

Time Management Strategies in Tahfidz Al-Qur'an Learning for Junior High School Age at Ma'had Tahfidzul Quran Al Karim

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Abstract

This study examines time management strategies in Qur'anic memorization (tahfidz) learning among junior high school-aged students at Ma'had Tahfizhul Quran Al Karim. The research is grounded in the complexity faced by adolescent students in simultaneously balancing the demands of Qur'anic memorization with formal academic obligations. A qualitative approach with a case study design was employed, conducted during the odd semester of the 2025/2026 academic year, focusing on the seventh-grade halaqoh tahfidz. Data were collected through semi-structured interviews, participatory observation, and documentation, and subsequently analyzed thematically. The findings identify four primary pillars of the applied time management system: (1) an integrated daily schedule structure based on chronobiology that positions ziyadah sessions during the peak cognitive period after Subuh prayer; (2) a systematic separation between ziyadah and muraja'ah sessions, which demonstrably enhances memorization quality; (3) an accountability mechanism through musyrif supervision functioning as an external time controller that compensates for adolescent students' limited self-regulation capacity; and (4) the internalization of Islamic spiritual values, particularly the concept of temporal barakah (blessing), as an intrinsic motivator that strengthens students' resilience. Conversely, the study also identifies constraints including role conflict between academic workload and memorization targets, as well as the potential for burnout due to schedule density, which are addressed through adaptive institutional policies. These findings give rise to the concept of an Integrated Tahfidz Time Management System as a holistic time management model that synergistically integrates cognitive, adolescent psychological development, and Islamic spiritual-theological dimensions.

Keywords: time management, Qur'anic memorization, junior high school students, ziyadah, muraja'ah, ma'had, Islamic education

Abtrack

Penelitian ini mengkaji strategi manajemen waktu dalam pembelajaran tahfidz Al-Qur'an pada santri usia SMP di Ma'had Tahfizhul Quran Al Karim. Latar belakang penelitian didasari oleh kompleksitas yang dihadapi santri remaja dalam menyeimbangkan tuntutan hafalan Al-Qur'an dengan kewajiban akademik formal secara bersamaan. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus, dilaksanakan pada semester ganjil tahun ajaran 2025/2026 dengan fokus pada halaqoh tahfidz kelas VII. Data dikumpulkan melalui wawancara semi-terstruktur, observasi partisipatif, dan dokumentasi, kemudian dianalisis secara tematik. Hasil penelitian mengidentifikasi empat pilar utama sistem manajemen waktu yang diterapkan: (1) struktur jadwal harian terpadu berbasis chronobiology yang menempatkan ziyadah pada waktu puncak kognitif ba'da Subuh; (2) pemisahan sistematis antara sesi ziyadah dan muraja'ah yang terbukti meningkatkan kualitas hafalan; (3) mekanisme akuntabilitas melalui pendampingan musyrif sebagai external time controller yang mengompensasi keterbatasan regulasi diri santri remaja; serta (4) internalisasi nilai-nilai spiritual Islam, khususnya konsep barakah waktu, sebagai motivator intrinsik yang memperkuat ketahanan santri. Di sisi lain, penelitian juga

menemukan kendala berupa role conflict antara beban akademik dan target hafalan, serta potensi burnout akibat kepadatan jadwal, yang direspons melalui kebijakan adaptif institusional. Temuan ini melahirkan konsep Integrated Tahfidz Time Management System sebagai model pengelolaan waktu holistik yang mengintegrasikan dimensi kognitif, psikologis perkembangan remaja, dan spiritual-teologis Islam secara sinergis.

Keywords: manajemen waktu, tahfidz Al-Qur'an, santri SMP, ziyadah, muraja'ah, ma'had, pendidikan Islam

I. Introduction

Islamic education in the contemporary era has undergone a significant paradigmatic transformation. No longer just oriented to the *transfer of knowledge*, Islamic education is now required to be a vehicle for character *building* and the development of holistic spiritual intelligence. This transformation is in line with the spirit of national education reform enshrined in Law Number 20 of 2003 concerning the National Education System, which mandates education as a process of developing human potential as a whole, including cognitive, affective, and psychomotor dimensions. (Muhaimin, 2009)

One of the concrete manifestations of this vision is the massive tahfidz Al-Qur'an program in Indonesia. This program has penetrated various institutions, both formal such as Islamic-based elementary schools and madrasas, and non-formal such as ma'had tahfidz and Islamic boarding schools. Based on data from the Ministry of Religious Affairs of the Republic of Indonesia, the number of Qur'an tahfidz institutions has experienced significant growth in the past decade, reflecting the collective awareness of the Indonesian Muslim community on the urgency of maintaining the authenticity of the Qur'an through cross-generational memorization. This phenomenon is not only of spiritual value, but also has a strong sociological dimension, namely as an effort to preserve Islamic identity in the midst of globalization. (I, 2022)

However, despite the high enthusiasm of the community, the success of the tahfidz program does not solely depend on oral fluency and technical memorization skills. Research confirms that self-managerial factors, especially discipline and consistency, are no less crucial determinants. A time management strategy that includes the allocation of specific schedules for new memorization ((Mercellina et al., 2020) *ziyadah*) and repetition (*muraja'ah*) is an essential foundation for the long-term success of tahfidz.

The problem of time management in the tahfidz program is increasingly complex when faced with the reality of adolescent psychological development. Adolescence is a transitional phase marked by drastic changes, both biologically and psychologically. In his psychosocial developmental theory, he identified that adolescents are in a phase of (Erikson, 1968) *identity vs. role confusion*, which often

gives rise to resistance to authority and obligations, including the obligation to memorize the Qur'an. This condition is emphasized by the finding that adolescents who were previously diligent in reciting and disciplined in worship, in this phase tend to show a decrease in intrinsic motivation and divert more attention to the social activities of their peers. (Rudianto & al., 2021)

In Ma'had Tahfizhul Quran Al Karim, the problems that arise go beyond the technical aspects of memorization. There is a structural disharmony between the formal academic load that requires mastery of various curricular subjects and the dense daily memorization target. This condition creates layered psychological pressure for adolescent students. Without an effective and structured time management strategy, students are vulnerable to experience: (1) degradation of the quality of memorization due to lack of muroja'ah time; (2) weak consistency in achieving daily targets; and (3) mental burnout which has the potential to reduce overall motivation. (Covey, 2004)

Referring to the above problem identification, this study limits its study to the implementation of time management strategies in Ma'had Tahfizhul Quran Al Karim in the context of junior high school students. The time management in question is not just the preparation of a daily schedule (*scheduling*), but an adaptive and flexible managerial approach to align the biological and psychological rhythms of adolescents with the target of the tahfidz curriculum. (Lakein , 1973) (Macan et al., 1990)

Meanwhile, previous research in the realm of tahfidz of the Qur'an generally focused on the study of the advantages of memorization methods, such as the talaqqi, wahdah, or kitabah methods. The study that specifically explores the macro time-sharing strategy, namely at the level of institutional program planning and micro at the level of daily time management of students in Islamic boarding schools that have rigid schedules, is still very limited in the existing scientific literature. (Wahid, 2014)

This study aims to dissect and analyze the time management strategies applied in Ma'had Tahfizhul Quran Al Karim, focusing on: (1) identifying macro and micro time allocation patterns; (2) analysis of the mechanism of balancing academic cognitive demands with the spiritual obligation of tahfidz; and (3) evaluate the effectiveness of the strategy in creating a productive learning ecosystem for adolescent students.

Theoretically, this research is expected to enrich the scientific treasures of Islamic education management, especially in the realm of tahfidz program management. Practically, the findings of this study can be a reference for ma'had managers, Islamic boarding schools, and other tahfidz institutions in designing a more effective and humane time management system, as well as responsive to the psychological needs of adolescent students.

II. Method

This research uses a qualitative approach with a case study type of research. The qualitative approach was chosen because the researcher seeks to understand the phenomenon in depth in the natural context of the research subject, without any intervention or manipulation of the variables studied. This paradigm departs from the assumption that social reality is constructive and contextual, so that a comprehensive understanding can only be obtained through direct exploration of the experiences and perspectives of actors in the field. (Creswell & Poth, 2018) (Moleong, 2021)

The type of case study was specifically chosen because this research focuses on a single entity, namely Ma'had Tahfizhul Quran Al Karim which has its own uniqueness in the context of managing the schedule of junior high school students. Define case studies as empirical research strategies that investigate contemporary phenomena in depth in real-life contexts, particularly when the boundaries between phenomena and their context are not apparent. emphasized that this approach is appropriately used to elaborate time management strategies in learning tahfidz Al-Qur'an, especially how students divide time effectively between memorization, muraja'ah, and other activities. (Yin, 2018) (Amrullah & Fahyuni, 2022)

This research was carried out at Ma'had Tahfizhul Quran Al Karim. The location selection is carried out *purposively (purposive site selection)* based on a number of substantive considerations. First, this institution has special characteristics in the form of an integrated schedule management system that integrates a formal academic curriculum with the target of memorizing the Qur'an at the same time. Second, students at the junior high school level are an age group that is psychologically in the adolescent transition phase, so the study of their time management strategies has significant academic value. Third, this institution has operated with a structured and documented system, so as to support the completeness of research data. (Sugiyono, 2020)

The research was carried out in the odd semester of the 2025/2026 school year, with a focus on observation on halaqoh tahfidz activities in grade VII. This time span was chosen because it is the initial period of adaptation of new students to the pesantren system, so that the dynamics of time management can be observed more clearly and intensively. The determination of the research subject uses *the purposive sampling technique*, which is the selection of informants based on certain criteria set by the researcher in accordance with the research objectives. The informants in this study consisted of. (Creswell & Poth, 2018)

First, key informants, namely halaqoh tahfidz class VII musyrif who have a direct understanding of the time management system applied. Second, *the main informant*, namely grade VII students who are actively undergoing tahfidz and academic programs at the same time. Third, *supporting informants*, namely the head of ma'had and administrative staff who manage the activity schedule institutionally. The selection of informants is stopped when the data obtained has reached a saturation point (*data saturation*), which is a condition in which additional new informants no longer produce substantially different information. Data collection in this study was

carried out through three main complementary techniques, as commonly used in case study research. (Lincoln & Guba, 1985) (Yin, 2018)

Interviews are conducted in a semi-structured manner to all informants who have been determined. The choice of a semi-structured format allows researchers to ask pre-prepared guiding questions, while also providing space for informants to express their perspectives more freely and deeply. Interview topics include: (a) informants' perceptions of time management challenges; (b) concrete strategies applied in dividing time between memorization, muraja'ah, and academic activities; and (c) obstacles and solutions experienced during the process. The entire interview process is recorded with the consent of the informant and then transcribed for analysis purposes. (Sugiyono , 2020)

Observations are carried out directly on halaqoh tahfidz activities, daily routines of students, and scheduling mechanisms in the ma'had environment. The researcher adopts the position of observer *as participant*, i.e. the researcher is present in the field and interacts with the research subject, but is not actively involved in the observed activities. The aspects observed included: (a) the actual time allocation for each segment of the activity; (b) the pattern of interaction between the supervisor and the student in the memorization session; and (c) the response of students' behavior to the pressure of a busy schedule. The results of the observations are recorded in *a systematic field notes* (Creswell & Poth, 2018) .

Documentation techniques are used to obtain secondary data that support and confirm findings from interviews and observations. The documents collected include: (a) the schedule of daily activities of the students; (b) Memorization notebook (*Mutaba'ah book*) of students; (c) Rules and regulations of ma'had. states that documentation serves as a complementary source of data that increases the degree of confidence and consistency of research findings. (Sugiyono, 2020)

III. RESULTS AND DISCUSSION

Macro and Micro Time Allocation Patterns in the Tahfidz Program

Daily Schedule Structure as a Macro Time Management Framework

The findings of the study show that Ma'had Tahfizhul Quran Al Karim implements a structured time management system within the framework of an *integrated daily schedule*. Macro-wise, the santri day is divided into six main segments: tahajud and dawn time (03.30–05.00), morning ziyadah session (05.00–06.30), formal academic activities (08.00–11.00), afternoon muraja'ah session (11.20–11.50), afternoon halaqoh session (12.15–13.15), and evening halaqoh (17.30–19.30). This structure is not just a division of hours, but reflects the principle of *time blocking* which is conceptually formulated by , namely the allocation of specific time blocks for each category of activities to minimize priority conflicts and productive time leakage. (Lakein, 1973)

This concept is in line with time management theory which divides activities based on an (Covey, 2004) *urgency-importance matrix*. In the context of ma'had, the

ziyadah session in the morning is placed in quadrant I (important and urgent), considering that the brain's cognitive capacity is at its peak (*peak cognitive performance*) in the morning after a night break. Meanwhile, the afternoon muraja'ah is positioned in quadrant II (important but not urgent), which according to Covey is the most strategic activity because it is preventive against long-term memorization. (Sousa, 2011)

From the results of the documentation of the official ma'had schedule and confirmation through field observation, it was found that the total time allocated specifically for tahfidz activities (ziyadah and muraja'ah) reached an average of 4.3 hours per day, while formal academic activities lasted for 3 hours. This proportion indicates a calculated balance between the spiritual-memorization dimension and the curricular academic obligations, which reflects the principle of balance (*tawazun*) in the management of Islamic education. (Muhaimin, 2009)

Micro Time Management: Dynamics in Halaqoh Sessions

At the micro level, in-depth observation of the halaqoh tahfidz session of class VII revealed a more dynamic and contextual pattern of time management. Each halaqoh session lasts for 60–90 minutes, with internal divisions that vary depending on the condition of the students and daily targets. The halaqoh musyrif consistently applies a three-phase structure in each session: the opening with tahsin per child (5–10 minutes), the individual memorization core (45–60 minutes), and the conclusion of the evaluation and subsequent goal setting (5–10 minutes).

This pattern corresponds to the concept of *the learning cycle* developed by , where an effective learning process involves concrete experiential stages, observational reflection, and active planning. In the context of tahfidz, the closing phase of evaluation is not just an administrative routine, but a critical moment in the formation of (Kolb, 1984) *metacognitive awareness* of students who are self-aware of their progress and weaknesses in memorization. An interview with a halaqoh mushroom confirms this: (Flavell, 1979)

"We always take time at the end of the session to ask about the condition of their old memorization and also determine the tasks that must be done, for example on this page you are not fluent so the task is to carry it out. And check whether he has completed the murojaah and pilgrimage on that day." (Ustadz F)

These findings reinforce the argument that an individual's perception of time control (Macan et al., 1990) rather than just adherence to a schedule is the strongest predictor of productivity and psychological well-being. Students who have *good perceived control* are proven to be more consistent in achieving daily memorization targets than those who simply follow the schedule passively.

Time Management Strategies Implemented Ziyadah and Muraja'ah: Strategic Dualism in Memorization

The central findings of this study identify two core strategies that are the backbone of tahfidz time management in Ma'had Al Karim, namely the systematic and separate management of ziyadah (addition of new memorization) and muraja'ah (repetition of old memorization). The structural separation of these two activities is not without scientific basis. Cognitive neuroscience research shows that the process of encoding new information (*new memory encoding*) and memory consolidation (*memory consolidation*) involves different brain mechanisms, so mixing the two activities in one session will actually decrease the effectiveness of both. (Baddeley, 2007)

Operationally, ziyadah is carried out in the morning (ba'da Subuh at 05.00–06.30) with an average target of half to one page per day for grade VII students. The setting of these targets is not uniform, but is calibrated based on individual capabilities (*differentiated targets*), an approach that is in line with the principle of *the zone of proximal development* (Vygotsky, 1978), which is the setting of standards that is quite challenging but still achievable with guidance. The muraja'ah is carried out in two separate sessions: muraja'ah juz which is being memorized during the day (before dzuhur) and long memorized muraja'ah during the day (after dzuhur).

The results of the analysis of the students' mutaba'ah books during the study period showed that students who consistently separated the ziyadah and muraja'ah sessions recorded stronger memorization achievements than mixing the two activities at the same time. These findings reinforce the theoretical proposition that the regularity of the system rather than the duration of time is a key variable of long-term tahfidz success. (Wahid, 2014)

Utilization of Prime Time for Memorization

The next strategy identified is institutional awareness in placing the highest cognitive activity (memorizing new verses) at the times that are biologically and spiritually most conducive. Ma'had Al Karim consistently places the main ziyadah session in the time span of the Fajr ba'da (05.00–06.30). This decision has a multi-layered justification: from a neuroscientific perspective, the prefrontal cortex of the part of the brain responsible for working memory and concentration is in the most optimal condition after a complete sleep cycle. From an Islamic perspective, the time of Ba'da Fajr is the time that the Prophet (Walker, 2017) صلى الله عليه وسلم declared to be full of blessings, so that the spiritual motivation of the students naturally increases in this period.

The concept of *prime time* in personal time management was first popularized by those who affirmed that knowledge of the biological and psychological rhythms of individuals (Drucker, 1967) *chronobiology*) is the foundation of truly effective time management. In the institutional context, ma'had translates this principle through a *policy of no distraction policy* during the dawn session no other activities, conversations, or the use of electronic devices are allowed to create *deep work* conditions as conceptualized by . (Newport, 2016)

Interviews with grade VII students confirmed the effectiveness of this strategy subjectively:

"If you memorize it in the morning, it feels faster, maybe because it's still fresh. It's hard to stay awake at night, so it's hard to concentrate." (Ananda KL)

The perception of these students corresponds significantly with the empirical findings of cognitive psychology research which shows that cumulative cognitive fatigue (*decision fatigue*) accumulated throughout the day significantly decreases the capacity of working memory at night. (Baumeister et al., 1998)

Musyrif Assistance System as an External Control Mechanism

The third strategic dimension identified is the role of halaqoh musyrif as *an external time controller* that functions to compensate for the limitations of *self-regulation* of adolescent students. In the theory of cognitive development, adolescents of junior high school age (12–15 years old) are still in the maturation phase *of the prefrontal cortex* responsible for planning skills, *delay of gratification*, and self-regulation. Consequently, the structured external control of the musyrif becomes a crucial complement to the ma'had time management system. (Steinberg, 2008)

Operationally, this control mechanism is manifested in several practices: daily recording in the mutaba'ah book, weekly *review* with musyrif, and the periodic sima'an system in which students must listen to their memorization in their entirety to the musyrif. These practices are functionally equivalent to the *accountability system* mechanism in the management literature, a structure that has been shown to increase the consistency of target achievement because individuals feel accountable not only to themselves but also to external parties. (Locke & Latham, 2002)

Field observations revealed that effective musyrif not only carries out the administrative function of recording, but also actively performs *temporal scaffolding*, which is gradually releasing external control and encouraging students to develop *self-directed time management* skills) as their experience in ma'had increased. This is in line with the model of the development of learning autonomy which asserts that the transition from external dependence to internal autonomy is a gradual process that requires systematic mentoring. (Holec, 1981)

Obstacles in the Implementation of Time Management Disharmony of Academic Load and Memorization Targets

The findings of the study identify a structural tension that is a major challenge in the implementation of time management in Ma'had Al Karim: the conflict between the demands of a formal academic curriculum and the dense daily memorization targets. This condition is theoretically referred to as *role conflict* in the sociology of roles, a situation in which an individual assumes two roles that have simultaneously colliding demands. (Merton, 1957)

Interviews with students revealed that the heaviest pressure was felt in the period leading up to the academic exam (*peak academic pressure*), where the need to learn subject matter clashed directly with the daily muraja'ah obligation. In this condition, some students are reported to have sacrificed the quality of muraja'ah for the sake of exam preparation, which in turn creates an accumulation of memorization that does not repeat (*muraja'ah debt*), a condition that has the potential to cause memorization degradation in the medium term.

This phenomenon corresponds to findings that identify that (Rudianto et al., 2021) *academic overload* is one of the strongest predictors of declining memorization consistency in adolescent students. The solution implemented by ma'had is the provision of an *academic relief period*, a temporary reduction in the target of ziyadah during the exam week with compensation for the strengthening of muraja'ah, an adaptive policy that reflects institutional flexibility in dealing with the psychological reality of students.

Physical Fatigue and the Threat of Burnout

The second obstacle identified is the accumulation of physical and psychological fatigue which has the potential to cause *burnout*. With a daily schedule that starts at 03.30 and ends at 19.30, the students have an objectively dense and intense day., which first conceptualized burnout (Freudenberger, 1974) in the psychological literature, defined it as a condition of emotional exhaustion, depersonalization, and decreased personal achievement resulting from long-term exposure to chronic stress. In the context of tahfidz students, these symptoms can manifest in the form of loss of motivation to memorize, resistance to schedules, and a decrease in the overall quality of memorization.

Field observations identified several early indicators of potential *burnout* in some students: Decreased active participation in halaqoh, and subjective reports of feeling *overwhelmed*. In response to this condition, ma'had implemented several protective mechanisms: providing a 20-minute lunch break (*qailulah*), the implementation of weekly recreational activities, and an open consultation room between students and musyrif. These strategies are in line with the recommendation that (Maslach & Leiter, 1997) *burnout* prevention requires a combination of reducing external stressors and strengthening personal resources (*resource building*).

Integration of Islamic Values in Time Management Systems Internalization of the Concept of Barakah Time as an Intrinsic Motivator

Beyond the managerial technical aspect, this study identifies a unique dimension that distinguishes time management in the context of Islamic education from the conventional conception of secular time management: the integration of the theological concept of *barakah* (blessing) as a source of intrinsic motivation. Allah SWT says in the Qur'an Surah Al-Ashr (103:1-3) which explicitly affirms that humans who do not manage time with pious deeds and patience are at a disadvantage (*khusr*). This

concept, according to the results of an interview with mas'ul tahfidz, is actively internalized to students not as a threat, but as a value framework that gives spiritual meaning to every second of daily activities.

The internalization of these values is manifested in concrete practices: the recitation of the prayer before starting the memorization and the motivational reminder of the musyrif about the virtue of memorizing the Qur'an. From the perspective of motivational psychology, this approach corresponds to the concept of *transcendent motivation* in the theory of Self-Determination, where motivation that comes from deeply lived values (So and Ryan, 2000) *identified regulation to intrinsic motivation*) is proven to be more resistant to external pressure than motivation that comes solely from material rewards or punishments.

These findings confirm that the effectiveness of time management in the context of tahfidz cannot be adequately explained through secular management frameworks alone. The spiritual-theological dimension is an independent variable that significantly contributes to the consistency and resilience of students in the face of the pressure of a busy schedule.

Strategy Effectiveness and Implications

Synthesis of Effectiveness: Beyond Just Target Achievement

A comprehensive evaluation of the time management strategy in Ma'had Tahfizhul Quran Al Karim yields a dialectical picture: on the one hand, the system implemented has proven to be effective in producing students who are able to memorize consistently with standardized quality; on the other hand, its implementation harbors potential psychological pressures that require continuous management. The effectiveness of this system rests on four mutually reinforcing pillars: (1) a chronobiology-based schedule structure; (2) systematic separation between ziyadah and muraja'ah; (3) accountability mechanism through musyrif assistance; and (4) internalization of spiritual values as intrinsic motivators.

These four pillars collectively form what can be termed the *Integrated Tahfidz Time Management System*, a time management model that not only accommodates the cognitive and managerial dimensions, but also integrates the psychological dimensions of adolescent development and Islamic spiritual values. This model offers a significant conceptual contribution to the Islamic education management literature, given the limitations of conventional time management models in accommodating the spiritual dimension and the context of pesantren that have unique characteristics.

IV. CONCLUSION

This study succeeded in identifying that the time management strategy in learning tahfidz Al-Qur'an in Ma'had Tahfizhul Quran Al Karim is a complex, layered, and integrated system. At the macro level, ma'had applies an *integrated daily schedule* framework that strategically places the highest cognitive activity at the most

conducive biological and spiritual times. At the micro level, halaqoh sessions are managed through a three-phase structure that encourages the development of *metacognitive awareness* of students gradually.

The two core strategies that differentiate this system are the systematic separation between ziyadah and muraja'ah, which has been proven to significantly increase the effectiveness of memorization, and the use of the time of the dawn ba'da as *the prime time* of memorization that has a neuroscientific and spiritual justification at the same time. The accountability mechanism through adaptive musyrif mentoring has been proven to be able to compensate for the limited self-regulation capacity of junior high school students, while gradually building independent time management autonomy.

Structural constraints in the form of *role conflicts* between academic demands and memorization, as well as the threat of *burnout* due to schedule density, are real challenges that are answered by ma'had through adaptive policies that reflect a deep understanding of adolescent developmental psychology. What distinguishes this system from the conventional time management model is the integration of the spiritual-theological dimension as an intrinsic motivator, which has been proven to contribute to the resilience and consistency of students in the long run.

Overall, these findings confirm that effective time management in tahfidz education is not just a technical matter of scheduling, but rather the art of balancing cognitive demands, psychological needs, and spiritual aspirations, a balance that can only be achieved through a holistic, adaptive, and rooted approach to comprehensive Islamic educational values.

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