinct mechanism: the fulfilment of relatedness, in Deci and Ryan's sense, which here manifests concretely as extrinsic reinforcement rather than free-floating camaraderie. The pesantren's tahfidz-partner system and halaqah bimbingan give santri regular, structured contact with peers and musyrifah, and santri describe this contact plus non material appreciation such as praise, trust, and public acknowledgement as what pulls them back into effort after a slump. This is consistent with Said et al. (2025), who found peer influence to be a significant driver of santri motivation, but the present findings sharpen that claim by identifying the specific institutional apparatus (the partner system, the halaqah's fixed pairing of musyrifah and santri) through which peer influence is deliberately channelled by management rather than left to arise spontaneously. It is also consistent with Suparno et al. (2022), who documented that discipline paired with reward raises santri motivation in a different pesantren setting, the present case corroborates that pattern in a tahfidz specific context and clarifies that reward need not be material to function as effective extrinsic reinforcement. Compared with Cahyani and Lestari (2022) and Andika et al. (2024), both of which linked pesantren social environment to character and independence formation in general terms, this study narrows that same mechanism to a more specific outcome Qur'an memorization motivation closing precisely the gap the Introduction identified: prior work established that social environment shapes santri broadly, without specifying how it is engineered toward memorization motivation in particular.

Finally, the supporting and inhibiting factors identified adequate facilities, a structured and disciplined schedule, peer and partner support, and internal will on the supporting side; boredom with routine, facility limitations, and uneven individual capacity on the inhibiting side are best read not as a static inventory but as inputs continuously processed through the pesantren's own controlling function. When boredom surfaces, management responds through mentoring and adjustment rather than treating it

as an unmanageable trait of the individual santri, which is what keeps the system from stalling once routine sets in. This corroborates Qodriyah and Kurniawan's (2024) finding that muroja'ah, simakan, peer support, and environment sustain memorization while laziness and impatience undermine it, but it extends that finding by situating these same factors inside an active management cycle rather than presenting them as independent, free-standing variables precisely the integration the technique-focused literature reviewed earlier had not yet offered. The contribution here is thus a reframing: supporting and inhibiting factors in tahfidz motivation are not a fixed checklist to be identified once, but a dynamic equilibrium that pesantren management must monitor and rebalance continuously, which is arguably the more actionable insight for institutions seeking to sustain, rather than merely diagnose, santri motivation over time.

CONCLUSION

This study demonstrates that pesantren environmental management sustains santri's Qur'an-memorization motivation not through isolated interventions but through planning, organizing, actuating, and controlling deployed jointly across the physical, social, and spiritual environment. Its principal contribution is showing that this four function cycle, rather than facility management alone or a single aggregate correlation, is the operative mechanism linking environment to motivation, while also specifying relatedness cultivated through halaqah and the tahfidz partner system as the concrete channel through which social environment translates into sustained effort. Because the analysis rests on a single site case study, these findings describe how such management operates within this particular institutional context rather than establishing its generalizable weight across pesantren of different scale or tradition. Future research would benefit from a multisite comparative design that tests whether the same four-function model, and in particular the controlling function's role in resolving routine induced boredom, predicts memorization motivation consistently across pesantren with differing resource levels.

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