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POAC-BASED MANAGEMENT STRATEGIES FOR MEMORIZING THE QUR'AN IN THE DIGITAL ERA

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ABSTRACT

Perkembangan teknologi digital yang pesat menghadirkan tantangan sekaligus peluang dalam proses menghafal Al-Qur'an, terutama bagi individu di luar lembaga formal, seperti pelajar, pekerja, dan ibu rumah tangga. Meskipun sejumlah penelitian telah membahas metode tahfidz dan pemanfaatan alat pembelajaran digital, kajian yang menganalisis manajemen hafalan Al-Qur'an secara sistematis menggunakan kerangka manajemen formal, khususnya POAC (Planning, Organizing, Actuating, Controlling) masih sangat terbatas. Penelitian ini bertujuan untuk mengkaji bagaimana prinsip-prinsip manajemen POAC dapat dioperasionalkan dalam praktik hafalan Al-Qur'an di era digital. Pendekatan yang digunakan adalah kualitatif deskriptif, dengan pengumpulan data melalui wawancara mendalam terhadap sembilan informan yang terbagi dalam tiga kelompok (pelajar, pekerja, dan ibu rumah tangga), observasi partisipatif, serta studi literatur sistematis. Data dianalisis melalui prosedur pengkodean tematik dan triangulasi sumber. Hasil penelitian menunjukkan bahwa penerapan kerangka POAC secara terpadu terbukti meningkatkan efektivitas dan keberlanjutan hafalan. Teknologi digital seperti aplikasi Quran Mobasher, Tarteel AI, dan Al-Qur'an digital berperan sebagai fasilitator yang fleksibel, terutama dalam aspek murajaah dan evaluasi mandiri. Penelitian ini berkontribusi pada manajemen pendidikan Islam dengan menunjukkan bahwa kerangka POAC dapat dioperasionalkan secara efektif untuk mengelola hafalan Al-Qur'an dalam konteks pembelajaran non-formal dan digital, meskipun hafalan yang dilaksanakan di bawah pengawasan sistem kelembagaan dinilai lebih efektif dibandingkan hafalan mandiri tanpa struktur formal.

Keywords:

Management, Quran
Memorization,
POAC, Digital Era,
Technology

ABSTRACTS

The rapid development of digital technology presents both challenges and opportunities in the process of memorizing the Qur'an, especially for individuals outside formal educational institutions, such as students, workers, and homemakers. Although several studies have explored memorization methods and the use of digital learning tools, research that systematically analyzes the management of Qur'an memorization using a formal management framework—specifically POAC (Planning, Organizing, Actuating, Controlling)—remains limited. This study aims to examine how the POAC management principles can be applied in the practice of memorizing the Qur'an in the digital age. The approach used is descriptive qualitative, with data collected through in-depth interviews with nine informants divided into three groups (students, workers, and homemakers), participatory observation, and a systematic literature review. Data were analyzed using thematic coding and source triangulation. The results indicate that the integrated application of the POAC framework has been proven to enhance the effectiveness and sustainability of memorization. Digital technologies such as the Quran Mobasher app, Tarteel AI, and the digital Qur'an serve as flexible facilitators, particularly in the areas of review (murajaah) and self-assessment. This study contributes to the management of Islamic education by demonstrating that the POAC framework can be effectively operationalized to manage Quran memorization in non-formal and digital learning contexts, although memorization conducted under the supervision of an institutional system is considered more effective than independent memorization without a formal structure.

A. INTRODUCTION

Strategies for managing the memorization of the Qur'an in the digital age are an increasingly urgent issue that warrants scientific study. The development of digital technology has created a complex information ecosystem. On the one hand, these advancements offer unprecedented accessibility to learning resources. On the other hand, they present distractions that systematically hinder the concentration and consistency of those memorizing the Qur'an (Moh. Akib Muslim, 2024) . According to data from Datareportal, the average time Indonesians spend online reaches 7 hours and 40 minutes per day (Simon Kemp, 2025) . This situation has the potential to directly divert the attention of memorizers from the tahfidz process, which requires mental calm and long-term consistency (Maliki & Ro'up, 2022) .

The tradition of memorizing the Qur'an has very strong historical roots in Islamic civilization. Ever since the Qur'an was revealed in stages to the Prophet Muhammad (peace be upon him), the Companions not only memorized it orally but also sought to document it using various media, ranging from animal skins and palm leaves to bones (Romdhoni, 2015) . This preservation effort later evolved during the era of the Rightly Guided Caliphs. Caliph Abu Bakr initiated the codification of the Qur'an into a single mushaf to prevent the loss of the Companions' memorization. Meanwhile, Caliph Uthman bin Affan standardized the text and distributed it to various provinces to ensure uniformity in recitation (Huda, 2018) . It is this legacy that serves as the foundation for the tradition of memorizing the Qur'an, which has endured into the contemporary era (Mohammad Fattah & Matsna Afwi Nadia, 2019) .

In line with the times, various memorization methods have been developed, including the talaqqi method (direct guidance from a teacher), the binnadzhor method (reading the mushaf before memorizing), and the wahdah method (memorizing verse by verse with intensive repetition) (Robbani & Dahlan, 2022) . All of these methods traditionally require face-to-face interaction between teacher and student. However, shifts in modern lifestyles—characterized by high mobility, multiple daily commitments, and digital saturation—have driven the innovation of distance learning as an increasingly relevant alternative (Utami, 2024) . This trend has become even more prevalent following the COVID-19 pandemic, which accelerated the widespread adoption of virtual learning across all educational institutions, including in the context of tahfidz education (Wahidah et al., 2022) .

Moh. Akib Muslim explicitly states that in the digital age, the practice of memorizing the Qur'an faces serious obstacles due to the distractions posed by technology (Moh. Akib, 2024) , and simultaneously requires new methods and innovations that leverage technology to maintain the relevance of this spiritual tradition (Moh. Akib Muslim, 2024) . Meanwhile, Quranic Studies expert Dr. Ahsin Sakho Muhammad emphasized that effective memorization methods must adapt to the challenges of the times, including the wise use of technology without compromising the quality of memorization (Maliki & Ro'up, 2022) . From an institutional perspective, Naufatti Aufa notes that although virtual tahfidz platforms have emerged as an innovative solution, these programs demand far greater commitment and stricter time management due to the lack of direct supervision from teachers (Naufatti Aufa et al., 2020) .

Although several previous studies relevant to this topic have discussed tahfidz methods and digital learning tools, research that systematically analyzes Qur'an

memorization management using a formal management framework—specifically POAC (Planning, Organizing, Actuating, Controlling)—remains limited, particularly in the context of individuals outside formal institutions. This study aims to fill this gap by integrating classical management theory into the practice of digital memorization, thereby producing an operational framework that can be practically adopted.

This article aims to (1) examine how the POAC management principles can be applied in the practice of memorizing the Qur'an in the digital age; (2) identify the role of digital technology as a facilitator and its potential obstacles in the memorization process; and (3) formulate practical recommendations for individuals and Qur'an memorization educational institutions in developing a more efficient and sustainable memorization management system.

This study argues that effective management strategies for memorizing the Qur'an in the digital age must encompass three interrelated dimensions: the selective and purposeful use of technology, structured time management, and the application of memorization methods aligned with individual learning styles and capacities. Integrating these three elements within the POAC framework not only improves the quality of memorization but also ensures its long-term sustainability in a distraction-filled environment.

B. METHOD

This study employs a qualitative approach with a descriptive research design aimed at gaining an in-depth understanding of Quran memorization management practices based on the experiences and perspectives of the informants. The qualitative approach was chosen because it allows researchers to explore phenomena naturally, holistically, and contextually, thereby revealing the meaning behind the research subjects' experiences (Abdussamad, 2021) . Research informants were selected using purposive sampling, which involves selecting informants based on specific criteria aligned with the research objectives (Sugiyono, 2019) . A total of 15 main informants were grouped into three categories, namely: (1) students who are currently pursuing their education and actively memorizing the Qur'an; (2) workers who have full-time jobs but still participate in the tahfidz program; and (3) homemakers who participate in the tahfidz program either independently or through a community. This categorization was intended to provide a varied picture of data regarding memorization management practices among individuals with different activity characteristics and life challenges. Additionally, two tahfidz boarding school supervisors were interviewed as supporting informants to enrich the institutional perspective on the implementation of tahfidz management.

Primary data were collected through semi-structured *in-depth interviews* conducted between January and April 2025. The interview guide was developed based on the POAC dimensions and included open-ended questions regarding the planning, organizing, implementation, and evaluation of memorization practices (Agus Priatna et al., 2025) . Semi-structured interviews were chosen because they allow for flexibility in exploration without losing thematic focus, in line with Alsaawi's recommendation that this format is effective in eliciting informants' perspectives in a deep and authentic manner in qualitative research (Alsaawi, 2014) . Secondary data were obtained through observations of online and offline tahfidz community activities, as well as a literature

review of journal articles and books relevant to the themes of Islamic education management and learning technology.

The data were analyzed using the interactive qualitative data analysis model developed by Miles, Huberman, and Saldaña (Miles et al., 2014). The analysis process was conducted continuously from data collection until the completion of the study through three main components: data condensation, data display, and conclusion drawing and verification. During the data condensation stage, the researcher selected, focused, simplified, and organized data from interviews, observations, and document reviews to align with the study's focus on the application of the *Planning, Organizing, Actuating, and Controlling* (POAC) management functions in strategies for memorizing the Qur'an. Next, the condensed data is presented in the form of matrices, descriptive narratives, and thematic groupings to facilitate the researcher's identification of patterns, relationships, and differences among informants. The final stage involves the continuous drawing and verification of conclusions by comparing findings obtained throughout the research process to produce credible interpretations supported by empirical evidence. Data validity is ensured through source triangulation by comparing information from various groups of informants, methodological triangulation by comparing results from interviews, observations, and documentary studies, as well as *member checking*—a process of confirming interpretive results with a subset of informants to ensure consistency between research findings and the experiences they described (Patton, 2015). The entire research process was conducted in accordance with research ethics principles, including obtaining *informed consent*, maintaining the confidentiality of informants' identities, and ensuring that all data were used solely for academic purposes (Hani Subakti et al., 2020).

C. RESULTS AND DISCUSSION

Results

1. The Use of Technology in the Quran Memorization Process

Results from in-depth interviews and observations of fifteen informants indicate that all informants actively utilized at least one type of digital technology in their memorization process. This finding confirms the pattern identified by Alqahtani and Quraishi, namely that the ease of access offered by mobile-based applications consistently serves as a dominant factor in the selection of contemporary Quran learning tools (Abubakari et al., 2024; Alqahtani & Fayyumi, 2015). The three most widely used platforms by the informants are described in the following section:

The first is Quran Mobasher, an app that enables real-time virtual Quran study with certified teachers whose scholarly lineage traces back to the Prophet Muhammad (peace be upon him). Its main advantage lies in the interactivity between teacher and student, which closely resembles a face-to-face learning experience. This is consistent with the study by Khoiriyah et al. (2025), which found that AI-based Quran memorization apps with real-time feedback significantly improve memorization accuracy, as they provide immediate feedback—a benefit previously only available through direct interaction with a teacher (Rizqiyatul Khoiriyah et al., 2025).

In addition, there is also Tarteel AI, an app that operates more independently by utilizing artificial intelligence (AI) to help users read, memorize, and search for

verses of the Quran. The “Advanced Memorization Mode” feature, which hides the verse text, is the feature most frequently used by informants. However, based on interviews with several informants, the voice-based model of the “recite” feature as implemented by Tarteel AI is still considered less effective than the talaqqi-based model, especially for beginner memorizers. This is a critical point to note: Tarteel AI is most effective for memorizers who already have a solid foundation in proper recitation.

Furthermore, digital Quran apps such as Muslim Pro and NU Online serve as the basic infrastructure for nearly all informants. The availability of the Quran text along with translations, commentaries, and audio recitations enables memorization activities to take place anytime and anywhere. This aspect aligns with the concept of ubiquitous learning (u-learning)—a learning experience unrestricted by time and space—which is increasingly relevant in modern, mobile, and “lifestyles”. In addition, YouTube is used as a reference for recitations by credible imams, while Instagram is used to access motivational content from online Quran memorization communities, reflecting an informal and non-linear pattern of technology use.

Table 1. Use of Digital Technology in the Quran Memorization Process

No	Platform	Key Functions in Tahfidz	Technology Category
1	Quran Mobasher	Virtual lessons with certified teachers; real-time recitation correction; a collection of recitations by leading imams	Interactive (Human-AI)
2	Tarteel AI	AI-based self-assessment; pronunciation error detection; Advanced Memorization Mode; memorization progress tracking	Automated (AI-based)
3	Muslim Pro / NU Online	Access digital Quran text, translations, commentaries, and audio recitations anytime, anywhere	Reference (Digital Quran)
4	YouTube	Credible recitation references from qaris and imams to improve tajwid and the rhythm of Quranic recitation	Passive Audio
5	Instagram	Sources of motivation and memorization methods from online tahfidz communities; accounts of Quran and tafsir experts	Informal Community

2. Application of the POAC Framework in Memorization Management

a. Planning

The planning dimension in Quran memorization encompasses a series of strategic decisions made before and during the memorization process. All informants who successfully maintained consistency in their memorization demonstrated at least three identifiable planning elements, namely: (1) establishing clear intentions and goals; (2) setting measurable memorization targets; and (3) selecting methods suited to their individual learning styles. This aligns with the function of planning as formulated by Tjokroaminoto, namely the process of organizing various activities in an organized and structured manner to achieve predetermined goals, which in the context of tahfidz means designing a personalized memorization framework (Rudianto et al., 2021).

In terms of setting intentions and goals, the findings of this study are analytically consistent with Goal-Setting Theory (GST) developed by Locke and Latham (1990). GST states that specific and challenging goals, accompanied by commitment and consistent feedback, significantly enhance individual motivation and performance (Cheng, 2023). In the context of memorizing the Quran, a strong spiritual intention—such as the desire to present a crown to one’s parents in the afterlife—serves as a long-term goal that provides existential meaning, thereby making individuals more resilient in the face of obstacles and setbacks. Rifah, a tahfidz teacher interviewed for this article, emphasizes that intentions must align with the hereafter—not worldly goals—because it is these intentions that will sustain long-term commitment.

In terms of goal-setting, there is significant variation across groups. Students tend to set goals tied to the academic cycle (per semester), while workers and homemakers more often set smaller but consistent daily goals, such as half a page per day. This pattern confirms the GST principle regarding task complexity: for complex, long-term tasks such as memorizing 30 juz of the Quran, breaking down the goal into smaller, measurable sub-goals (proximal goals) has proven more effective than setting a single, very distant end goal ((Cheng, 2023). Research on tahfidz management at the Al-Aalim Islamic boarding school in Sleman found a similar pattern: institutions that explicitly set daily and weekly memorization targets resulted in more measurable and predictable progress among students (Sodik et al., 2024). Regarding the selection of methods, three dominant variants were identified: memorization by verse with 5–10 repetitions (wahdah), memorization based on understanding the meaning through translation, and memorization based on listening to murottal as initial scaffolding, reflecting the diversity of individual learning styles.

b. Organization

Organization in the context of memorization involves creating a structured daily schedule, grouping activities based on priority, and identifying and mobilizing supporting resources. According to George R. Terry, organization is the process of determining, grouping, and arranging various types of activities necessary to achieve objectives (Syahputra & Aslami, 2023). In an individual context, this organization translates to structured self-management.

The participants who demonstrated the most consistent progress in memorization were those who successfully allocated their memorization time to periods that were relatively free from distractions: the last third of the night, after Fajr, or after Isha. This finding aligns with research on self-regulated learning, which shows that time management skills contribute to learning success in online learning environments that are more flexible and require greater self-directed learning. On the other hand, research on academic stress indicates that good time management is associated with lower levels of academic stress because it helps students manage their workload and assignment deadlines more effectively. Allocating time to these distraction-free periods is also a form of environment management,

which is recognized as a critical component of self-regulated learning (Zhao et al., 2025) .

The dimension of resource organization involves finding consistent murojaah partners. When human partners are hard to find, technologies such as Tarteel AI and Quran Mobasher serve as effective functional substitutes. This is an example of resource adaptation: when ideal resources are unavailable, well-organized individuals are able to identify adequate technological alternatives. Involvement in the tahfidz community has also been shown to provide a social structure that reinforces accountability. Naidoo, in the context of long-distance spiritual development , concludes that collaboration, mentoring, and communal accountability are learning elements proven to be effective for spiritual development, including in online formats(Naidoo, 2019) .

c. Implementation

The nature of behavior is largely determined by the strength of motivation, whether it stems from within the individual (intrinsic motivation) or from the social environment (extrinsic motivation). Referring to Self-Determination Theory (SDT) developed by Ryan and Deci, individual motivation moves along a continuum from extrinsic to intrinsic motivation, where intrinsic motivation leads to greater resilience, creativity, and long-term satisfaction (Ryan & Deci, 2000) . In a religious context, Hardy demonstrated that religious motivation that is identified and intrinsic consistently predicts more intense religious engagement, more intensive prayer, and stronger faith. This means that Quran memorizers who integrate memorization as part of their self-identity and lived spiritual values will demonstrate a commitment that is far more resilient to obstacles (Hardy et al., 2022) .

External support from family, partners, the community, and teachers has proven to be significant in maintaining consistency in practice. However, a key finding of this study is that external support is most effective not as a substitute for intrinsic motivation, but as a reinforcer that sustains existing internal motivation. Memorizers who rely solely on external pressure without strong intrinsic motivation tend to stop memorizing as soon as they leave the institutional environment.

The biggest challenge faced by the entire group is maintaining the pace of practice amid the pressures of a busy schedule. The flexibility of digital technology allows for memorization practice during short intervals scattered throughout the day. However, using technology for this purpose requires a high level of self-regulation. Research by le Roux and Parry (2022) found that even individuals with relatively high levels of self-regulation are routinely susceptible to digital distractions, as the same devices are used for various competing purposes (le Roux & Parry, 2022) . This underscores that the success of the implementation phase depends not only on motivation but also on the capacity for self-control in the digital environment, which must be actively cultivated.

d. Supervision

Control in the memorization process is achieved through two complementary channels: institutional evaluation and self-evaluation. George R. Terry defines supervision as the process of setting standards, monitoring implementation, evaluating results, and making corrections to ensure that implementation remains on the predetermined path (Syahputra & Aslami, 2023). In the context of memorization, the control function is the most crucial dimension yet also the one most prone to being overlooked, especially by independent memorizers.

For informants affiliated with an institution, external oversight mechanisms have proven to be effective in ensuring consistency. The system of midterm exams on campus serves as a milestone that encourages periodic intensification of memorization. This finding aligns with Ramdhani and Taufiq (2025), who demonstrate that the controlling function in POAC management is realized through routine supervision, periodic evaluations (*muhasabah*), and monitoring of students' behavior as part of efforts to maintain the effectiveness of religious character development in the *pesantren*.

For independent memorizers, supervision is carried out through evaluations in the following ways: (1) *murojaah* without a *mushaf*, which serves as retrieval practice; (2) recording of independent recitations; (3) involving family members as listeners for correction; and (4) utilizing the progress-tracking feature on the Tarteel AI app. Scientifically, the practice of scheduled *murojaah* inherently applies the principle of spaced repetition. Kang (2016) asserts that hundreds of studies in cognitive psychology prove that repetition with progressively longer intervals (spaced repetition) yields far superior long-term retention compared to massive repetition all at once. This principle has traditionally been integrated into the practice of Quranic *murojaah* for centuries, long before its scientific term was formulated in modern cognitive psychology. The use of AI features in Tarteel also enables adaptive repetition scheduling, which, according to Settles and Meeder, is far more efficient than uniform repetition because it accounts for individual forgetting curves (Settles & Brendan Meeder, 2016).

Discussion

1. The Relevance of the POAC Framework in the Context of Digital Memorization

Overall, the findings of this study affirm the relevance of the POAC framework as both an analytical tool and an operational guide in the management of Quran memorization, whether in institutional or independent settings. This framework is not merely descriptive but also prescriptive. This means that each dimension of POAC determines the quality of the subsequent dimension. This aligns with the position of Hidayat et al., who concluded that a consistent POAC cycle is a critical success factor that goes beyond the availability of technology infrastructure. In other words, it is not the technology that determines the effectiveness of learning, but rather the quality of the management surrounding it.

Analytically, a strong pattern of interdependence was found among the four POAC dimensions. Weak planning consistently leads to failure in the

implementation stage, even when organization and available technology are adequate. Conversely, thorough planning can compensate for some limitations in organization. This pattern confirms Tjokroaminoto's view of planning as the fundamental foundation of the entire management process. Furthermore, in the context of self-directed learning, the Planning and Control dimensions become far more critical than in an institutional context, as both must be internalized by the individual themselves (Rudianto et al., 2021) .

2. Technology as a Conditional Facilitator: The Paradox of Accessibility and Distraction

This study identifies the paradoxical dual role of digital technology. On the one hand, technology expands accessibility, flexibility, and the capacity for evaluative feedback. The majority of respondents in the study by Alqahtani et al. (2015) rated mobile applications as effective or very effective in enhancing the Quran learning experience, consistent with the positive perceptions of the informants in this study (Alqahtani & Fayyumi, 2015) .

On the other hand, this study identifies the digital distraction paradox, in which the devices used to access Quran memorization apps are the same devices that provide access to various sources of distraction. Flanigan and Kim (2022) note that the use of digital devices for off-task purposes has become a chronic global issue. Even individuals with high self-regulation are not immune to these temptations (le Roux & Parry, 2022) . In the context of Quran memorization, these distractions not only reduce the amount of study time but also disrupt the quality of concentration and spiritual focus, which are essential for an optimal memorization process.

The analytical implication of this paradox is that technology functions as a conditional facilitator: it is effective only when accompanied by adequate self-regulation. Without self-discipline, technology actually becomes an obstacle. Expert informants consistently emphasized that technology should be viewed as a tool, not a substitute for teacher-student interaction and self-discipline. This aligns with the study by Khoiriyah et al., which asserts that technological innovations in tahfidz are most effective when integrated with—rather than replacing—traditional methods proven to be “(Rizqiyatul Khoiriyah et al., 2025) .

3. Structural Differences in Management Patterns Among Groups

A comparative analysis across groups revealed significant structural differences. The student group had a relative advantage in terms of time flexibility and ease of access to peer-based tahfidz communities. The academic structure at some campuses, which is integrated with the tahfidz program, indirectly provides natural milestones as a mechanism for external control. The main challenge for this group is managing priorities amid competitive academic and student life demands. The implementation of POAC for this group should emphasize the integration of memorization targets into the academic calendar.

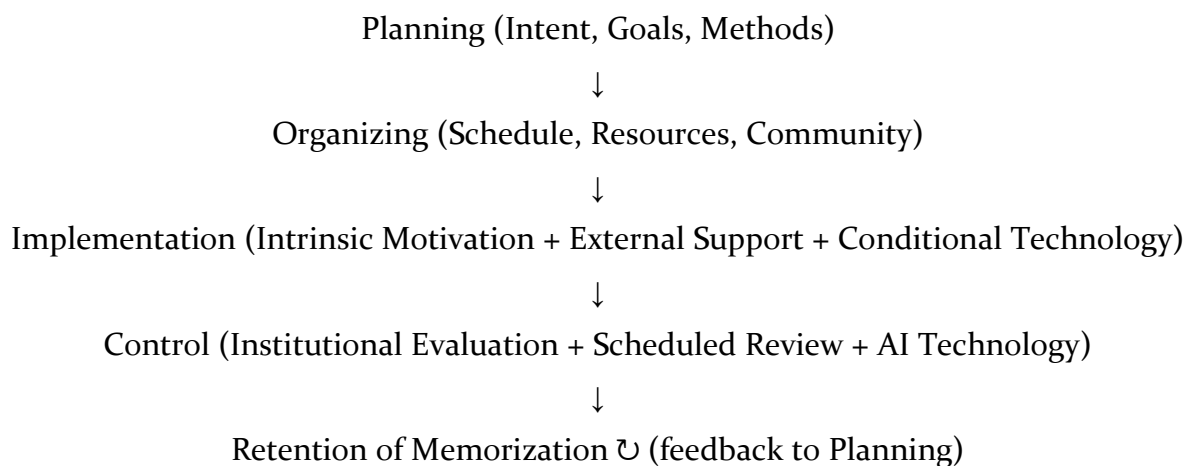
This group of workers faces the tightest time constraints and the highest level of schedule uncertainty. They rely most heavily on technology as a substitute for social interaction and are most vulnerable to post-work fatigue. Memorizers in this group who consistently succeed generally apply a strict time-blocking principle,

which involves allocating memorization time to fixed, non-negotiable time slots, such as before dawn. This strategy is functionally equivalent to effective time management in the context of online learning (Broadbent et al., 2021; Broadbent & Poon, 2015) .

The group of homemakers demonstrated the highest level of adaptive creativity in integrating memorization into gaps in their daily routines, such as listening to the recitation of the Quran while cooking or reviewing their memorization while breastfeeding. Despite this, this group is most vulnerable to unexpected interruptions from domestic responsibilities. The presence of memorization partners from the community or family members has proven to be a key factor in the sustainability of memorization for this group. A collaborative memorization approach involving the immediate family creates an organic accountability system that functionally replaces formal institutional supervision.

4. Conceptual Model: The POAC-Based Memorization Management Cycle

Based on the synthesis of empirical findings and the theoretical framework outlined above, this study formulates a conceptual model that visualizes the dynamics of Quran memorization management in the digital age. This model places the four dimensions of POAC in a circular and mutually reinforcing relationship. The central keyword of the model is “Conditional Technology” in the Implementation dimension, which emphasizes that technology is an enabler whose effectiveness depends on the self-regulation capacity and discipline of its users. This model complements and expands the POAC framework in Islamic education management by incorporating individual-psychological dimensions that were previously rarely analyzed explicitly within the institutional POAC framework (Adawiah et al., 2024; Ramdhani & Taufiq, 2025) .



D. CONCLUSION

This study concludes that the POAC management framework can be effectively implemented in the practice of memorizing the Quran in the digital age, provided that each dimension is applied in an integrated, circular, and mutually reinforcing manner. Planning based on a strong spiritual intention and realistic goals (in line with Goal-Setting Theory) has proven to be a decisive foundation; organizing schedules and resources provides a structure for continuity; execution grounded in intrinsic motivation (in line with SDT) has proven to be more resistant to distractions; and

monitoring through scheduled murojaah—which is scientifically an implementation of spaced repetition—is an essential mechanism for maintaining the quality of memorization in the long term.

This study contributes to the literature on Islamic education management by demonstrating that the POAC framework can be adapted to the domain of individual self-management in the context of non-formal tahfidz, and that the integration of cognitive psychology theory (spaced repetition) and motivation theory (SDT, GST) into the POAC analysis yields a more comprehensive understanding of the mechanisms underlying successful memorization. For individuals, this study recommends the application of the POAC framework as a structural guide, accompanied by the selective use of digital technology and active distraction management strategies. For institutions, these findings indicate the need for a self-management curriculum to complement the memorization curriculum, especially for students who will be leaving the institutional environment.

The author acknowledges that this study has several limitations, namely the limited number of informants, a scope that covers only a specific context, and the lack of an in-depth exploration of personal aspects of spiritual motivation. Therefore, future research is recommended to involve a more diverse group of participants, examine the contribution of each POAC function to memorization achievement through a quantitative approach, develop a standardized POAC-based memorization management assessment instrument, and conduct a longitudinal study to gain insight into the long-term impact of implementing POAC-based memorization management strategies.

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