

CIPP-BASED EVALUATION OF ONE-MONTH TAHFIDZ PROGRAM: INSIGHTS FROM YAYASAN KARANTINA TAHFIZ AL-QUR'AN IN WEST JAVA

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Abstract

This research evaluates One-Month Tahfidz Program at Yayasan Karantina Tahfidz Nasional (YKTN) in West Java using CIPP Model. Data were collected through observations, interviews, and document study. The findings show that the program vision and mission are relevant to Muslim society needs, offering opportunities for participants from diverse background. Input such as facilities and qualified instructors are adequate, though pedagogical skills require improvement. The process evaluation highlights the effectiveness of Yadain method and intensive scheduling, yet some participants face fatigue and differing learning styles. Product evaluation indicates significant outcomes: 30% of participants completed 30 Juz, while most achieved 15–25 Juz with an error rate of 2–4% and retention of 96–98%. Overall, the program is effective, but requires follow-up mechanisms to maintain long-term memorization.

Keywords: CIPP; Evaluation; Tahfidz al-Qur'an Program; One-Month Qur'an Memorization; Yadain Method



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INTRODUCTION

Al Qur'an as a guideline for Muslims is always maintained in its purity through the tradition of recitation, tadabbur, and tahlidz (memorization). The activity of memorizing Al-Qur'an is not only seen as an individual worship, but also as a collective mechanism for Muslims in maintaining the authenticity of the holy text. Since the time of the Prophet PBUH until now, memorizers (huffaz) have played an important role in ensuring that the transmission of Al-Qur'an runs without changes (Rasyidi, 2022). Therefore, tahlidz coaching is one of the most prestigious and strategically valuable forms of Islamic education.

In Indonesia, in general, tahlidz program is carried out through Islamic boarding schools or madrasas, but currently it has expanded to schools, even non-formal educational institutions (Chairulia, 2025). In institutions that manage tahlidz Al Qur'an, they generally make various targets adjusted to the needs and targets of the institution. (Rokimin et al., 2023) Generally, institutions target memorization of several juz per year, so the completion of 30 juz can take a relatively long time. However, along with changes in social dynamics, the development of learning methods, and the demands of modern Muslims have given birth to the need for a more innovative, flexible, and adaptive tahlidz model (Razali et al., 2023).

One of the institutions that developed tahlidz teaching model is Yayasan Karantina Tahlidz Nasional (YKTN) which implements an intensive quarantine model called "One-Month Tahlidz Program." (Karim et al., 2020). This foundation was established in Manis Kidul village, Cibulan District, Kuningan Regency, West Java. This institution is seen as unique and effective because it targets the achievement of 30 juz in about 30 days through a full quarantine system through the combination of memorization, tadabbur (understanding meaning), and right-left hand movements to help visual and kinesthetic memory (Al-Makhtum & Iryadi, 2017). Participants who take part in this program come from various backgrounds, including adult professionals such as lecturers, teachers, doctors, and even entrepreneurs.

This phenomenon marks a paradigm shift that memorizing Al-Qur'an is not only an exclusive activity for young students, but can be done by anyone who has the motivation, commitment, and support of the right methods (Ezani & Zulkarnain, 2021). In the context of non-formal education and lifelong learning, this model is interesting to research because it opens up access for groups that previously had difficulty reaching conventional tahlidz programs. This has been proven by several findings that show that this memorization activity is relevant at all ages, including adults, as long as they have strong motivation, perseverance, and commitment (Faridah, 2023).

However, as a running program, it is necessary to continue to evaluate. In observation, it was found that the case that There is a difference in the achievement of the memorization target of each program participant with the specified time, which is a month. And have diverse achievements. There are participants who are able to reach the target of completing the 30 Juz recitation for only 20 days, some who are able to complete the 30 days to 40 days and there are also participants who are unable to reach the target of completing the 30 Juz recitation. In previous findings (Karim et al., 2020) It is stated that this program is seen as effective although it is not clearly stated what aspect effectiveness is measured from. The study also revealed the weaknesses of the program for participants who were familiar with other memorization methods. With 12 stages considered time-consuming, some participants had difficulty combining memorization, tadabbur, and movement at once, as well as feeling bored due to an environment that was "too comfortable" or monotonous.

Based on these problems, it is necessary to evaluate systematically to find out the extent to which this program is effectively in achieving the goals proclaimed? How is the readiness of human resources and infrastructure? Can the results obtained by participants be sustained in the long term? These questions affirm the importance of evaluative research on One-Month Tahlidz Program.

In evaluation, it is not only measured to achieve goals, but also to assess the relevance of objectives, quality of processes, and impacts (including unforeseen ones), in order to be truly beneficial for decision-making and program improvement (Stufflebeam & Coryn, 2014). Program evaluation is a systematic process to assess the suitability, effectiveness, efficiency, and impact of an educational activity (Arikunto & Jabar, 2018). One of the most widely used evaluation models is CIPP (Context, Input, Process, Product) developed by Stufflebeam (1967). The model emphasizes four aspects: (1) context, which assesses the needs and objectives of the program; (2) inputs, which review resources, strategies, and planning; (3) processes, which look at program implementation; and (4) products, which assess the results or impact achieved (L. & Zhang, 2017).

A number of studies have shown that the CIPP model is relevant in various fields. The CIPP evaluation model has proven to be effective and comprehensive to assess the quality of blended teaching programs in nursing students, because it is able to identify needs, resource readiness, quality of implementation, and achievement results so that it can be used as a basis for continuous improvement (Zhao et al., 2024). Another study stated that the CIPP evaluation succeeded in identifying mismatches and discrepancies between the teacher education curriculum and the competencies of the Teacher Professional Examination (LET) in the Philippines, so the curriculum needs to be updated and revised to be more relevant to the needs and standards of the exam (Irene, 2023). In tahfidz program, it was also found that the CIPP model is relevant to evaluate tahfidz program at Khadijah Junior High School Surabaya and it is proven that this program has succeeded in exceeding the target set by the foundation, although there are still challenges such as low motivation of some students and the lack of uniform teacher qualifications (Muntafi'ah & Kusaeri, 2023).

So far, there is little research on the accelerated tahfidz program in Indonesia. Most of the literature highlights the effectiveness of talaqqi, muroja'ah, or techniques in memorization (Nasir, 2019; Fauzi, 2021). Seeing the gap in this study, it is hoped that the results of this research can fill the existing gap. In general, the purpose of this study is to evaluate One-Month Tahfidz Program at Yayasan Karantina Tahfidz Al-Qur'an in Kuningan, West Java, using the CIPP model, by examining context, input, process, and product aspects to assess the effectiveness of the program and provide recommendations for improvement.

RESEARCH METHOD

This study uses a qualitative approach with an evaluative case study design, because the focus is on assessing the success of One-Month Tahfidz Program comprehensively in a real context. Location and Participants. The research was carried out at the Yayasan Tahfidz Al Qur'an Nasional (YKTN) in Kuningan, West Java. Participants consist of managers, muhafidz, and program participants who are purposively selected to obtain information relevant to the research objectives. Data was collected through three main methods: (1) in-depth interviews with managers, muhafidz, and participants; (2) participatory observation of daily activities, including memorization recitations, halaqah, and mutaba'ah; and (3) documentation studies on program guidelines, memorization notes, and internal evaluation instruments. Data analysis with Miles & Huberman's interactive model with data condensation, data presentation, conclusion drawn (Miles et al., 2014). The validity of the findings is through triangulation of sources and techniques to ensure the consistency of information from various perspectives.

Analysis of the evaluation framework using the CIPP (Context, Input, Process, Product) (L. & Zhang, 2017) model as seen in the following image:

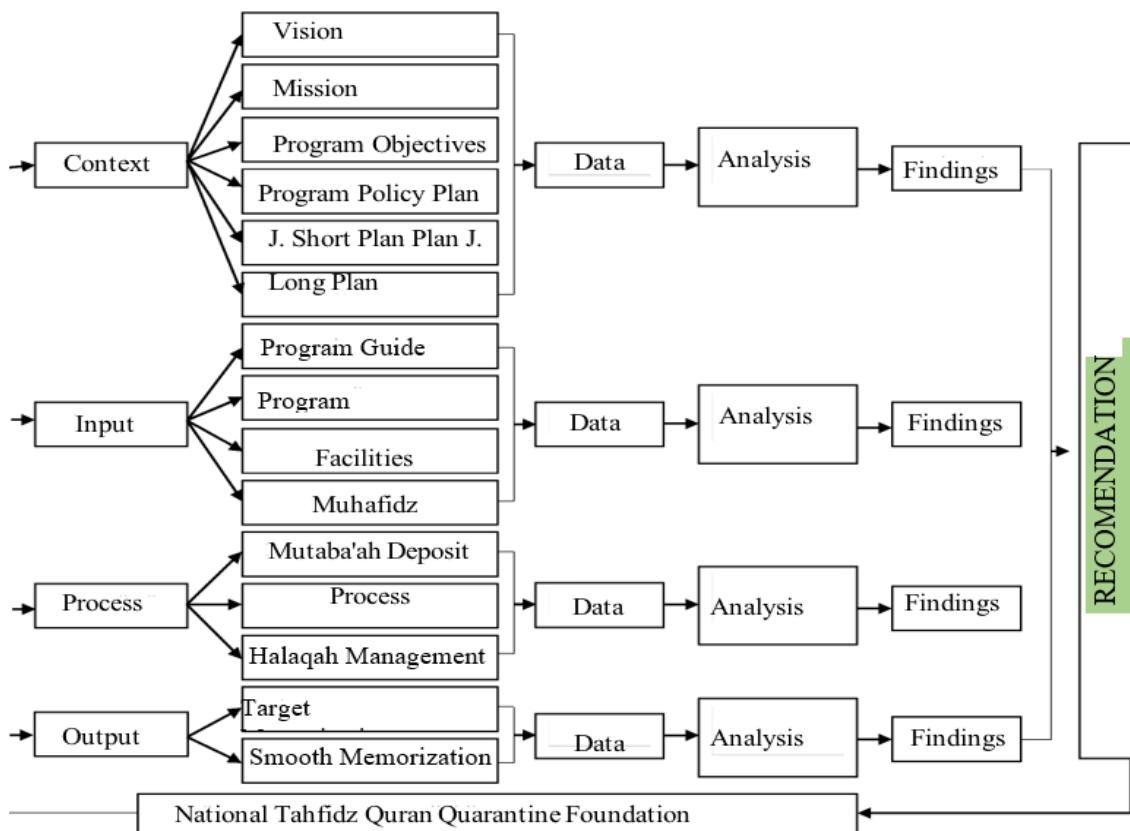


Figure 1. Design Evaluation

RESULTS AND DISCUSSION

Yayasan Karantina Tahfiz Al-Qur'an (YKTN) which was established on July 25, 2014, introduced a program to accelerate the memorization of Al-Qur'an within one month, under the name of One-Month Tahfidz Program. The quick memorization method used is Yadain Litahfizhil Qur'an method. This method combines tahfidz (memorizing Al-Qur'an) with translated tadabur, which divides the understanding of Al-Qur'an into two aspects. The first aspect is the visualization of "evil" represented with the left hand, while the second aspect is the visualization of "goodness" represented with the right hand. The results of the evaluation obtained from interviews, observations, and document analysis can be seen from four dimensions, namely context, input, process, and product as explained in the CIPP evaluation framework. The four dimensions provide a comprehensive overview of the relevance of the program, the readiness of resources, the implementation mechanism, and the final achievements of the participants.

In this study, this section separates the results of the research and the discussion from the results section and the discussion section is clearly visible. In the discussion, it will be relevant to the existing theory.

Context

Context evaluation includes the analysis of issues related to the relevance of the vision, mission and goals that have been set by the foundation in the Monthly Qur'an Memorization Program with its implementation activities. The findings of the study show that the vision and mission are very relevant to the current condition of society. Through the study of documents owned by the institution, it can be seen that the vision of the institution is "The realization of

every Muslim family has at least one hafizh/hafizhah in 2030". The realization of this vision is in the form of a mission by organizing guidance and quarantine of Qur'anic tahsin-tahfizh, preparing a quality Qur'anic generation, and creating a Qur'anic atmosphere in the community.

The objectives of One-Month Tahfidz Program are specifically: (1) fostering participants' love for Al-Qur'an, (2) fostering reading skills according to the rules of tajweed, (3) memorizing 30 juz with an acceleration method, and (4) transforming the value of Al-Qur'an to the community. The results of the interview with the chairman of the foundation, Ustadz Ma'mun Al Qurtuby, he said, "The idea of this program was born from the founder's awareness that the process of memorizing 30 juz in 3-4 years in a conventional pesantren is difficult to achieve by professionals or busy people." Therefore, an accelerating model is needed that can be reached in a short time.

Inputs

Input Evaluation includes aspects that are indicators in evaluating input in the One-Month Tahfidz Program. This input shows the readiness of the program in terms of management, human resources, and facilities. This aspect includes program implementation guidelines, criterias and requirements to become a participant, participants' motivation to participate in the program, criteria and requirements to become a muhafidz (tahfidz teacher), facilities and infrastructure associated with financing the implementation of the program. From the results of the interview to Ustadz Yadi Iryadi, Chief Program Executive said, "This institution has guidelines for the implementation of quarantine, it's just that not all groups can access, in this case only the management and partners or branches of the YKTN foundation."

In relation to this input, there are five research findings. First, the participants. Participants who take part in this activity have the following criteria: Muslim, aged 13-90 years, physically and spiritually healthy, independent, strong determination to memorize 30 juz, able to read Al-Qur'an according to tajwid, and ready to comply with quarantine rules. Second, muhafidz. The criteria for muhafidz include upright faith, good morals, prioritized alumni with outstanding programs, graduates of tahfizh Islamic boarding schools who have participated in training, and are able to be role models. Third, the requirement to become a partner or branch is to sign a Cooperation Agreement (MOU) which is then required to take part in the training of trainers for One-Month Tahfidz Program. After that, YKTN branches or partners will be given special guidelines for the implementation of the Monthly Al Qur'an Memorization Program, including carrying out 4 components including the discipline of the program SOP such as guidance on improving the reading of the Quran according to the rules of tajweed, safeguarding health, physicality, mindst, and ruhiyah, and also the use of the Yadain Al-Quran Mushaf along with the debriefing of the Yadain Litahfizhil Quran Method. Fourth, facilities and infrastructure, program facilities are quite complete consisting of lodging 5-6 people per room, meals three times a day, laundry services, special Yadain mushaf, mutabaah books, spiritual reflection books, 12-hour learning assistance per day, rihlah, and documentation of activities. This was confirmed by Heriyadi, participant from Kalimantan in the interview, he state, "The facilities and infrastructure in this quarantine place are very adequate."

Process

In the implementation process, the program began with the debriefing of the Yadain method and the standardization of reading. Participants who are not fluent in reading are directed to improve recitation while continuing to pursue memorization according to their ability. Every day participants recitation at least one page of memorization to muhafidz. Recitation speeds vary, ranging from 20–30 minutes per page to more than 30 minutes. The factors of ease or difficulty of the verse, physical condition, and mental readiness affect achievement. Halaqah management is regulated with a ratio of one' muhafidz for 8–15

participants. The recitation is recorded in the participant's mutabaah book, recapped by the muhafidz, and displayed on the display board as motivation.

The Yadain Litahfizhil Qur'an method is a hallmark of the program. Participants visualize the meaning of the verse with hand movements to make memorization easier. This process was observed to be effective in helping to speed up memorization. Field observations show a busy schedule of activities: starting from 04.00 WIB to 23.00 WIB. Nevertheless, the participants were still excited. Muhafidz also gave tips on maintaining stamina, discipline, and spiritual spirit.

Ustadz Iryadi, as the founder of the Yadain Litahfizil Quran Method, said in his interview,

"Program participants were given tips so that participants could achieve memorization targets, namely 1) participants are required to apply discipline to the Tahfizh Al-Quran Quarantine SOP properly to ensure quality tahfizh Al-Quran; 2) Muhafidz also provides guidance on improving the reading of the Quran according to the rules of tajweed to improve the ability of students to read the Quran correctly and accurately; 3) Participants are required to pay attention to health, physical, mindset, and spiritual conditions as the most important factors in the process of memorization and recitation activities; 4) The use of the Yadain Al-Quran mushaf and the debriefing of the Yadain Litahfizhil Quran Method. These four tips are very helpful for the participants in improving their ability to memorize the Quran."

Product

The product evaluation analyzed the memorization achievements of the participants of the Memorization of Al-Qur'an for a Month Program. Based on the interview with Ustadz Iryadi, he stated, "The memorization achievement of each participant will vary depending on the ability of each participant when participating in the selection stages such as tahsin ability, tajweed rules and the ability to read Al-Qur'an in a hasr (fast)."

The consistency of participants in using the Yadain Qur'an mushaf and the Yadain Litahfizhil Quran Method when memorizing is also a factor in the achievement of the memorization results of the program participants. In addition, the importance of discipline and attention to the health, physical, mindset, and spiritual of the participants is also a determining factor in how much the memorization juz achievement of the participants. If participants optimize their efforts, they will usually achieve the program's targets; If there are several factors that are not obeyed, then the results of memorization will be in accordance with the individual abilities of the participants.

The head of the program, he said, "There is a diagnosis sheet that must be filled out by muhafidz on the memorization achievements of each participant. This diagnosis sheet is a kind of report card of the results of each participant, as well as a reference for the evaluation of the implementation of the program.

The next product evaluation is to review the fluency of memorization from the program participants. From the results of the interview to teacher, Ustadz Muslim, stated,

"There were four systems and methodologies that have been set by YKTN are followed properly, the average participant takes 20-30 minutes to be able to recitation their memorization. This is also corroborated by the results of the interviews of program participants, that they will be able to reach 20-30 minutes to recitation the memorization of each page, with the earliest notes after the third day, and the longest after the seventh day. Method adaptation is the main factor to be able to achieve this target, so it takes 3-7 days. This is in accordance with the results of observations in the field, namely by calculating the time of each participant to be able to recitation the memorization of each page."

The following table illustrates the achievement of targets when the researcher collected the data, involving 15 participants with the following results.:

Table 1. Tabulation of Recitation Data

Participants	Total of Memorizations	Recitation Time (Minutes/Page)	Error Rate (%)	Memorization Retention (%)
Participant 1	30 Juz	30'	2%	98%
Participant 2	30 Juz	30'	2%	98%
Participant 3	30 Juz	30'	2%	98%
Participant 4	30 Juz	30'	2%	98%
Participant 5	30 Juz	30'	2%	98%
Participant 6	25 Juz	40'	4%	96%
Participant 7	25 Juz	40'	4%	96%
Participant 8	24 Juz	45'	3%	97%
Participant 9	23 Juz	50'	4%	96%
Participant 10	23 Juz	52'	4%	96%
Participant 11	22 Juz	50'	4%	96%
Participant 12	20 Juz	55'	3%	97%
Participant 13	20 Juz	55'	3%	97%
Participant 14	20 Juz	57'	4%	96%
Participant 15	20 Juz	55'	4%	96%

Context

The results of the study show that the foundation's visions and missions are relevant to the needs of modern Muslims. This program opens opportunities for various groups, including lecturers, teachers, doctors, entrepreneurs, and students, to be actively involved in *tahfidz* education. This shows a paradigm shift: *tahfidz* is no longer exclusive to young students in Islamic boarding schools, but is part of the lifelong learning of Muslims. These findings are in line with the research of Ezani & Zulkarnain (2021) lifelong education allows each individual to learn at different stages of age.

However, the target of memorizing 30 juz in one month raises a critical note. From the field data, only about a third of the participants managed to reach the full target, while the majority only memorized 10–20 juz. Targets that are too ambitious risk lowering the motivation of participants who are unable to achieve them. This criticism is in line with Stufflebeam (2014) which affirms that program evaluations not only measure the achievement of goals, but also question the feasibility and reality of the goals themselves. Thus, from the context aspect, it can be concluded that the program's visions and missions are relevant, but the goals set need to be adjusted to the differentiation of participants' abilities. For example, beginner participants are targeted at a minimum of 10-15 juz, while advanced participants are directed to reach 30 juz.

Inputs

The program process runs according to a strict but productive schedule. The application of the *Yadain* Method has been shown to be effective in speeding up memorization, as observed from the ability of participants to recitation 1 page in 20–30 minutes after 3–7 days of adaptation. In the perspective of cognitive learning theory, visualization with hand gestures helps strengthen long-term memory. This is in accordance with Paivio's dual coding theory (1990) which states that the combination of verbal and visual improves information retention.

Halaqah management with a ratio of 1:8–15 is ideal, but it needs to be differentiated based on ability level. This refers to the principle differentiated instruction (Tomlinson, 2001) where grouping participants by level can increase learning effectiveness. In addition, *mutabaah* recording and achievement display boards serve as assessment for learning that motivate participants socially. According to Black & Wiliam (2010), formative assessments like these encourage active participation and improve learning outcomes. However, it should be noted that the long schedule from dawn to night has the potential to cause physical and psychological

fatigue. Therefore, recommendations for the provision of counseling services or psychologists are very relevant to support the resilience of participants.

Process

The implementation of the program takes place with a very busy daily schedule. Memorization recitations are made three times a day, namely morning, noon, and night, with a target of around 10 pages per session. This system makes participants accustomed to being disciplined and measurable in increasing memorization. However, high intensity also causes boredom, especially in the second week when the burden of memorization is getting heavier. Some participants experienced decreased motivation and physical fatigue.

This saturation is in line with Maulana's findings (Karim et al., 2020) About the intensive tafhidz quarantine program, which stated that the busy schedule has the potential to lower the enthusiasm of participants. To overcome this, a variety of methods is essential. For example, adding tadabbur sessions or spiritual motivation to give a reflective pause, or using technology-based muraja'ah applications to make the memorization process more interactive.

The mutaba'ah (repetition) system is performed every night, usually in pairs. This system has proven to be effective for maintaining short-term memorization. However, as per the theory Forgetting Curve from Ebbinghaus (1913) , newly acquired memorization is easily lost if it is not repeated on a scheduled basis in the long term. This means that this quarantine program is indeed effective in accelerating memorization, but the sustainability of retention is highly dependent on post-program follow-up. Unfortunately, the research found that foundations do not yet have a structured post-quarantine mentoring system. Participants were allowed to return to their respective environments with personal awareness to maintain memorization.

The halaqah management is going quite well. Each muhafidz guides about eight to ten participants. Interaction was intense, but the gap in abilities between participants sometimes made it difficult for the supervisor to equalize the tempo. Daily monitoring emphasizes more on the quantity of memorization that has been successfully added, while the quality of tajweed and the appreciation of meaning receive less attention. In fact, the quality of reading is very important to maintain the authenticity of memorization.

Product

The results of the program show quite encouraging achievements. As many as 75 percent of the participants managed to memorize at least 15 juz in one month. About 30 percent of participants reached the full target of 30 juz, although they acknowledged that the memorization was still fragile and needed further reinforcement. Meanwhile, 25 percent of participants were only able to memorize under 10 juz, generally due to health factors, boredom, or limited time that still had to be divided with work.

This achievement proves that the one-month quarantine program is effective as a non-formal tafhidz learning solution. However, the sustainability of memorization is the main challenge. Many alumni admitted that it was difficult to maintain memorization after returning to their respective environments. These results are in line with previous research (Muntafi'ah & Kusaeri, 2023) who evaluated tafhidz program at Khadijah Junior High School Surabaya, where the main problem was not the improvement of memorization during the program, but the consistency of muraja'ah after the program ended. The non-academic impact of this program is also significant. Many participants reported increased spirituality, time discipline, and emotional closeness to Al-Qur'an. This shows that the success of the program lies not only in the number of juz memorized, but also in the transformation of personality and the strengthening of religiosity. However, again, without the support of a follow-up coaching system, these achievements are difficult to maintain in the long term.

The results of this study reinforce the theory of Stufflebeam & Corry (2014) that program evaluations should be holistic, assessing not only the achievement of objectives but

also the context, inputs, and processes. The YKTN program has proven to be socially relevant (context), has adequate resources (input), an effective learning process even though it is prone to saturation, and the product is quite significant but needs to be supported by a follow-up system.

These findings are in line with the research of Iryadi & Makhtoum (2017) regarding a one-month quarantine of Qur'an memorization which shows that the acceleration method is effective but requires strong motivational management. Also consistent with the research of Muntaf'ah & Kusaeri (2023) in Surabaya, which found that the main challenge of tahfidz program was not on improving memorization during the program, but on post-program sustainability. In terms of method innovation, the Yadain program supports the research results of Atirah & Aliza (2021) in Malaysia, which confirms that variations in methods (visual, kinesthetic, auditory) have an effect on the achievement of tajweed and memorization.

For more details, the results of the research and discussion can be presented with the following table:

Table 2. Summary of Results and Discussion

Aspects	Evaluation Indicators	Field Findings	Interpretation	Recommendations
Background	Program vision, mission, and objectives	The vision is clear, which is to print 30 juz memorizers in 1 month mission to provide access to tahfidz for the general public (professionals, students, etc.)	Relevant to the needs of modern society; However, the target of 30 juz is considered too ambitious for some participants	Goals are made more flexible (e.g. targets of 10, 15, 30 juz according to individual capacity)
	Social relevance	Interested in participants from various backgrounds (lecturers, teachers, entrepreneurs, students)	The program meets the needs of lifelong learning	Need wider promotion so that it can reach other areas
Input	Participants	Heterogeneous participants aged 18–40 years, highly motivated	Diversity provides dynamics, but there is a gap in reading ability	Initial selection & guidance on tajweed policy before the program
	Muhafidz/Teacher	Hafidz 30 juz bersanad, experience >5 years; Ratio 1:10	Qualifications are good, but inter-teacher methods vary	Standardization of muhafidz methods and training
	Infrastructure	Dormitory, mosque, halaqah room, meals 3x a day are available	Adequate, but limited study space if >100 participants	Addition of study space and supporting facilities
	Learning methods	The Yadain method (kinesthetic + repetition) is used	Effective in speeding up memorization, but not all are suitable	Variety of methods: talaqqi, digital app, tadabbur
Process	Memorization recitations	Done 3 times a day, target ±10 pages per session	Encourage discipline, but some participants are bored/tired	More flexible schedules, motivational interludes & tadabbur
	Mutaba'ah/repetition	Done at night in pairs	Effective for short-term memorization, but less for long-term	Creating a post-graduate student program
	Halaqah management	1 Muhafidz: 8–10 participants, interaction is quite intensive	It's effective, but there's a gap between the participants.	Coaching differentiation based on ability level
	Monitoring	Daily reach is judged by the number of pages	Focusing on the quantity of memorization, the quality of tajweed is not paid attention to	Add reading quality indicators and comprehension
Product	Memorization	75% of participants	The results are quite	Create multi-tiered

achievement	memorized ≥ 15 juz; 30% reach 30 juz; 25% <10 juz	significant; However, not all participants were able to meet the target	targets according to your abilities
Spiritual impact	Participants are more disciplined, the spirit of worship increases	Effective programs to enhance spirituality	Strengthen post-program extension construction
Sustainability of memorization	Most of them find it difficult to keep memorization after returning home	Low memorization retention without advanced mentoring	Build an online community of alumni & halaqah

CONCLUSION

The evaluation of One-Month Tahfidz Program at YKTN using the CIPP model shows that the program is running effectively with significant achievements. In terms of context, the program's visions and missions are relevant to the purpose of producing a generation of Qur'an, facilitating anyone to become a hafidz without age limits, and instilling moral values through halaqah habituation. In the input, the implementation criteria have been well met, including program guidelines, proportional muhafidz-participant ratios, clear selection prerequisites, adequate infrastructure, and transparent financing. In terms of process, the Yadain Litahfidzil Qur'an method is considered effective, supported by an orderly memorization recording system and efficient halaqah management. Meanwhile, the product shows good participant memorization achievements, smoothness in recitations, and sustainability of memorization in advanced programs.

The theoretical implications of this study confirm that tahfidz program not only increases the quantity of memorization, but also strengthens the participants' religious understanding, motivation, and religious identity. Practically, a more structured achievement monitoring system, improvement of muhafidz pedagogical competence, and psychological support are needed to maintain participants' motivation and consistency.

Based on the results of the evaluation, several recommendations were proposed: periodic review of the vision and mission by involving external stakeholders, the preparation of an operational curriculum that can be replicated, differentiation of halaqah groups according to the initial ability level, improvement of nutrition and health services, pedagogical training for muhafidz, provision of psychological counseling, preparation of clear graduation standards, and collection of alumni data to monitor the sustainability of memorization. Thus, this program can be an innovative model of tahfidz Al-Qur'an outside the Islamic boarding school, while contributing to the sustainable development of community-based Islamic education.

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AUTHOR CONTRIBUTIONS

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.
 Author 2: Conceptualization; Data curation; In-vestigation.
 Author 3: Data curation; Investigation.
 Author 4: Formal analysis; Methodology; Writing - original draft.

CONFLICTS OF INTEREST

The authors declare no conflict of interest.

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