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The Effectiveness Analysis of Dompot Dhuafa Ekselensia Tahfizh School: Evaluating Educational and Management Performance

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ABSTRACT

Ekselensia Tahfizh School (e-Tahfizh) is a human resource development program with a focus on memorizing Al-Qur'an, dirasah Islamiyah, and leadership under the auspices of the Lembaga Amil Zakat (LAZ) Dompot Dhuafa. This study aims to determine the extent to which the effectiveness of the e-Tahfizh program in helping beneficiaries feel a change in welfare in their lives. This study uses a quantitative and descriptive qualitative approach with a random sample technique and data collection through interviews and questionnaires to 28 alumni, as well as applying the CIBEST model and T-test to measure changes in spiritual well-being before and after undergoing program coaching. The results showed that the program was effective, where the spiritual well-being index increased from 75% to 82.14% before and after becoming an alumnus of the e-Tahfizh program. In addition, the t-test also showed statistical significance with a p-value of 0.022 (one-way) and 0.044 (two-way), so the statistical test results were declared significant because they were smaller than 0.05. The practical implications of this research show that ZISWAF-based education could improve the spiritual welfare of underprivileged communities. The e-Tahfizh model could expand access to Islamic education and optimize the role of ZISWAF in human resource development. Dompot Dhuafa continues to encourage evaluation to improve program quality and expand access to Islamic values-based education.

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Introduction

Poverty, unemployment, and social inequality remain major challenges in national development. Poverty is an issue that always exists in every country, both in the form of absolute and relative poverty (Pratiwi et al., 2022). Indonesia itself still faces difficulties in overcoming the problem of poverty, which until now has not been able to be overcome effectively. The latest data in March 2024 shows that the number of poor people in Indonesia reached 25.22 million people or around 9.03 percent of the total population (BPS, 2024). The difficult economic situation for the community has led to social disintegration with conflict, violence, and crime as a result (Ghifara et al., 2022). The most logical factor is the lack of education, which has an impact on people's welfare (Fauziana et al., 2022).

Education is one of the key factors in the development of a country. With education, people can develop their potential, improve their quality of life, and bring positive changes to the surrounding environment (Ma'ruf et al., 2025). Although the budget for the education sector is one of the priority allocations in the 2024 State Budget (APBN), which has been realized at IDR 463.1 trillion (Dwi Lestari & Nur Azlia Arumi, 2024), there are still problems in fulfilling equitable access to education throughout Indonesia. This shows that the limited budget in the education sector is still a major problem in providing access to proper education, especially in remote, inland, and coastal areas, where the need for educational facilities and infrastructure has not been well met. One solution that can be done is to utilize zakat funds allocated for educational facilities and infrastructure (Iman et al., 2022).

The collection target of Zakat, Infaq, Sadaqat, and Other Religious Social Funds (ZIS-DSKL) in Indonesia in 2025 is estimated to reach 50 trillion showing that Zakat was a potential social fund in developing society including education-based empowerment programs. This program not only helps mustahiq (zakat receiver) in meeting basic needs but also encourages them to achieve economic independence. Productive zakat allocated to the education sector could create an educated generation that can get out of the poverty cycle. In the context of education, zakat can be used to support education financing for underprivileged groups (Wardhana & Ratnasari, 2022). Zakat-based education programs, such as the Education Scholarship or Beasantri Program have proven effective in expanding access to education among the poor (Wijayanti & Ryandono, 2020).

Dompot Dhuafa as the largest amil zakat institution (LAZ) in Indonesia found a gap in the strategic line. One of the educational empowerment programs run is Ekselensia Tahfizh School (e-Tahfizh) (Beik & Arsyanti, 2016). e-Tahfizh is a human resource development program in the form of a non-formal high school with a focus on tahfizh, Dirasah Islamiyah, and leadership funded by ZISWAF funds. This program is intended for selected children of junior high school / MTs / equivalent graduates who have high academic abilities but have financial limitations who come from 3T areas throughout Indonesia (Wijayanti et al., 2021).

To create quality graduates, a dormitory coaching system was created that covers the human resources domain consisting of strategic resource development, including religious, academic, social, and personality aspects. The quality of graduates greatly affects the ability to break the cycle of poverty, improve welfare and form a strong generation of nations. The e-Tahfizh program comes as a response to comprehensive education, with the Qur'an as the core of all educational activities. In its implementation, ziswaf funds spent to finance the e-Tahfizh program reached IDR 1 billion each year (Febriani, n.d.).

Currently, there have been several studies that examine the distribution of ZISWAF funds for human resource development, one of which is through the education sector. Research conducted by (ALAM

et al., 2024) states that productive zakat can increase mustahik income and can reduce the level of material poverty and absolute poverty. In addition, (Alam et al., 2023) also stated that the zakat funds that had been collected by BAZNAS Meranti Islands were proven to be channeled to support infrastructure in several educational programs there. Furthermore, research by Sriyanto et al. (2024) shows that the Scholarship program funded by zakat funds has proven to be effective and has an impact on its beneficiaries.

Based on these considerations, the main focus in this study is to assess the effectiveness of the e-Tahfizh program in improving the welfare of its beneficiaries. The purpose of this study is to determine the extent of the effectiveness of the e-Tahfizh program in helping beneficiaries feel a change in welfare in their lives. In addition, this research also aims to evaluate the extent to which this program can create a superior and independent generation. This best practice is expected to provide recommendations to various related parties as an effort to encourage the improvement of the quality of education and welfare.

Literature Review

Effectiveness of Zakat Distribution for Education

According to the Big Indonesian Dictionary, the word effective is defined as something that can produce results, comes into effect, or has an influence (Qosim et al., 2023). Effectiveness is defined as the success of an activity or activity in achieving a predetermined goal. Meanwhile, (Ryandono et al., 2022) defines effectiveness as a measure that shows the extent to which the target has been achieved, where the higher the percentage of target achievement, the higher the level of effectiveness. Another view states that effectiveness is an indicator that describes the extent to which targets can be achieved (Santoso & Kusuma, 2023). Effectiveness can also be interpreted as success in achieving goals in accordance with plans and needs, both in terms of the use of data, facilities, and time, so that the expected goals can be achieved (Astuti & Kurniawan, 2023). The effectiveness of zakat fund distribution refers to the extent to which the distribution of zakat funds achieves the predetermined goals, namely helping mustahik (zakat recipients) in meeting their basic needs and improving their welfare (Wardhana, 2021). This effectiveness assessment includes an analysis of the accuracy of the target, the accuracy of the amount, and the timeliness of the distribution of zakat funds. The higher the level of achievement of these objectives, the more effective the distribution of zakat funds carried out by amil zakat institutions (Dwi Lestari & Nur Azlia Arumi, 2024).

Zakat has an important role in the education sector in Indonesia, especially in improving access and quality of education for the underprivileged. Zakat funds are utilized in various forms, such as scholarships, construction of educational facilities and infrastructure, and school operational assistance. Zakat institutions such as the National Amil Zakat Agency (BAZNAS) of Padang City have channeled zakat funds through education programs for junior high school students, which proved to be very effective with the effectiveness rate reaching 84.18% (Choiriyah et al., 2020). In addition, BAZNAS Muara Enim Regency has also run an education scholarship program that contributes positively to improving the quality of education in the area (BAZNAS, 2022). To assess the effectiveness of the education zakat program, several indicators are used, including accuracy of targeting, impact on recipients, increased access and quality of education, and mustahik independence. Research conducted at BAZNAS Majene Regency shows that the distribution of zakat funds in the education program has been effective in improving the welfare of mustahik, evidenced by the increasing number of residents who continue their education to college (Puskas BAZNAS, 2021).

Research conducted by (Zahra & Auwalin, 2020) stated that the zakat funds collected by BAZNAS in Meranti Islands, Indonesia could support infrastructure in several educational programs. Furthermore, research by (Ridho & Indah, 2020) shows that the Scholarship program funded by zakat funds

has proven to be effective and has an impact on its beneficiaries. In the context of zakat management in schools, the system implemented includes collection of funds from various sources, transparent distribution to students who meet the mustahik criteria, utilization of funds to support learning activities, and regular reporting and evaluation (Nurzaman et al., 2017). Cooperation between schools and zakat institutions is essential to ensure that zakat funds are optimally utilized in supporting education, as seen in the “Pekanbaru Cerdas” program by BAZNAS Pekanbaru City, which distributes zakat funds for scholarships and payment of school arrears.

CIBEST Model

The CIBEST (Center of Islamic Business and Economic Studies) model was first developed and researched by (Beik & Arsyianti, 2015). This research shows that in an Islamic perspective, poverty and welfare are not only measured from the material dimension, but also from the spiritual dimension. In the context of fulfilling material needs, the standard material poverty line (MV) is calculated using three approaches. The first approach is a survey of the minimum needs required by a family or household, which includes at least five basic needs: clothing, food, shelter, education, and health. The standard of fulfillment of basic spiritual needs is based on five variables, namely the implementation of prayer, fasting, zakat, family environment, and government policy. From these five variables, the spiritual poverty line is then determined, which is denoted by SV. The five variables were chosen for many reasons. The CIBEST analysis in this study was used to measure changes in alumni's spiritual well-being based on certain indicators contained in the CIBEST rubric. the following is the CIBEST rubric:

Table 1. Spiritual Needs Indicators

Variables	1	2	3	4	5	Poverty Standars
Prayer	Blocking others to pray	Against the concept of prayer	Performing obligatory prayer but not on regular basis	Always performing obligatory prayer but not in congregational prayer	Performing congregational prayer for obligatory one anf perform recommended prayer	Average score for spirituall y poor household is equal to 3 (SV = 3)
Fasting	Blocking others to undertake fasting	Against the concept of fasting	Not fully performing obligatory fasting	Performing only obligatory fasting	Performing obligatory fasting and recommendable fasting	
Zakat and Infak	Blocking others to pay zakat and infak	Against the concept of zakat and infaq	Not paying infak at least once in a year	Paying zakat <i>al-fitrah</i> and zakat <i>al-maal</i>	Paying zakat <i>al-fitr</i> , zakat <i>al-maal</i> , and infak	
Household Enviroment	Frobid <i>ibaadah</i>	Against implemen tation of	Consider <i>ibaadah</i> private matter	Support execution of <i>ibaadah</i>	Creating enviroment which obligates	

		<i>ibaadah</i>	for household member		execution of <i>ibaadah</i>
Government Policy Environment	Frobid <i>ibaadah</i>	Against implemen tation of <i>ibaadah</i>	Consider <i>ibaadah</i> private matter for household member	Support execution of <i>ibaadah</i>	Creating environment which obligates execution of <i>ibaadah</i>

Sources: Beik & Arsyianti, 2015

Based on the table above, the spiritual needs indicator in the CIBEST model includes five main variables, namely the implementation of prayers, fasting, zakat and infaq, family environment, and government policies. Each variable has a rating scale from 1 to 5 that reflects the level of individual or household involvement in religious practices and support for Islamic values. In the aspect of prayer, the lowest score is given to individuals who prevent others from praying, while the highest score is given to those who consistently perform obligatory prayers in the congregation as well as performing sunnah prayers. Similarly, in the aspect of fasting, individuals who prevent others from fasting are given the lowest score, while those who perform the obligatory and sunnah fasts get the highest score.

On the zakat and infaq variables, individuals who oppose the concept of zakat or even prohibit others from paying it are given low scores. On the other hand, those who pay zakat fitrah, zakat maal, and give regularly receive the highest scores. The family environment is also an important factor in spiritual well-being, with families that prohibit the practice of worship receiving a low score, while families that create a supportive environment and encourage the practice of worship receive the highest score. The same applies to the government policy variable, where government support for the practice of worship affects the community's spiritual well-being score. Thus, these five variables comprehensively measure the spiritual well-being of individuals or households based on the application of Islamic values in daily life (Febriyanti et al., 2022).

Although the main application of the CIBEST model is in the evaluation of productive zakat programs, this approach that combines material and spiritual aspects can be adapted to measure the effectiveness of educational institutions, especially those based on Islamic values. For example, the team of Pulang Kampung Lecturers from IPB University introduced the CIBEST model to Pondok Pesantren Nurul Hakim in Central Lombok, West Nusa Tenggara, to measure the welfare of the mustahik through education programs (Beik & Arsyianti, 2015). This adaptation allows Islamic education institutions to assess student welfare holistically, covering both material and spiritual aspects. Thus, the institution can understand the impact of the education program on students' overall well-being (Wardhana, 2023).

In practice, this aspect can be applied to measure the effectiveness of education in institutions such as Dompot Dhuafa Ekselensia Tahfizh School. For example, the implementation of prayers can be assessed from the consistency of students in performing mandatory prayers in congregation and participation in sunnah prayers. Fasting indicators can reflect the discipline of students in carrying out mandatory and sunnah fasting, while zakat and infaq can be measured from students' awareness and participation in sharing with others (Zulaikha et al., n.d.). In addition, the support of the family environment in forming habits of worship and school policies in supporting religious activities are also important factors in assessing students' spiritual well-being (Fitriyanti & Kulsum, 2024).

By using the CIBEST model approach in education, Islamic education institutions can assess the effectiveness of their programs more holistically. It focuses not only on academic achievement and material aspects but also on students' spiritual well-being. Several studies have shown that the CIBEST model can be

used to assess individual well-being in various contexts, including Islamic education (Beik & Arsyianti, 2015). Therefore, the adaptation of the CIBEST model in Islamic education can be a useful evaluation tool to ensure that the education system implemented not only improves intellectual intelligence but also shapes students' character and spiritual well-being sustainably.

Methodology

This research uses descriptive qualitative and quantitative approaches. The qualitative approach was used to understand the phenomenon in depth through narrative and thematic analysis of respondents' experiences in joining the e-Tahfizh program. Meanwhile, the quantitative approach is applied in the CIBEST analysis to measure spiritual well-being and the t-test to test the significance of changes in conditions before and after attending the program. The use of CIBEST analysis in measuring changes in alumni's spiritual well-being is because the beneficiaries of the e-Tahfizh program come from the poor who are still rarely touched by in-depth religious education so it is necessary to measure spiritual changes before and after receiving coaching at e-Tahfizh. The data used consists of primary data obtained directly from respondents and secondary data in the form of literature studies to enrich the analysis.

The population in this study included all Alumni Beneficiaries (PM) of the e-Tahfizh program, while the sample was determined through a random sampling technique which resulted in 28 alumni from the class of 2018 to 2021. Data was collected through interviews with five program managers and questionnaires given to the alumni. The questionnaire consisted of closed-ended questions with a Likert scale to facilitate quantitative analysis as well as open-ended questions aimed at exploring alumni's subjective perspectives on the impact of the program (Fauzi et al., 2024).

Data analysis was conducted using the CIBEST model to assess spiritual well-being based on five key variables: prayer, fasting, zakat, family environment, and government policies. The rating scale ranges from 1 to 5, where a score of 3 or lower indicates poor spiritual condition. Specifically, a score of 1 indicates a very poor spiritual condition, a score of 2 indicates a low level of spiritual well-being, a score of 3 reflects a borderline spiritual condition, a score of 4 indicates a good spiritual condition and a score of 5 indicates an excellent level of spiritual well-being. This study focuses on the spiritual dimension as most of the alumni are still in the education stage and do not yet have a steady income, which makes it possible to conduct an in-depth analysis of material well-being (Iman et al., 2022).

In addition, a t-test was used to test the hypothesis regarding the difference in alumni's condition before and after joining the program. The t-test results confirm that the changes that occur are significant, thus supporting the effectiveness of the e-Tahfizh program in improving the spiritual well-being of alumni. The t-test also serves as a verification of the results of the CIBEST analysis to ensure that the changes detected are truly significant so that the e-Tahfizh program can be considered successful in creating a positive impact on alumni. The analysis was carried out through a manual coding process in the form of Microsoft Excel. The following is the t-test hypothesis in this study:

H0: There is no difference in changes before and after joining the e-Tahfizh program.

H1: There is a difference in changes before and after participating in the e-Tahfizh program

RESULT AND DISCUSSION

Demographic Characteristics of Alumni Beneficiaries of Ekselensia Tahfizh School Program

The characteristics of respondents who participated in this study can be explained in the table below:

Table 2. Characteristics of Respondents

Demographic Characteristics	Classification	Amount	Percentage
Generation	1	4 people	14.29%
	2	9 people	32.14%
	3	5 people	17.86%
	4	10 people	35.71%
Study Status	College	26 people	92.9%
	Did not college	2 people	7.1%
Provincial Origin	DI Yogyakarta	1 people	3.57%
	DKI Jakarta	2 people	7.14%
	West Java	14 people	50 %
	East Java	5 people	17.86%
	South Kalimantan	1 people	3.57%
	Riau Archipelago	1 people	3.57%
	Riau	1 people	3.57%
	South Sulawesi	1 people	3.57%
	Central Sulawesi	1 people	3.57%
	West Sumatera	1 people	3.57%
Income	Not yet earning	13 people	46.43%
	< Rp 1.000.000	11 people	39.29%
	≥ Rp 1.000.000 - < Rp 3.000.000	3 people	10.71%
	≥ Rp 3.000.000 - < Rp 5.000.000	1 people	3.57%

Source: Data processed by the author, 2024

Based on the table above, all alumni of the e-Tahfizh program are male. The majority of alumni who became respondents came from the fourth batch of alumni, totaling 10 people or 37.71 percent. While the least respondent class came from class one as many as four people or 14.29 percent. Judging from the status of the lecture, most of the respondents continued their education to college as many as 26 people or 92.9 percent. While two people or 7.1% others chose not to study. Based on the origin of the province, the majority of e-Tahfizh program alumni from batch one to four came from West Java province, as many as 14 people or 50 percent, while the least came from several provinces, such as DI Yogyakarta, South Kalimantan, Riau Islands, Riau, South Sulawesi, Central Sulawesi, and West Sumatra where there was only one person per province. In terms of income, the majority of alumni of the e-Tahfizh program do not have a fixed income, namely as many as 13 people or 46.43 percent, alumni who have earned but are still under one million are 11 people or 39.29 percent, while alumni who have earned in the range of more than one million to three million are 3 people or 10.71 percent and the last there are alumni who have earned more than three million, as many as one person or 3.57 percent.

CIBEST Analysis of Alumni Beneficiaries of the Ekselensia Tahfizh School Program

The analysis and interpretation of the data that has been obtained will be described with a focus on the application of the CIBEST method as a measuring tool for welfare levels. Generally, this method will be used to evaluate the level of welfare based on material and spiritual aspects. However, in this study, the CIBEST analysis will be focused on looking at the level of alumni welfare based on the spiritual aspect only (Beik & Arsyianti, 2015). This is done because it looks at the condition of the e-Tahfizh program alumni, the majority of whom are still studying at university, where most of them still do not have a fixed income so that the level of welfare of each program alumni based on material aspects cannot be calculated.

Based on the data that has been collected through a questionnaire consisting of 28 alumni respondents spread across four batches, data processing and analysis is then carried out using the CIBEST model so that the following results are obtained:

Table 2. Alumni Welfare Level of e-Tahfizh Program in the CIBEST Quadrant (Spiritual Aspect)

Before (Frequency)		After (Frequency)	
Spiritually Rich	21 peoples	Spiritually Rich	23 peoples
Spiritually Poor	7 peoples	Spiritually Poor	5 peoples
Before (Percentage)		After (Percentage)	
Spiritually Rich	75%	Spiritually Rich	82,14%
Spiritually Poor	25%	Spiritually Poor	17,86%

Source: Author, 2024

Table 2 above shows that the e-Tahfizh program has a positive impact on improving the spiritual well-being of its alumni. Before joining the program, 21 people or 75 percent were in the spiritually rich category, while 7 people or 25 percent were still classified as spiritually poor. After becoming alumni of the program, there was an increase in the number of spiritually rich alumni to 23 people or 82.14 percent and a decrease in the number of spiritually poor alumni to 5 people or 17.86 percent. There is a change in welfare level of 7.14 percent before and after becoming a beneficiary of the e-Tahfizh program. These results illustrate the success of the e-Tahfizh program in the form of a better spiritual personality. This program not only focuses on memorization but also strengthens spiritual values applied in daily life.

T-test Analysis of Alumni Beneficiaries of the Ekselensia Tahfizh School Program

T-test is one of the statistical analysis methods used to test hypotheses, especially in determining whether there is a significant difference between two groups or conditions. In this study, the t-test was used to compare the condition of alumni before and after becoming alumni of the e-Tahfizh program. In addition, the t-test in this study also serves as a verification of the results of the CIBEST analysis to ensure that changes in the conditions of e-Tahfizh alumni are truly significant. The following are statistics from the results of the t-test analysis of the e-Tahfizh program:

Table 3. Comparison of Alumni Conditions Before and After Becoming e-Tahfizh Program Alumni Based on the T-Test

t-Test: Two-Sample Assuming Equal Variances		
	5	5
Mean	3,83	4,29
Variance	0,87	0,51
Observations	27	27
Pooled Variance	0,60	
Hypothesized Difference	0	
df	52	
t Stat	-2,06	
P (T<=t) one-tail	0,02	
t Critical one-tail	1,67	
P (T>=t) two-tail	0,04	
t Critical two-tail	2,01	

Source : Data processed by the author, 2024

Based on the results of the t-test with the assumption of equal variation, information is obtained that the average condition of alumni before becoming beneficiaries of the e-Tahfizh program is 3.83 while after becoming alumni beneficiaries of the e-Tahfizh program increased to 4.30. This average difference shows A positive change after alumni get coaching in the e-Tahfizh program. The analysis results also show that the t-statistic value is -2.06 with a degree of freedom (df) of 52. The p-value for the one-tailed test was recorded at 0.022, while for the two-tailed test it was 0.044. Both values are smaller than the general significance level ($\alpha = 0.05$). Thus, the null hypothesis (H0) stating there is no difference between the before and after conditions can be rejected. Instead, the alternative hypothesis (H1) indicating a significant difference between the two conditions can be accepted.

Results above show that the e-Tahfizh program has a real and significant impact on the condition of alumni. The average increase before and after attending the program proves the effectiveness of the intervention. The significance of the p-value in one-way and two-way tests further strengthens this conclusion. With a higher average post-program condition, the e-Tahfizh program is proven to be able to improve alumni performance. This finding supports the sustainability and expansion of the program in the future.

Turning Point Analysis of Alumni Beneficiaries of the Ekselensia Tahfizh School Program

Based on the experience of the alumni of the e-Tahfizh program, the changes occurred in them began with a paradigm shift (turning point) experienced from various important moments that shaped their perspective on life, discipline, and spirituality. This change did not happen instantly but through a process triggered by personal experiences, mentor guidance, and the challenges they faced during coaching. For some alumni, the turning point began when they first joined the e-Tahfizh program when they began to adapt to a new environment full of disciplinary values and simplicity. However, some experience this change when facing pressures such as sanctions due to rule violations or even the threat of being expelled from the program. This situation reflects the mistakes and self-improvement of the beneficiaries. Interaction with the

ustadz is also an important catalyst where daily guidance and direction strengthen their spiritual and mental maturity. Every aspect is viewed through an Islamic perspective to gradually form an Islamic worldview. This is reflected in the habits of the e-Tahfiz program alumni who make the Qur'an the basis for decision-making in everyday life.

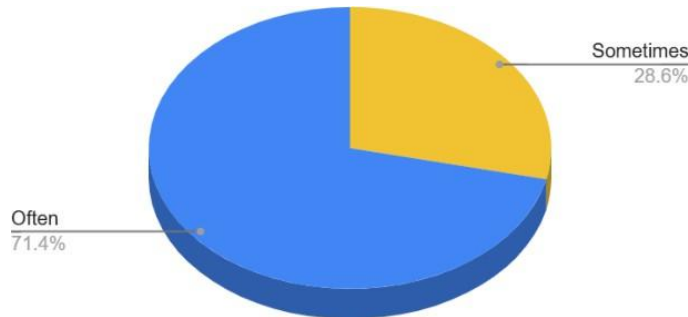


Figure 1. Distribution of Alumni who use the Qur'an as a Basis for Decision Making

Source: Arranged by authors (2024)

Based on Figure 1 above, 71.4% of alumni often use Al-Qur'an as a basis for decision-making, while 28.6% only do it sometimes. This reflects a fairly strong integration of Qur'anic values in the lives of alumni, although there is still room for improvement in the consistency of application in some alumni. Collective moments such as team building, halaqoh (meeting for Islamic study), and commemorative events also strengthen the spirit of introspection and togetherness of the beneficiaries. In addition, academic challenges and regular evaluations encourage them to increase their fighting power and responsibility (Qosim, 2016). All of this shows that the e-Tahfiz program not only equips knowledge but also forms character and self-awareness that continue to develop even after the program is over.

For most of the e-Tahfiz alumni, the paradigm that was formed during the program has remained until now, even getting stronger. They feel that values such as self-confidence, discipline, and an Islamic mindset built through interaction with Al-Qur'an and the guidance of the ustadz are still an important part of their daily lives. However, some recognize that the paradigm is starting to fade or change over time. This change is influenced by several factors, such as environment, busyness, or life challenges that are different from the e-Tahfiz atmosphere. Nevertheless, moments of reflection often return them to the foundation that has been planted, thus making the turning point a reference point in facing new challenges.

Analysis of Change Stories Towards Alumni Beneficiaries of the Ekselensia Tahfiz School Program

The stories of change shared by e-Tahfiz alumni highlight significant transformations in personal development and experiences beyond initial expectations. These changes cover a range of key dimensions, including mentality, spirituality, self-confidence, and social skills. The observed transformation is not only centered on the development of Qur'an memorization but also on character building and improvement of various aspects of personal life. Before joining the e-Tahfiz program, many participants were pessimistic and believed that achieving goals such as getting into a prestigious public university was extremely difficult, especially for those from underprivileged families. However, participation in the program has gradually changed such perceptions, as e-Tahfiz consistently instills values that encourage perseverance and determination.

This transformation can be seen from the statements of alumni who initially struggled with self-doubt but then had a strong conviction to achieve their goals. This shift in mentality laid the foundation for subsequent achievements, reinforcing the idea that consistent effort and belief contribute to success. The impact of the program is further reflected in the ability to read the Qur'an fluently, which for some participants was a completely new skill. One of the alumni expressed his pride at having this ability after undergoing coaching at e-Tahfizh. This achievement signifies more than just literacy in reading the Qur'an; it is a personal journey characterized by perseverance, patience, and the belief that any goal can be achieved through continuous dedication and effort.

In addition to spiritual attainment, significant improvements were also seen in social and leadership skills among e-Tahfizh alumni. The program facilitates the development of openness and the ability to build stronger social relationships. One notable case illustrates the transformation of an individual who initially exhibited introverted tendencies, but after participating in e-Tahfizh, he developed better communication skills and successfully interacted with his peers. This progress eventually led to his election as President of the Santri Executive Board (BEST), a position earned through consolidation and strengthened interpersonal skills. The election process resulted in an overwhelming victory, with nearly 80% of the vote, which exceeded initial expectations. This result underscores the critical role of collaboration and effective communication in leadership development. The importance of social and leadership skills became even more evident when the alumni engaged in various collaborative activities, including Qur'anic studies, organizational initiatives, and joint projects. Through interactions with fellow program participants, a culture of mutual support, knowledge exchange, and cooperation in overcoming challenges is fostered (Mendo et al., 2023).

These changes are due to the cultivation of four main indicators as values that must be instilled in each beneficiary of the e-Tahfizh program. The four indicators include the values of integrity, scholarship, transformation, and competence. The four indicators are implemented in the form of activities that can encourage the achievement and formation of these values in each person of the program beneficiaries. The value of integrity in the e-Tahfizh program is reflected through consistent and maintained daily worship habits among program beneficiaries. Prayers such as praying on time, recitation of Al-Qur'an, sunnah prayers, and alms are part of their commitment to maintaining a spiritual connection with Allah SWT. By practicing this routine of worship, the e-Tahfizh program does not only focus on memorization achievement, but also on character building with integrity where beneficiaries are trained to uphold the values of discipline, responsibility, and honesty in carrying out their obligations.

Meanwhile, the value of scholarship in the e-Tahfizh program is realized through activities that encourage the development of understanding and insight of the beneficiaries, one of which is book-sharing activities. Through this activity, participants are invited to read, understand, and discuss the contents of books that are relevant to Islamic values and daily life. Interactive discussions during book-sharing sessions strengthen the ability to think critically, analytically, and reflectively, and build a culture of literacy that supports the understanding of Al-Qur'an in a contextual manner. Thus, the intellectual value instilled improves spiritual quality and intellectual. Furthermore, the e-Tahfizh program also instills transformative values that encourage beneficiaries to apply the knowledge they have gained to the wider community. One of the implementations is through the SANGAJI (Santri Ngajar Ngaji) program, where participants are empowered to teach the Quran in the surrounding community. This activity is about sharing religious knowledge, building social awareness, leadership, and responsibility for increasing Qur'anic literacy in the community.

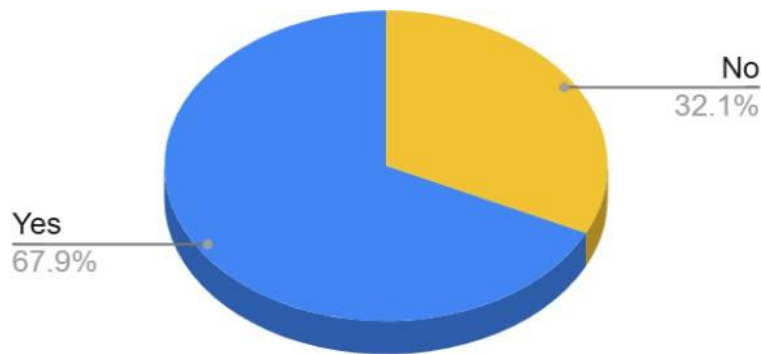


Figure 2. Distribution of Alumni Based on the Consistency of Al-Qur'anic Da'wah in the Community

Source: Arranged by authors (2024)

Based on the pie chart in Figure 2 above, most of the alumni, namely 67.86% or as many as 19 people, continue to foster or preach the Qur'an after graduating from the e-Tahfiz pesantren. This shows a high commitment to maintaining and spreading the knowledge of Al-Qur'an in the community. However, there are 32.14% of alumni no longer continue this activity, which may require more attention to support the sustainability of da'wah among alumni. Al-Qur'anic coaching activities are packaged in several forms, both individually and in groups such as forming a Qur'anic coaching community at SALAM UI, mentoring Qur'an camps, and teaching the Koran both in educational institutions and privately. Overall, the alumni still try to maintain and continue the Qur'anic proselytization activities following their respective conditions and abilities.

The transformation experienced is not only limited to the spiritual aspect, but also includes strengthening mentality, self-confidence, and social and leadership skills. Despite challenges in maintaining the consistency of the values that have been instilled, many alumni remain committed to continuing their struggle in Islamic teaching and self-development. With a strong foundation of the values of integrity, scholarship, transformation, and competence, the e-Tahfiz program continues to be a forum for the formation of a generation that not only memorizes the Qur'an but is also able to implement it in life and make a real contribution to society.

Conclusion

This study shows that the e-Tahfiz program has a significant impact in various aspects of the lives of its alumni. The results of the CIBEST analysis show an increase in the percentage of alumni who are classified as spiritually rich from 75% before participating in the program to 82.14% after participating in the coaching program. In addition, the t-test results prove that changes in the spiritual condition of alumni before and after participating in the program are statistically significant, with a p-value smaller than 0.05. The e-Tahfiz program not only plays a role in building memorization of Al-Qur'an, but also forms an Islamic paradigm in the lives of alumni through spiritual experiences, mentor coaching, and a disciplined environment. This is reflected in the alumni's tendency to use Al-Qur'an as a basis for decision-making and their consistency in preaching in the community. Thus, this program has proven effective in shaping the Islamic character and mindset of alumni.

This study has limitations in the scope of welfare analysis that focuses on spiritual aspects without

considering material aspects, so it cannot provide a comprehensive picture of alumni welfare. In addition, the sample used is still limited to alumni from the first four batches of the e-Tahfizh program, although this is due to the e-Tahfizh program being relatively new so the sample used to be small and the alumni still at the lecture level who have no fixed income. Therefore, further research is recommended to integrate material aspects in evaluating welfare using the CIBEST method to create more comprehensive results. Further research can expand the sample involving alumni from more and diverse generations, thus providing more representative results. In addition, further research can also explore the factors that affect the consistency of alumni in practicing Qur'anic values after the program, to design strategies to increase the effectiveness of alumni development.

Author's Contribution

All authors have contributed to the final manuscript. The contributions of each author are as follows, Lia was responsible for data collection, drafting the manuscript, and developing conceptual ideas. Anita provided excellent guidance and provided critical revisions to the article. third, Pedri helped develop ideas and assisted with data sourcing. All authors discussed the results and contributed to the final manuscript.

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