



Evaluation Analysis of Community-Based Quran Memorization Program ODOJ: Integration of CIPP Model with Community Evaluation in Quran Memorization Education in Indonesia

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Abstract

This research aims to analyze the evaluation of the odoj community-based tahfizh quran program. This research uses Systematic Literature Review indexed in Scopus using the Zotero, Publish or Perish application, publications from international journals such as Eric, Taylor and Francis, and Google Scholar using the PRISMA technique. After going through the identification, screening, eligibility, and inclusion phases So 482 articles were obtained, making 46 articles selected as research data. The results of this research show that 1) The odoj phenomenon is an interesting movement in the Indonesian Islamic world, with its large number of communities spread both at home and abroad. They also come from various circles, including students, students, the general public and artists. Odoj has recruited more than 140,000 followers ranging from children as young to adults as old. 2) There are several evaluation models that can be applied in the field of education of Tahfizh Quraan, namely the CIPP model, STAKE model, Self-Assessment, Formative and Summative Evaluation, Group Decision Support System (GDSS), Gamification Learning for Al-Quran Memorizing (GLAM-Q. 3) If you see the limitations of the CIPP model, it is necessary to innovate a new evaluation model, namely: how to integrate the CIPP model evaluation with the odoj community in the Quran tahfizh program. Especially in the aspects of context evaluation, input evaluation, process evaluation and product evaluation which are carried out together (community). This study provides an important contribution in understanding and developing a more effective and contextual evaluation model for community-based Quran memorization programs, which can improve the quality of memorization education in Indonesia.

Keywords: *Evaluation, tahfizh quran, odoj community.*

1. Introduction

Quality tahfizh education is a comprehensive effort to ensure that a person is not only able to memorize the Quran, but also understand its meaning in depth.¹ This includes developing skills in reading, understanding and applying holy verses in everyday life.² Quality tahfizh education also pays attention to spiritual, moral and ethical aspects, so that a person not only becomes a good memorizer of the Quran, but also becomes an individual who is devout and has noble character.³ With a comprehensive approach, this kind of tahfizh education is able to create a generation that practices the teachings of the Quran in every aspect of their lives,⁴ have a positive impact on themselves, society and all Muslims throughout the world.⁵

The quality of memorizing the Quran is the main parameter in assessing a person's level of ability to memorize and understand the contents of the Quran.⁶ Quality memorization of the Quran is characterized by the memorizer's ability to remember and read the Quran perfectly and fluently,⁷ and without errors in applying the rules of reading according to the correct recitation.⁸ This ability reflects a person's level of sincerity and accuracy in studying and mastering the holy text of the Quran.⁹ With good quality memorization, memorizers of the Quran can inspire and provide an example for others in carrying out worship and practicing Islamic teachings.¹⁰

Ironically, memorizers of the Quran, both those who are still in the process of memorizing and those who have completed memorizing 30 juz of the Quran, often face

¹ Abdul Munir Ismail et al., "The Effectiveness Of Dakwah And Educational Activities In Science Tahfiz Schools," *PalArch's Journal of Archaeology of Egypt/Egyptology* 17, no. 6 (2020): 12056–70.

² Muhamad Yahya et al., "IMPLEMENTATION OF QUR'AN MEMORIZATION ACTIVITIES AT MAN 2 PALEMBANG," *Edukasi Islami: Jurnal Pendidikan Islam* 11, no. 02 (August 22, 2022), <https://doi.org/10.30868/ei.v11i02.4131>.

³ Suparta Rasyid et al., "Can the Tahfidzul-Qur'an Education System (T-QES) Create Leadership with Integrity? NVivo 12 Analysis," *Cypriot Journal of Educational Sciences* 17, no. 6 (2022): 1925–42, <https://doi.org/10.18844/cjes.v17i6.7485>.

⁴ Baudouin Dupret and Clémentine Gutron, "Islamic Positivism And Scientific Truth: Qur'an And Archeology In A Creationist Documentary Film," *Human Studies* 39 (2016): 621–43, <https://doi.org/10.1007/s10746-016-9402-8>.

⁵ Atikah Markhamah Ayyusufi, Ari Anshori, and Muthoifin Muthoifin, "Evaluation of The CIPP Model on The Tahfidz Program in Islamic Boarding Schools," *Nazhruna: Jurnal Pendidikan Islam* 5, no. 2 (2022): 466–84, <https://doi.org/10.31538/nzh.v5i2.2230>.

⁶ Tedi Supriyadi et al., "Eradicating Al-Qur'an Illiteracy of Prospective Primary School Teachers," *Elementary School Forum (Mimbar Sekolah Dasar)* 6, no. 2 (2019): 219–38, <https://doi.org/DOI:10.17509/mimbar-sd.v6i2.16583>.

⁷ Ashraf Ghiasi and Afsaneh Keramat, "The Effect Of Listening To Holy Quran Recitation On Anxiety: A Systematic Review," *Iranian Journal of Nursing and Midwifery Research* 23, no. 6 (2018): 411–20, https://doi.org/10.4103/ijnmr.IJNMR_173_17.

⁸ Tedi Supriyadi and J Julia, "The Problem of Students in Reading the Quran: A Reflective-Critical Treatment through Action Research," *International Journal of Instruction* 12, no. 1 (2019): 311–26, <https://doi.org/10.29333/iji.2019.12i1.21a>.

⁹ Nofha Rina et al., "Patterns of Interpersonal Communication Students through the Class Tarkiz Quran Memorizers," *Ilmu Dakwah: Academic Journal for Homiletic Studies* 13, no. 1 (2019): 54–68, <https://doi.org/10.15575/idajhs.v12i1.5192>.

¹⁰ Muhamad Zulfar Rohman, "From Print To Screen: Methodology, Media, And Transition of Qur'anic Learning In Indonesia," *Khazanah: Jurnal Studi Islam Dan Humaniora* 17, no. 2 (2019): 191–208, <https://doi.org/10.18592/khazanah.v17i2.3211>.

significant challenges. They often experience boredom,¹¹ lack of enthusiasm, and difficulty in carrying out self-evaluation regarding maintaining memorization of the Quran.¹² This happens due to a lack of support and joint activities in maintaining and updating their memorization. Without a supportive environment and structured activities,¹³ memorizers of the Quran can feel isolated and lose motivation to continue improving and maintaining their memorization.¹⁴ Therefore, the importance of social support and collaborative activities in maintaining memorizing the Quran cannot be ignored, because this can help overcome the challenges faced by memorizers of the Quran.

The lack of muraja'ah practice, or re-evaluation of memorizing the Quran, has a significant negative impact on memorizers of the Quran. Without regular muraja'ah activities, Al-Quran memorizers are vulnerable to a decline in the quality of their memorization and understanding of the Al-Quran verses they have memorized.¹⁵ Difficulty in retaining memorization, loss of fluency in reading,¹⁶ and decreased motivation,¹⁷ are some of the negative impacts that are generally experienced due to a lack of muraja'ah practices.¹⁸ In addition, without regular review, errors in memorization can occur and persist unnoticed, which in the end can reduce the authenticity and accuracy of memorizing the Quran.¹⁹ From this description, it can be understood that muraja'ah is the most important part of the process of memorizing the Quran and should not be neglected, and this activity must be emphasized regularly to maintain the quality and perfection of the memorization of the Quran by hafizhs of the Quran. Collaboration between memorizers of the Quran to motivate, check, evaluate and strengthen each

¹¹ Safiruddin Al Baqi and Conny Alif Asterisk, "Kauny Quantum Memory Method to Increase the Ability of Memorizing Qur'an in Early Childhood," *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 6, no. 6 (2022): 6602–9, <https://doi.org/10.31004/obsesi.v6i6.2304>.

¹² Ismarulyusda Ishak et al., "Does Quran Memorization Influence Adolescents' Intelligence Quotient and Memory Level?: A Cross-Sectional Study in Malaysia," *Makara Journal of Health Research* 23, no. 3 (2021), <https://doi.org/10.7454/msk.v25i3.1299>.

¹³ Kusaeri Kusaeri and Ali Ridho, "Learning Outcome of Mathematics and Science: Features of Indonesian Madrasah Students," *Jurnal Penelitian Dan Evaluasi Pendidikan* 23, no. 1 (2019): 95–105, <http://dx.doi.org/10.21831/pep.v23i1.24881>.

¹⁴ Abd Basir and Mufida Istati, "The Repetition (Muraja'ah) Alternative Method to Motivate Santriwati Memorizing the Qur'an in Ma'had Tahfidzul Quran," *Jour of Adv Research in Dynamical & Control Systems* 12, no. 8 (2020), <https://doi.org/10.5373/JARDCS/V12I8/20202485>.

¹⁵ Devie Yundianto et al., "Memorizing The Quran: Exploring Academic Hardiness, Self-Efficacy, And Perceived Social Support In Islamic Schools," *International Journal of Islamic Educational Psychology* 4, no. 2 (2023): 225–43, <https://doi.org/DOI:https://doi.org/10.18196/ijiep.v4i2.19812>.

¹⁶ Nurul Hidayah, Tobroni Tobroni, and Achmad Tito Rusady, "Correlation Between Memory An Qur'an With Student Learning Achievement At Ash-Shohwah Integrated Islamic Junior High School, Berau-East Kalimantan," *Edukasi Islami: Jurnal Pendidikan Islam* 11, no. 001 (2022): 289–304, <https://doi.org/10.30868/ei.v11i4.3433>.

¹⁷ Wan Nor Atikah Che Wan Mohd Rozali et al., "The Impact Of Listening To, Reciting, Or Memorizing The Quran On Physical And Mental Health Of Muslims: Evidence From Systematic Review," *International Journal of Public Health* 67 (2022): 1604998, <https://doi.org/10.3389/ijph.2022.1604998>.

¹⁸ Eva Latipah, "Motives, Self-Regulation, and Spiritual Experiences of Hafizh (The Qur'an Memorizer) in Indonesia," *International Journal of Instruction* 15, no. 1 (2022): 653–72, <https://doi.org/10.29333/iji.2022.15137a>.

¹⁹ Ayyusufi, Anshori, and Muthoifin, "Evaluation of The CIPP Model on The Tahfidz Program in Islamic Boarding Schools," 2022.

other's memorization is important in improving the quality and continuity of their memorization of the Quran.

Therefore, to overcome this problem, it is necessary to make efforts to improve quality through collaborative activities such as memorizing and repeating memorization together or forming a community. One of these efforts is the "One Day One Juz" (ODOJ) community, where memorizers of the Quran gather and commit to memorizing or reciting one juz of the Quran every day.²⁰ Through this activity, collaboration occurs between community members to remind each other, listen, and coordinate the memorization process, thereby helping evaluate the effectiveness and quality of learning tahfizh Al-Quran together.²¹

The ODOJ movement is an initiative that aims to instill the habit of reading the Quran every day and completing one juz of the Quran a day.²² The ODOJ phenomenon has attracted widespread attention in Indonesia, attracting great support from the Muslim community, both at home and abroad. By successfully recruiting more than 140,000 followers in Indonesia and abroad,²³ including Malaysia, Singapore, Taiwan, Hong Kong, Japan, Australia, America, Egypt, Turkey, etc (One Day One Juz Community – A Month of Khatam One Quran, tt). ODOJ is the main topic of discussion in exploring the role of technology in supporting religious activities. This movement succeeded in mobilizing religious sentiment from various groups of Muslims, forming a virtual community that is active in reading the Quran every day.²⁴ Through platforms such as WhatsApp, ODOJ facilitates the formation of a semi-virtual Quran Movement rooted in Tarbiyah principles. In contrast to conventional Islamic movements in Indonesia which rely more on global computer networks, ODOJ shows technological capabilities in organizing new socio-religious movements. With its unique characteristics, ODOJ makes an important contribution in responding to changes in media and religion in Indonesia in the contemporary era. Apart from being based on the hadith which emphasizes the importance of reading the Quran, this movement also aims to strengthen unity among Muslims and increase awareness of the significance of the Quran in everyday life.²⁵

According to Peter L. Berger's social construction theory, social reality is formed through a process of internalization and externalization, where humans as social agents actively participate in creating their social reality.²⁶ Berger and Luckmann argued that society is a human product, and conversely, humans are also a product of society. They

²⁰ Kholila Mukaromah and Ulfah Rahmawati, "The Influence of the One Day One Juz (Odoj) Movement on the Tradition of Reciting Qur'an," *QIJIS (Qudus International Journal of Islamic Studies)* 3, no. 2 (2015): 148–67, <http://dx.doi.org/10.21043/qijis.v3i2.1584>.

²¹ Fatimah Husein and Martin Slama, "Online Piety And Its Discontent: Revisiting Islamic Anxieties On Indonesian Social Media," *Indonesia and the Malay World* 46, no. 134 (2018): 80–93, <https://doi.org/10.1080/13639811.2018.1415056>.

²² Mukaromah and Rahmawati, "The Influence of the One Day One Juz (Odoj) Movement on the Tradition of Reciting Qur'an."

²³ Eva F Nisa, "Social Media and the Birth of an Islamic Social Movement: ODOJ (One Day One Juz) in Contemporary Indonesia," *Indonesia and the Malay World* 46, no. 134 (2018): 24–43, <https://doi.org/10.1080/13639811.2017.1416758>.

²⁴ Nisa.

²⁵ Martin Slama, "Practising Islam through Social Media in Indonesia," *Indonesia and the Malay World* 46, no. 134 (2018): 1–4, <https://doi.org/10.1080/13639811.2018.1416798>.

²⁶ Peter Berger and Thomas Luckmann, *The Social Construction Of Reality* (England: Routledge, 2016), h. 60.

emphasize the importance of the processes of externalization, objectivation, and internalization in shaping social reality.²⁷ In the context of the ODOJ movement, the processes of externalization, objectivation, and internalization play a major role in shaping the social reality of this community. First, the externalization process occurs when ODOJ members express their commitment to reading the Quran every day through online activities, such as sharing status or information on social media platforms. Then, the objectification process occurs when the routine of reading the Quran and completing one juz a day becomes a norm that is collectively accepted by community members. This is reflected in their daily practices which integrate the activity of reading the Quran as an important part of their religious identity. Finally, the internalization process occurs when ODOJ members personally internalize the values and norms of the movement into their daily behavior and thoughts, thereby forming a cohesive and sustainable social reality for the ODOJ community as a whole. Thus, these processes play an important role in shaping and maintaining the social reality of ODOJ as an active and influential religious movement.

The ODOJ movement has given birth to two other initiatives that are in line with its goals, namely ODOS (One Day One Surah) and ODOA (One Day One Verse). Odos is an approach that requires individuals to memorize one surah of the Quran every day, while odoa is an approach that teaches individuals to memorize one verse of the Quran every day.²⁸ Overall, these three initiatives are similar in their management approaches to improving the quality of reading and memorizing the Quran. These three movements have the same focus on efforts to familiarize Muslims with being actively involved in reading and memorizing the Quran regularly. They encourage the practice of daily reading of the Quran with the aim of completing certain parts of the Quran within a certain time frame.²⁹ Thus, it can be understood that this movement prioritizes discipline and consistency in reading the Quran, which in turn can improve the quality of memorization and understanding of the holy text for Muslims.³⁰

ODOJ framework, which emphasizes the importance of forming the habit of reading the Quran every day and completing one juz of the Quran in one day,³¹ closely related to the theory of symbolic interactionism. According to this theory, individuals form meaning through social interactions with other people and the surrounding environment.³² In the context of ODOJ, social interactions between community members have a central role in forming meaning and norms related to reading the Quran. The activity of reading the Quran regularly and completing one juz of the Quran every

²⁷ Peter L Berger and Thomas Luckmann, *Tafsir Sosial Atas Kenyataan: Risalah Tentang Sosiologi Pengetahuan Terj. Hasan Basar* (Jakarta: LP3S, 1990), h. xx.

²⁸ K Anwar and M Hafiyana, "Implementation of the ODOA (One Day One Verse) Method in Improving the Ability to Memorize the Al-Quran," *Indonesian Journal of Islamic Education* 2, no. 2 (2018): 181–98.

²⁹ Mukaromah and Rahmawati, "The Influence of the One Day One Juz (Odoj) Movement on the Tradition of Reciting Qur'an."

³⁰ Ahyar Rasyidi and Agus Setiawan, "Typology of Tahfidz Islamic Boarding School Curriculum in South Kalimantan," *SYAMIL: Jurnal Pendidikan Agama Islam (Journal of Islamic Education)* 9, no. 2 (2021): 151–64, <https://doi.org/10.21093/sy.v9i2.3923>.

³¹ Nisa, "Social Media and the Birth of an Islamic Social Movement: ODOJ (One Day One Juz) in Contemporary Indonesia."

³² Herbert Blumer, *Symbolic Interactionism: Perspective And Method* (Berkeley und Los Angeles, Kalifornien: Univ of California Press, 1986), h. 1.

day is considered a symbol of religious commitment and identity in the ODOJ community. Through repeated social interactions, ODOJ members together form the meaning that reading the Quran is an important action that must be respected. This initiative aims to increase Muslim awareness of the importance of reading and understanding the Quran regularly,³³ with a focus on forming the habit of reading the Quran, strengthening unity, and increasing the spiritual awareness of Muslims.³⁴ In this way, ODOJ plays a role in deepening Muslims' understanding and relationship with the Quran through planned and sustainable reading practices.

Several research results on the ODOJ community have contributed to improving the quality of reading the Quran and improving the lives of Muslims, especially in terms of improving relationships with the Quran and strengthening Islamic identity. ODOJ mobilizes sentiment to be closer to the Quran by emphasizing the role of the Quran as a guide to life and the benefits of reading it.³⁵ One of the benefits that is often mentioned is that readers will achieve happiness in this world and definite happiness in the Hereafter.³⁶ ODOJ members often state that the Quran has helped them deal with various crises in their lives and that reading the Quran can provide peace, calm and soften their hearts.³⁷ ODOJ members who come from the middle class play an important role in developing da'wah by returning to Islamic teachings.³⁸ They make Islam the center of their modern lives and use the media, including social media, to strengthen their Islamic identity.³⁹

Several other similar research results have been carried out by Muslim, A., He outlines the social and technological dimensions of this movement, explaining how ODOJ influenced religious practices and created new religious institutions.⁴⁰ Nisa, EF, considers the use of social media in da'wah through ODOJ⁴¹, Meanwhile, Slama considers significant changes in the religious practices of Muslims in Indonesia related to dependence on social media, emphasizing media and religious practices.⁴² Meanwhile Mukaromah and Rahmawati explored the impact of ODOJ on the tradition of reading the Quran, emphasizing its ability to build unity among Muslims.⁴³ The final article by Husein & Slama looks at the impact of online religiosity, including ODOJ, emphasizing

³³ Husein and Slama, "Online Piety And Its Discontent: Revisiting Islamic Anxieties On Indonesian Social Media."

³⁴ Slama, "Practising Islam through Social Media in Indonesia."

³⁵ Hasan Bisri, "Religious Community Responses to COVID-19: Case Study on Muslim Small Community," *International Journal of Psychosocial Rehabilitation* 24, no. 8 (2020): 10439–46.

³⁶ Nisa, "Social Media and the Birth of an Islamic Social Movement: ODOJ (One Day One Juz) in Contemporary Indonesia."

³⁷ Mukaromah and Rahmawati, "The Influence of the One Day One Juz (Odoj) Movement on the Tradition of Reciting Qur'an."

³⁸ Husein and Slama, "Online Piety And Its Discontent: Revisiting Islamic Anxieties On Indonesian Social Media."

³⁹ Slama, "Practising Islam through Social Media in Indonesia."

⁴⁰ Bisri, "Religious Community Responses to COVID-19: Case Study on Muslim Small Community."

⁴¹ Nisa, "Social Media and the Birth of an Islamic Social Movement: ODOJ (One Day One Juz) in Contemporary Indonesia."

⁴² Slama, "Practising Islam through Social Media in Indonesia."

⁴³ Mukaromah and Rahmawati, "The Influence of the One Day One Juz (Odoj) Movement on the Tradition of Reciting Qur'an."

issues such as *riyā'* (showing off goodness) in online religious practices.⁴⁴ Thus, it is understandable that previous research tends to discuss the *odoj* phenomenon in general or from different perspectives such as its influence on the tradition of reading the Quran, the use of social media in preaching, or the consequences of online diversity on religious practices. In contrast to that, this research focuses more on evaluating the quality and effectiveness of the ODOJ-based Al-Quran tahfizh program, taking into account progress in memorizing the Al-Quran, its psychological and social impacts, as well as the role of technology in supporting the program. This research also compares its effectiveness with other traditional approaches and evaluates the contribution of ODOJ in improving Muslim religious practices. Thus, it is hoped that this research can provide different insights and additional contributions in understanding the role and impact of ODOJ as a form of evaluation of the quality of memorizing the Quran.

The One Day One Juz (Odoj) Community is one of the rapidly growing Quran memorization movements in Indonesia. Founded with the aim of encouraging Muslims to read and memorize one juz of the Quran every day, this community has succeeded in attracting thousands of members from various circles, including students, professionals, and artists. With more than 140,000 followers spread across Indonesia and abroad, Odoj has become a unique phenomenon in the Indonesian Islamic world. This phenomenon not only shows a high religious spirit, but also shows great potential in community-based Quran education. Evaluation of this community-based Quran memorization program is important to ensure that the noble goals of this movement are achieved effectively and efficiently.

Based on the explanation above, then This research aims to analyze the *odoj* community-based Quran tahfizh program, evaluation models for the Quran tahfizh program and design an evaluation model for the *odoj* community-based Quran tahfizh program. The contribution of this topic, both practically and theoretically, is to provide a deeper understanding of evaluating the quality of memorizing the Quran and realizing the importance of reading, memorizing and memorizing the Quran for Muslim communities, as well as offering insight for the development of similar programs in future. By understanding the ODOJ program in the context of evaluating the Quran tahfizh program, it is hoped that this research can make a positive contribution in efforts to improve the quality of Quran tahfizh learning in society.

2. Research Method

This research uses Systematic Literature Review (SLR) method to identify unexplored research areas and comprehensively, accurately, and systematically summarize previous findings. In this context, the literature comprises journals and articles on the evaluation of community-based tahfizh Quran programs by the Odoj community. The literature review process involves selecting, identifying, and assessing research materials to address the research questions. This study examines how the evaluation of tahfizh Quran programs using the community model can enhance the quality of Quran memorization. The comprehensive literature study begins with searching for articles related to the evaluation models of tahfizh Quran programs and the Odoj community/movement using the “publish or perish” tool across databases such as

⁴⁴ Husein and Slama, “Online Piety And Its Discontent: Revisiting Islamic Anxieties On Indonesian Social Media.”

Scopus, Eric, Francis, Taylor, and Google Scholar. The literature mapping is conducted in four distinct phases: identification, screening, eligibility, and inclusion.

Stage 1: Identification

The following process is used to select articles that meet the predetermined criteria. The systematic literature review initially utilizes two primary database sources: Google Scholar, Scopus, Eric, Francis, and Taylor. Articles published between 2014 and 2024 are chosen based on inclusion criteria. The comprehensive databases of Scopus, Eric, and Francis & Taylor consolidate scientific literature from various fields and offer diverse research resources. In contrast, Google Scholar is a freely accessible search engine that aggregates peer-reviewed literature from multiple disciplines. Table 1 illustrates how articles were selected using keywords obtained from the search engines.

Table 1. Keywords Used to Search for Relevant Articles

Database	Keywords
Scopus	Evaluation, basics, tahfizh Quran, one day one juz, odoj
Eric	Evaluation, basics, tahfizh Quran, one day one juz, odoj
Francis & Taylor	Evaluation, basics, tahfizh Quran, one day one juz, odoj
Google Scholar	Evaluation, basics, tahfizh Quran, one day one juz, odoj

Table 1 shows that the keywords used to search for relevant articles are “evaluation model of Odoj-based tahfizh Quran.” This literature focuses on evaluating research trends related to tahfizh Quran. For evaluating tahfizh programs and the Odoj community, 482 pieces of literature from two relevant data sources were identified. Subsequently, the criteria for including and excluding articles within the focus theme were adjusted according to the necessary framework for review, as shown in Table 2.

Table 2. Including and Excluding Criteria

Inclusion Criteria	Exclusion Criteria
Journal/article	Book chapters, books, proceedings, reviews
Articles published between 2014 and 2024 articles	Articles not published between 2014 and 2024
Article about evaluating the tahfizh quran program based on one day one juz (odoj)	Unrelated article about evaluation of the one day one juz (odoj) based tahfizh quran program
Articles in English	Articles are not in English

Table 2 lists the articles selected for further research based on the established inclusion and exclusion criteria.

Phase 2: Screening

Zotero software was used to separate duplicate articles from the literature results from Scopus, Eric, Francis, and Taylor databases. Next, the titles and abstracts were screened to map articles based on their titles and abstracts. Titles were filtered to ensure

relevance and alignment with the used keywords. Subsequently, the abstracts of each article were examined and scanned according to the standards set for inclusion and exclusion.

Phase 3: Eligibility

Zotero software was used to analyze and check the eligibility of the articles. Once considered eligible, the full text of the articles was downloaded, and those that fell into the exclusion category were identified. At this stage, eligible articles must be able to link answers to the research questions.

Phase 4: Extraction

After checking the eligibility of articles based on inclusion and exclusion criteria, those meeting the criteria were extracted and analyzed using the PICOS (Population, Intervention, Comparison, Outcome, and Study Design) guidelines. The statistics in the extraction process were determined based on the trends expected from the research questions. This process uses a manual model based on PICOS statistics and continues with an assessment of the quality of the extracted literature. The article search process is illustrated using the PRISMA flow chart.

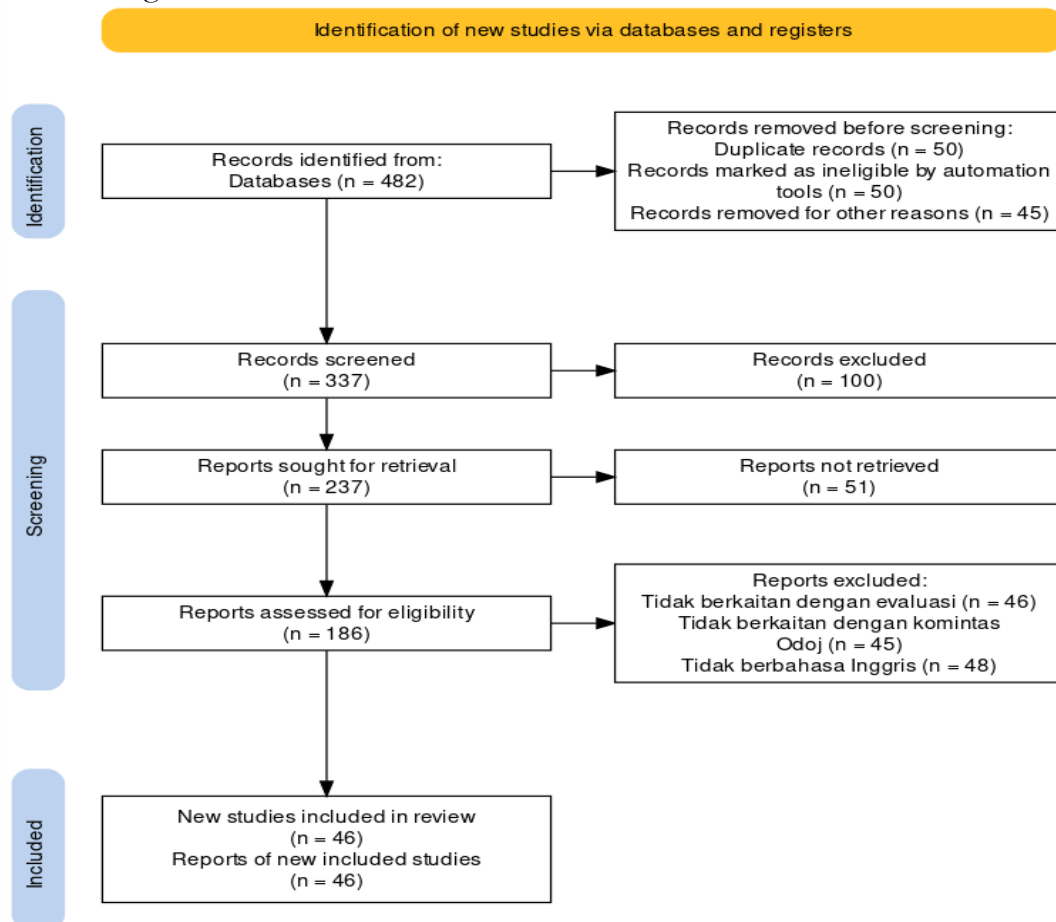


Figure 3. Literary Prism Search Flow Model for evaluating the Quran tahfiz program

Based on the PRISMA flow chart above, 482 databases from Scopus, Eric, Francis & Taylor, and Google Scholar were accessed using the Publish or Perish software. A total of 50 databases were identified as duplicates. Then, the remaining data were mapped based on inclusion and exclusion criteria. The exclusion criteria included 200 databases because their data were from book proceedings and not in English.

Additionally, 186 databases were excluded for not meeting the keyword criteria set in the study. A total of 46 databases were identified as articles meeting the inclusion criteria. These articles will be further analyzed using the PICOS statistics defined in the next stage.

The article analysis is conducted in two stages. First, the research theme network is mapped. Then, the full text of articles that meet the inclusion criteria is reviewed using the PICOS framework (Population, Intervention, Comparison, Outcome, and Study Design). The research theme network mapping related to the evaluation, tahfizh Quran, and the ODOJ community was carried out using VOSviewer software. The initial mapping was conducted to find thematic articles on evaluation, tahfizh Quran, and the ODOJ community from 2014 to 2024. The results of the article mapping through VOSviewer software can be seen in the following figure:

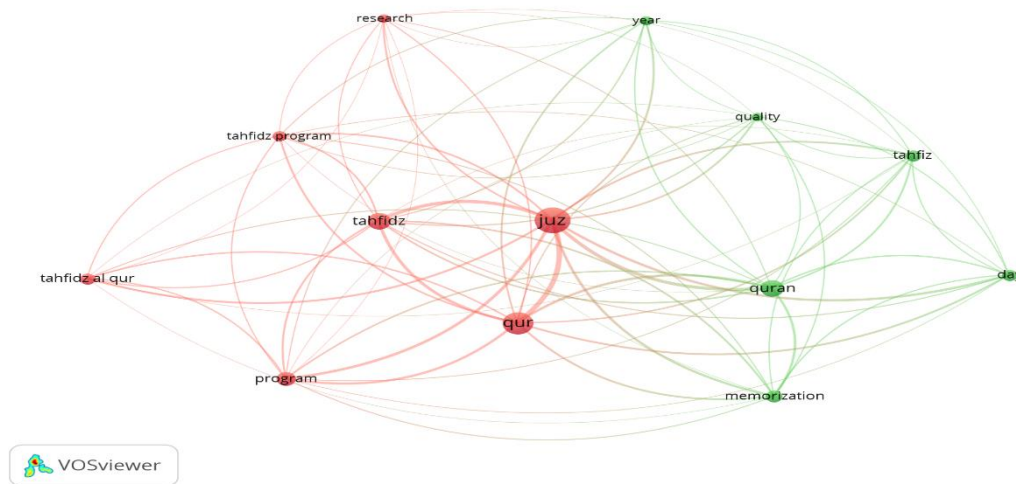


Figure 4. Initial Network Visualization

Initial examination of the thematic relationships in Figure 4 shows that the tahfizh quran program evaluation model shows a network of associations that is not too complicated. Conversations and research regarding the evaluation of the tahfizh program and the odoj community are closely related to the quality of memorization. (Cluster 1 – Red); program, tahfidz al quran, (Cluster 2 – Green); quality, memorizing the Quran, odoj community.

The second stage was a full text review of each article that met the inclusion criteria using the PICOS statement. PICOS statistics chart the type of participation, intervention, comparison, outcome, or finding, and approach used in the articles reviewed.

3. Finding and Discussion

Mapping the Odoj Community-Based Tahfiz Quran Program Evaluation Model

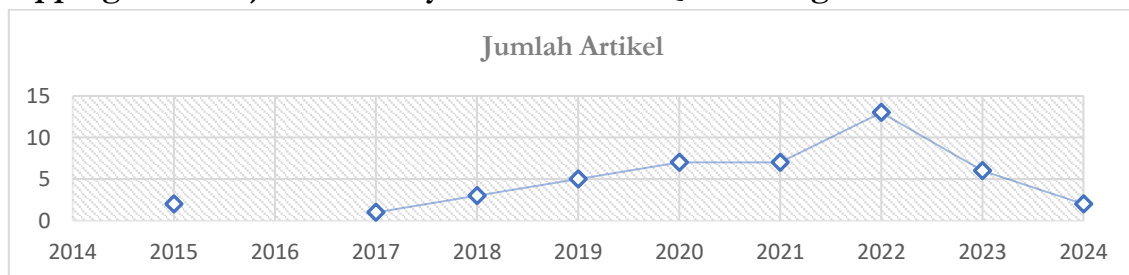


Figure 5. Number of Articles in Inclusion Criteria

The table above depicts the distribution of articles that meet the inclusion criteria, totaling 46. In 2014 there were zero articles; in 2015, 2 articles; in 2016, 0 articles. In 2017, 1 article. In 2018, 3 articles; in 2019, 5 articles; in 2020, 7 articles; in 2021, 7 articles; in 2022, 13 articles; in 2023, 6 articles; and in 2024, 2 articles. The article rankings are detailed in the following table.

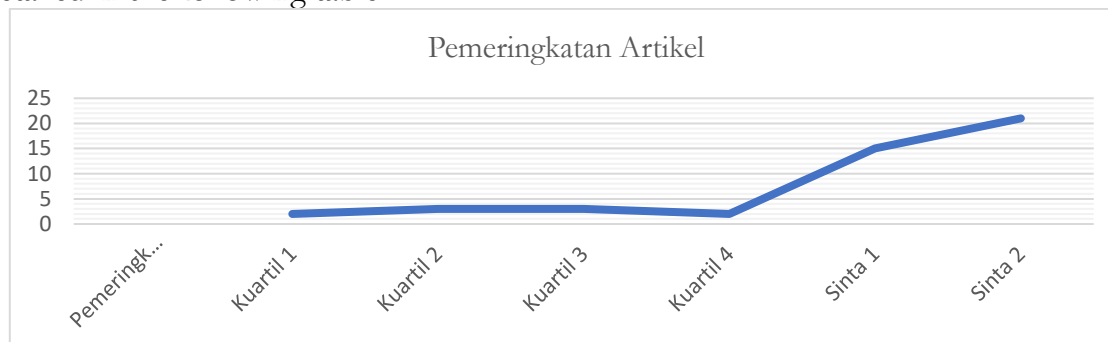


Figure 6. Article Rank Mapping

Table 6 shows that the articles included in the inclusion criteria have the highest ranking in Scopus and Sprott, namely Quartile 1 (Q1) with a total of 2 articles. At the Quartile 2 level (Q2) there are 3 articles. At the Quartile 3 (Q3) level there are 3 articles. At the Quartile 4 level (Q4) there are 2 articles. At the Sinta 1 (S1) Note Quartile level there are 15 articles and at the Sinta 2 (S2) level there are 21 articles.

Tahfizh Quran Program Odoj Community Based

The odoj phenomenon is an interesting movement in the Indonesian Islamic world, with its large number of communities spread both at home and abroad.⁴⁵ It was recorded that from 2013 to March 2014, ODOJers (ODOJ members) reached 87,000 consisting of children aged 8 years to adults aged 80 years and over.⁴⁶ They also come from various circles: students, students, the general public, and artists. Not only that, over time ODOJ has succeeded in recruiting more than 140,000 followers at home and abroad, as well as the extent to which this movement has mobilized religious sentiment among Muslims.⁴⁷

The ODOJ program aims to form the habit of reading and completing the Quran, utilizing inspiration from hadith teachings about the virtues of the Quran.⁴⁸ ODOJ's uniqueness lies in its ability to form Muslim unity and mobilize a movement to recite the Quran together, which reflects the love of Muslims for the Quran.⁴⁹ This phenomenon can also be analyzed using social construction theory, where the reality of ODOJ is formed in a dialectic between socio-cultural conditions and individuals, which then form

⁴⁵ Nisa, "Social Media and the Birth of an Islamic Social Movement: ODOJ (One Day One Juz) in Contemporary Indonesia."

⁴⁶ Mukaromah and Rahmawati, "The Influence of the One Day One Juz (Odoj) Movement on the Tradition of Reciting Qur'an."

⁴⁷ Slama, "Practising Islam through Social Media in Indonesia."

⁴⁸ Husein and Slama, "Online Piety And Its Discontent: Revisiting Islamic Anxieties On Indonesian Social Media."

⁴⁹ Nisa, "Social Media and the Birth of an Islamic Social Movement: ODOJ (One Day One Juz) in Contemporary Indonesia."

a broad community. This program has brought benefits to its members, including better spiritual experiences and regular reading of the Quran.⁵⁰

Odoj has become a significant part of the lives of Muslims in Indonesia.⁵¹ This program has received widespread recognition, as evidenced by the large number of ODOJ communities spread across various regions in Indonesia and even abroad.⁵² ODOJ is not only a program to read the Quran, but also forms new habits in reading and completing the Quran every day. Inspiration from hadith teachings about the virtues of reading the Quran has encouraged the birth of this phenomenon.⁵³ The uniqueness of ODOJ lies in its ability to form Muslim unity and carry out movements to recite the Quran together, illustrating the love of Muslims for the Quran. This phenomenon reflects the dialectical relationship between socio-cultural conditions, including hadith texts, and individuals and the wider community involved in ODOJ.⁵⁴

ODOJ is not just a Quran reading program, but also a social and religious movement that aims to strengthen Muslims' relationship with the Quran. ODOJ members find benefits in this program, ranging from increasing obedience in reading the Quran to deeper spiritual experiences.⁵⁵ It is proven that ODOJ can strengthen the spirituality of Muslims. The group members consistently encourage Muslims to read the Quran regularly, with a target of one juz every day⁵⁶. In this effort, they use social media such as WhatsApp to organize and motivate their members. A special WhatsApp group with around 90 members was formed, divided into three subgroups each responsible for reading one juz of the Quran every day. This reflects their commitment to deepening their spiritual relationship with God and strengthening their devotion to worship.⁵⁷

The Odoj movement illustrates the complex relationship between the use of messaging applications such as WhatsApp and Islamic practices, especially in the context of Quran reading movements such as ODOJ.⁵⁸ ODOJ members use WhatsApp as the main tool to organize and motivate their members to read one juz of the Quran every day. They formed WhatsApp groups with around 30 members, who were responsible for reading certain parts of the Quran every day.⁵⁹ This system allows them to complete daily Quran reading, as well as providing motivation with rewards in the form of stars.

⁵⁰ Acep Muslim, "Digital Religion and Religious Life in Southeast Asia: The One Day One Juz (ODOJ) Community in Indonesia," *Asiascape: Digital Asia* 4, no. 1–2 (2017): 33–51, <https://doi.org/10.1163/22142312-12340067>.

⁵¹ Slama, "Practising Islam through Social Media in Indonesia."

⁵² Nisa, "Social Media and the Birth of an Islamic Social Movement: ODOJ (One Day One Juz) in Contemporary Indonesia."

⁵³ Husein and Slama, "Online Piety And Its Discontent: Revisiting Islamic Anxieties On Indonesian Social Media."

⁵⁴ Mukaromah and Rahmawati, "The Influence of the One Day One Juz (Odoj) Movement on the Tradition of Reciting Qur'an."

⁵⁵ Husni Husni et al., "Religious Community Responses to COVID- 19: Case Study on Muslim Small Community" 24, no. 08 (2020).

⁵⁶ Muhammad Sofyan, "The Development of Tahfiz Qur'an Movement in the Reform Era in Indonesia," *Heritage of Nusantara: International Journal of Religious Literature and Heritage* 4, no. 1 (2015): 115–36.

⁵⁷ Mukaromah and Rahmawati, "The Influence of the One Day One Juz (Odoj) Movement on the Tradition of Reciting Qur'an."

⁵⁸ Husein and Slama, "Online Piety And Its Discontent: Revisiting Islamic Anxieties On Indonesian Social Media."

⁵⁹ Nisa, "Social Media and the Birth of an Islamic Social Movement: ODOJ (One Day One Juz) in Contemporary Indonesia."

Apart from that, this article also highlights how the ODOJ movement is not limited to online activities, but also holds offline meetings to read the Quran together. The dynamics between online and offline practices are an interesting focus of research, with some organizations such as ODOJ utilizing social media to expand networks and strengthen religious practices.⁶⁰

Compared to established Islamic movements in Indonesia that utilize global computer networks, ODOJ has relied on technology since its inception, demonstrating the role of technology in creating new semi-virtual socio-religious movements.⁶¹ ODOJ's success in giving a new color to contemporary Islamic society shows the importance of this movement in the transformation of the religious media landscape in Indonesia. ODOJ has a very high level of popularity in Indonesia. His massive achievements can be seen from his success in entering the Indonesian Record Museum as the number of memorizers of the Quran, namely 50,000 people.⁶²

In its development, ODOJ does not only offer Al-Quran reading. However, based on data management services from 2014 to 2017, it was found that the ODOJ program includes: first, implementing the routine ODOJ (One Day One Juz) program, second, ODALF (One Day and a Half Juz), third, ODOL (One Day One Sheet), fourth, Socialization of ODOJ through social media programs with international targets, fifth, Moving to the ODOJ Mobile Application and Web system, sixth, Increasing ODOJ groups in schools/colleges/offices, seventh, ODOJ Palestine Concern (in collaboration with KNRP), SAN (Spread Al Qur'an Nusantara), eighth, in collaboration with PKPU, ninth, Growing 100 memorizers of the Al Quran (www.rumahQur'an.onedayonejuz.org), tenth, ODOJ Qurban (collaboration with ACT), and eleventh, growing 100 memorizers of the Quran.⁶³

As previously mentioned, one of ODOJ's programs is cultivating 100 memorizers of the Quran. To implement this program, ODOJ collaborated with Rumah AlQuran. The methods and activities carried out are first, initial tahsin and 10 Juz tahfiz every day for Takhasus and 5 Juz for non-Tahasus during tahsin. Second, Pre-Tahfiz reading of 5 Juz every day for Takhasus and 3 Juz for non-Takhasus during tahsin along with tahsin corrections. Third, Jama'i recite 1 juz every day. Fourth, memorize at least 2 pages for takhasus and ½ page for non takhasus. Fifth, report past and future memorization. Sixth, Tilawah talaqqi with musyrif/ah. Seventh, Mutaba'ah and motivation (weekly evaluation with Ustadz). Eighth, Weekly Semaan/tasmi' Al Qur'an (min Juz ½). Apart from the main activities, the following are supporting activities, namely: Qiyamullail every night (3 nights in congregation, and the next 4 nights alone), congregational prayers, Dhikr al-ma'tsurat jama'i, Dhuha prayers, Sunnah fasting, weekly studies, Arabic, forum Sharing, Musabaqah, monthly Mabit, Sports and Rihlah.⁶⁴

In practice, in the odoj program using WA groups, there are four rules that are maintained to this day, including 1) The group consists of 30 members. Here, each member is responsible for reciting 1 juz per day, starting from the chapter number

⁶⁰ Husni et al., "Religious Community Responses to COVID- 19: Case Study on Muslim Small Community."

⁶¹ Nisa, "Social Media and the Birth of an Islamic Social Movement: ODOJ (One Day One Juz) in Contemporary Indonesia."

⁶² Nisa.

⁶³ Sofyan, "The Development of Tahfiz Qur'an Movement in the Reform Era in Indonesia."

⁶⁴ Sofyan.

according to the attendance list number. Then move on to the next chapter the next day. 2) Auction System Juz. This means that if a member is not present, it should be reported immediately so that the recitation can be auctioned off and completed by another member who is willing. 3) Khalas Calendar System. The time used for the khalas system is flexible; The M and AH systems can be used, according to the agreement of each group to complete their recitation. 4) Complete the Al-Quran Target. The group will complete the Quran once a day, and individually complete it in a month.⁶⁵

The odoj movement above reflects that there are several important aspects related to the ODOJ phenomenon and how this movement has contributed to the lives of Muslims in Indonesia. The interesting findings from the odoj phenomenon and its development which have been described above can be classified as follows:

Table 7. odoj community

Aspect	Description
ODOJ's High Popularity	More than 140,000 ODOJers members (ODOJ members) and increasing from year to year.
Transforming the Religious Media Landscape	ODOJ succeeded in entering the Indonesian Museum of Records as the most memorizers of the Quran, namely 50,000 people as of May 4 2014.
Use of Social Media	ODOJ uses WhatsApp as the main tool to organize and motivate its members to read the Quran every day.
ODOJ Program	The ODOJ program includes various activities such as ODALF, ODOL, ODOJ Palestine Concern, SAN, and ODOJ Qurban.
Supporting Activities	ODOJ organizes various supporting activities such as Qiyamullail, congregational prayers, Dhikr al-Ma'tsurat jama'i, etc.
Partnerships with Institutions and Organizations	ODOJ collaborates with various institutions and organizations to develop programs for memorizing the Quran.
Success in Forming New Habits	ODOJ has succeeded in forming a new habit of reading and completing the Quran every day.

Based on the table above, it can be understood that the odoj phenomenon has given rise to a number of interesting findings throughout its development. First, odoj showed extraordinary popularity by recording more than 140,000 members, which marked its success as the largest movement for memorizing the Quran in Indonesia. This achievement was proven by ODOJ's entry into the Indonesian Record Museum as the most memorizer of the Quran on May 4 2014, the day of its grand launching. This phenomenon reflects the strong urge of Indonesian Muslims to study and understand the Quran.

Additionally, ODOJ marks a transformation in Indonesia's religious media landscape. By utilizing social media, especially WhatsApp, ODOJ has succeeded in

⁶⁵ Mukaromah and Rahmawati, "The Influence of the One Day One Juz (Odoj) Movement on the Tradition of Reciting Qur'an."

organizing and motivating its members to read the Quran every day. This highlights the important role of technology in facilitating and driving religious practice. The ODOJ program also includes various activities such as ODALF, ODOL, ODOJ Palestine Concern, SAN, and ODOJ Qurban, showing the diversity and complexity of activities carried out by the ODOJ community.

Apart from the core program, ODOJ also organizes various supporting activities such as Qiyamullail, congregational prayers, Dhikr al-ma'tsurat jama'i, and others. This shows ODOJ's commitment to strengthening religious practices among its members. In addition, ODOJ has established partnerships with various institutions and organizations, such as Rumah Al-Quran, for a program for cultivating Al-Quran memorizers. This collaboration highlights the broad support ODOJ receives from various parties in society.

Lastly, ODOJ succeeded in forming a new habit of reading and completing the Quran every day for its members. By involving members in reading one juz of the Quran every day, ODOJ has succeeded in creating an environment that motivates and facilitates regular religious practice. Overall, the ODOJ phenomenon reflects the complex dynamics between technology, religion and society in diverse Indonesian contexts.

Tahfizh Quran Program Evaluation Models

Basically, process evaluation is carried out to check the implementation of programs that have previously been determined in program planning.⁶⁶ The aim is to provide input for managers and/or implementers regarding the suitability between implementation and what is planned, both in terms of schedule, human resources, strategies used, and so on related to the program implementation process.⁶⁷ Process evaluation monitors the project implementation process. The appropriate question in this evaluation is "What is being done?". This evaluation provides an ongoing check on the project implementation process.⁶⁸

Important goals of process evaluation include documenting the process and providing feedback regarding (a) the extent to which planned activities are being carried out and (b) whether adjustments or revisions to the plan are necessary.⁶⁹ Process evaluation aims to confirm the process and explain deviations from the original plan.⁷⁰ Process evaluation increases the opportunity for the curriculum to regularly assess the

⁶⁶ Fakhruddin Azmi, Mesiono Mesiono, and Abd Rahman, "Evaluation Of The Process Of Implementing Tahfidz Al-Qur'an Learning Programs In Integrated Islamic Basic Schools Of Dod Deli Serdang," *Edukasi Islami: Jurnal Pendidikan Islam* 9, no. 02 (August 29, 2020): 279, <https://doi.org/10.30868/ei.v9i02.904>.

⁶⁷ Ayyusufi, Anshori, and Muthoifin, "Evaluation of The CIPP Model on The Tahfidz Program in Islamic Boarding Schools," 2022.

⁶⁸ Hermanto Hermanto et al., "Evaluation of Tahfizh Program Taajul Waqoor Li Tahfizhil Qur'anil Kariim at an Islamic Boarding School in Bekasi," *AL-ISHLAH: Jurnal Pendidikan* 14, no. 2 (2022): 1283–96.

⁶⁹ Musifuddin Musifuddin, Dukha Yunitasari, and Hary Murcahyanto, "CIPP Model Approach to School-Based Management Program Evaluation," *Nidbomul Haq: Jurnal Manajemen Pendidikan Islam* 9, no. 1 (March 5, 2024): 104–16, <https://doi.org/10.31538/ndh.v9i1.4440>.

⁷⁰ Yunita Ningsih, Mazlina Che Mustafa, and Ibrahim Hasyim, "The Evaluation Of Kindergarten's Tahfizh Quran Programme In Banda Aceh, Indonesia Using Cipp Model," *Ta'dib* 12, no. 2 (2022): 64–71.

areas in which it is implemented correctly and efficiently.⁷¹ It is used to predict difficulties and to receive feedback about important changes that need to be made in the implementation of the program and to provide other decisions because the process evaluation observes the curriculum implementation process.⁷²

Evaluation is determining the value of something, which includes gathering information that is used to decide the value of the success of a program, product, procedure, goal or benefit in the design of alternative approaches to maintain specific goals.⁷³ Meanwhile, an evaluation model is a general design or pattern for conducting evaluations created by experts or evaluation experts.⁷⁴ The following are several evaluation models that can be applied to the field of education (programs, learning and systems) and other fields.

Table 8. Evaluation Models for the Tahfizh Quran Program

No	Evaluation models	Aspects/Objectives
1	CIPP model	<i>Context, Input, Process, Product</i>
2	STAKE model	<i>Antecedents (Context), Transaction (Process), and Outcomes (Output)</i>
3	<i>Self-Assessment</i>	To evaluate the education system
4	Formative and Summative Evaluation	To evaluate every meeting, every month and the end of the semester
5	<i>Group Decision Support System (GDSS)</i>	The system will carry out a memorization test to support the user's Al-Quran memorization process.
6	<i>Gamification Learning for Al-Quran Memorizing (GLAM-Q)</i>	adaptive gamification technology (integrated into the student learning experience) by providing personalized and appropriate formative memorization activities.

The models in the table above are program and learning evaluation models that the author found from several articles where the model emphasizes programs and learning Taahfizh Quran. The more detailed explanation is as follows:

The CIPP model is a model developed by Stufflebeam and Shinkfield. He defines evaluation as a process of describing, obtaining, and providing information that is useful for assessing decision alternatives. This evaluation model is the model most widely known and applied by evaluators. The CIPP model name comes from context, input, process, and product.⁷⁵

⁷¹ Azmi, Mesiono, and Rahman, "Evaluation Of The Process Of Implementing Tahfidz Al-Qur'an Learning Programs In Integrated Islamic Basic Schools Of Dod Deli Serdang."

⁷² Farah Ilyani Binti Zakaria et al., "Evaluation of Tarannum Al-Quran Teaching in Malaysian National Religious Secondary School," *Al-Hayat: Journal of Islamic Education* 5, no. 1 (May 4, 2021): 40, <https://doi.org/10.35723/ajie.v5i1.159>.

⁷³ Ayyusufi, Anshori, and Muthoifin, "Evaluation of The CIPP Model on The Tahfidz Program in Islamic Boarding Schools," 2022.

⁷⁴ Musifuddin, Yunitasari, and Murcahyanto, "CIPP Model Approach to School-Based Management Program Evaluation."

⁷⁵ Ayyusufi, Anshori, and Muthoifin, "Evaluation of The CIPP Model on The Tahfidz Program in Islamic Boarding Schools," 2022.

Next is the Stake Counting Model, which is an overall program evaluation which is also known as the consideration evaluation model. This means that the evaluator considers the program by comparing the conditions of the program evaluation results with those that occur in other programs, with the same target object and comparing the conditions of the program implementation results with the standards determined by the program. The purpose of the Stake model is to complete the framework for developing an assessment plan. Stake's primary concern is the relationship between the assessment objectives and subsequent decisions based on the nature of the data collected. In this case, Stake emphasizes the role of the evaluator in developing goals into specific and measurable goals. The Stake Model consists of two matrices, namely description and judgment. The new consideration matrix can be worked on by the evaluator after the description matrix is completed.⁷⁶

Apart from that, there is a Self-Assessment model, namely an evaluation carried out to improve the quality of education. Apart from the ability to memorize the Quran, a Huffaz has the potential to excel in the professional field and is expected to contribute to improving human resources. To achieve the noble goals and high expectations of stakeholders, the management of Tahfiz Private School is responsible for providing adequate school infrastructure to support a conducive learning experience for its students.⁷⁷

Formative and Summative Evaluations are evaluations carried out by a teacher to determine the extent to which learning objectives have been achieved. In this case, the Quran tahfizh program or learning involves conducting both formative and summative evaluations to determine the ability and results of students' memorization of the Quran so that they can determine a decision in order to improve the quality of students' memorization of the Quran.⁷⁸

The next model is the Group Decision Support System (GDSS) model, which is a system created using the Group Decision Support System (GDSS) approach with the help of several memorizers of the Al-Quran as decision makers.⁷⁹

Lastly, the Gamification Learning for Al-Quran Memorizing (GLAM-Q) model is an adaptive gamification technology (integrated into the student's learning experience) by providing personalized and appropriate formative memorization activities. The difficulty of maintaining and maintaining the quality of memorizing the Al-Quran is still an unresolved problem. Motivation and engagement are the most desirable qualities of experience for memorizing the Quran.⁸⁰

⁷⁶ M Sugeng Sholehuddin et al., "The Educational Evaluation of Tahfizul Quran Program in Boarding School: Stake Model Perspective," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 20, no. 2 (December 1, 2022): 271–87, <https://doi.org/10.21154/cendekia.v20i2.4932>.

⁷⁷ Hamidah Bani Et Al., "Self-Assessment Of Private Tahfiz Schools' Governance And Infrastructures," *Russian Law Journal* 11, no. 4s (April 6, 2023), <https://doi.org/10.52783/rlj.v11i4s.863>.

⁷⁸ Abdulhameed Ishola Jimba, "An Assessment of Almajiri Integrated Model School Pupils' Performance in Qur'anic Subjects in Sokoto State, Nigeria," *International Journal of Islamic Educational Psychology* 2, no. 1 (June 28, 2021): 1–14, <https://doi.org/10.18196/ijiep.v2i1.11400>.

⁷⁹ Rian Adam Rajagede et al., "Personalized Al-Quran Memorization Testing System Using Group Decision Support System," *Aceb International Journal of Science and Technology* 10, no. 3 (December 29, 2021): 171–81, <https://doi.org/10.13170/aijst.10.3.23199>.

⁸⁰ Siti Hasrinafasya Che Hassan, Syadiah Nor Wan Shamsuddin, and Nor Hafizi Yusof, "Towards Designing a Framework for Adaptive Gamification Learning Analytics in Quranic Memorisation," *Pertanika Journal of Science and Technology* 31, no. 1 (October 20, 2022): 257–78, <https://doi.org/10.47836/pjst.31.1.16>.

From several journal review results carried out by the author, there is one evaluation model that is often used in carrying out program evaluation activities, namely the CIPP model. Compared with other evaluation models, the CIPP model has several advantages, including: it is more comprehensive, because the object of evaluation is not only the results but also includes context, input, process and results. Apart from having advantages, the CIPP model also has limitations, including that the application of this model in the field of classroom learning programs needs to be adjusted or modified so that it can be implemented well. Because measuring context, input and results in a broad sense involves many parties, requires a lot of funds and a long time. A more detailed description of the CIPP model evaluation is as follows:

First, Context evaluation is carried out to answer the questions: what needs have not been met by program activities, which development goals are related to meeting needs, and which goals are easiest to achieve. This evaluation identifies and assesses the needs that underlie the preparation of a program.

Second, Input evaluation helps organize decisions, determine existing resources, what alternatives to take, what plans and strategies to achieve goals, what work procedures to achieve them. The input evaluation components include: (a) human resources, (b) supporting facilities and equipment, (c) funds/budget, and (d) various procedures and rules required. Input evaluation includes identifying problems, assets and opportunities to assist school principals in deciding history learning program policies.

Third, Process evaluation seeks to access the implementation of the plan to help teachers carry out learning activities. Process evaluation highlights how teachers apply learning methods to create effective learning. The level of effectiveness of the methods applied by teachers in the development of students' competencies is also highlighted in the process evaluation.

Fourth, Product evaluation is an assessment carried out to measure success in achieving predetermined goals. The resulting data will largely determine whether the program will be continued, modified, or terminated. It is hoped that the results of the product evaluation can help project leaders or teachers to make decisions regarding the continuation, end or modification of the program.

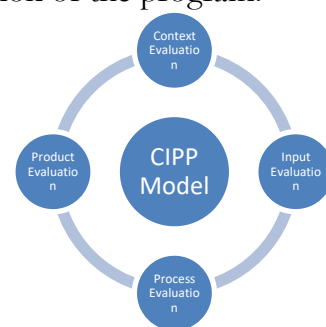


Figure 8. CIPP Model

Based on the explanation above, it is clear that the CIPP model has been tested for evaluating learning programs. In theory, the CIPP model is able to evaluate learning programs as a whole and focus on problems. In practice, by carrying out this evaluation, it can be seen what has been achieved, whether the program carried out can meet the specified criteria. After this process, a decision is then taken whether the learning program will be continued, revised, stopped, or reformulated so that a new format can be found that contains goals, targets and alternatives that are more appropriate than before. The main reason for using the CIPP Model is that it is considered appropriate

for evaluating learning programs because it is able to produce a high level of accuracy in evaluating and is able to evaluate programs and learning comprehensively.

Design of an Odoj-Based Tahfizh Program Evaluation Model

The evaluation is carried out with the aim of knowing what has been achieved, whether the program carried out can meet the specified criteria.⁸¹ After this process, a decision is then taken whether the learning program will be continued, revised, stopped, or reformulated so that a new format can be found that contains goals, targets and alternatives that are more appropriate than before. The main reason for using the CIPP Model is that it is considered appropriate for evaluating learning programs because it is able to produce a high level of accuracy in evaluating and is able to evaluate programs and learning comprehensively.⁸²

Compared with other evaluation models, the CIPP model has several advantages, including being more comprehensive, because the object of evaluation is not only the results but also includes context, input, process and results. Apart from having advantages, the CIPP model also has limitations, including that the application of this model in the field of classroom learning programs needs to be adjusted or modified so that it can be implemented well. Because measuring context, input and results in a broad sense involves many parties, requires a lot of funds and a long time.⁸³

If you reflect on the limitations of the CIPP Model, namely: The application of this model in the field of classroom learning programs needs to be adjusted or modified so that it can be implemented well. Because measuring context, input and results in a broad sense involves many parties, requires a lot of funds and a long time. So there is a need for new innovation by integrating the CIPP model with the odoj community. So the CIPP model is more appropriate for evaluating learning programs because it is able to produce a high level of accuracy in evaluating and is able to evaluate programs and learning comprehensively. This is because it is integrated with the odoj community.

ODOJ is not just a Quran reading program, but also a social and religious movement that aims to strengthen Muslims' relationship with the Quran. ODOJ members find benefits in this program, ranging from increasing obedience in reading the Quran to deeper spiritual experiences.⁸⁴ It is proven that ODOJ can strengthen the spirituality of Muslims. The group members consistently encourage Muslims to read the Quran regularly, with a target of one juz every day.⁸⁵ In this effort, they use social media such as WhatsApp to organize and motivate their members. A special WhatsApp group with around 90 members was formed, divided into three subgroups each responsible for

⁸¹ Ningsih, Mustafa, and Hasyim, "The Evaluation Of Kindergarten's Tahfizh Quran Programme In Banda Aceh, Indonesia Using Cipp Model."

⁸² Musifuddin, Yunitasari, and Murcahyanto, "CIPP Model Approach to School-Based Management Program Evaluation."

⁸³ Atikah Markhamah Ayyusufi, Ari Anshori, and Muthoifin Muthoifin, "Evaluation of The CIPP Model on The Tahfidz Program in Islamic Boarding Schools," *Nazhruna: Jurnal Pendidikan Islam* 5, no. 2 (2022): 466–84.

⁸⁴ Husni et al., "Religious Community Responses to COVID- 19: Case Study on Muslim Small Community."

⁸⁵ Sofyan, "The Development of Tahfiz Qur'an Movement in the Reform Era in Indonesia."

reading one juz of the Quran every day. This reflects their commitment to deepening their spiritual relationship with God and strengthening their devotion to worship.⁸⁶

The Odoj movement illustrates the complex relationship between the use of messaging applications such as WhatsApp and Islamic practices, especially in the context of Quran reading movements such as ODOJ.⁸⁷ ODOJ members use WhatsApp as the main tool to organize and motivate their members to read one juz of the Quran every day. They formed WhatsApp groups with around 30 members, who were responsible for reading certain parts of the Quran every day.⁸⁸ This system allows them to complete daily Quran reading, as well as providing motivation with rewards in the form of stars. Apart from that, this article also highlights how the ODOJ movement is not limited to online activities, but also holds offline meetings to read the Quran together. The dynamics between online and offline practices are an interesting focus of research, with some organizations such as ODOJ utilizing social media to expand networks and strengthen religious practices.⁸⁹

Evaluation innovations in order to improve the quality of memorization and efficiency of memorizing the Quran need to be carried out. Because looking at existing models, there are weaknesses and limitations. For example, the CIPP model also has limitations, including that the application of this model in the field of classroom learning programs needs to be adjusted or modified so that it can be implemented well. Because measuring context, input and results in a broad sense involves many parties, requires a lot of funds and a long time. Therefore, the author tries to provide a new idea which is an improvement on the existing evaluation model. So that later it can become a reference for managers of Quran tahfizh.

The innovation is by integrating the CIPP model evaluation with the odoj community in the Quran tahfizh program, so the implementation includes, among others: (1) evaluating the context used to evaluate awareness of reading, memorizing and memorizing the Quran by heart, carried out jointly, (2) evaluation of input used to evaluate the performance of teachers/instructors and participants is carried out jointly, (3) evaluation of the process used to evaluate tahfizh Quran learning media is carried out jointly, and (4) evaluation of products used to evaluate attitudes and the participants' habits of reading, memorizing and memorizing the Quran are carried out together. The results of the CIPP evaluation which is integrated with the odoj community can be used as study material for memorizers of the Quran to improve their learning of the Quran better and can be used as recommendations for online-based tahfizh managers in formulating an online-based Tahfizh Quran learning curriculum.

4. Conclusion and Suggestions

This study reveals that the Odoj phenomenon is a significant movement in the Indonesian Islamic world, with a very large community spread both domestically and

⁸⁶ Mukaromah and Rahmawati, "The Influence of the One Day One Juz (Odoj) Movement on the Tradition of Reciting Qur'an."

⁸⁷ Husein and Slama, "Online Piety And Its Discontent: Revisiting Islamic Anxieties On Indonesian Social Media."

⁸⁸ Nisa, "Social Media and the Birth of an Islamic Social Movement: ODOJ (One Day One Juz) in Contemporary Indonesia."

⁸⁹ Husni et al., "Religious Community Responses to COVID- 19: Case Study on Muslim Small Community."

abroad. Since 2013 to March 2014, the number of ODOJ members has reached 87,000 people, consisting of various groups, including students, students, the general public, and artists. This number continues to increase to more than 140,000 followers, covering various ages ranging from 8 years to more than 80 years.

This study also found several evaluation models that can be applied in the field of Quran memorization education, such as the CIPP model, the STAKE model, Self-Assessment, Formative and Summative Evaluation, Group Decision Support System (GDSS), and Gamification Learning for Al-Quran Memorizing (GLAM-Q). The CIPP model has proven to be effective because it is more comprehensive by covering context, input, process, and results. However, this model also has limitations, especially in its application in classroom learning programs that require adjustments, funds, and considerable time.

Addressing the limitations of the CIPP model, this study suggests the need for innovation in a new evaluation model that integrates the CIPP model evaluation with the Odoj community in the Quran memorization program. This integration should include evaluation of context, input, process, and product conducted collaboratively in the community, so as to increase the effectiveness and relevance of the Odoj community-based Quran memorization program. The implications of these findings are important for future practice and research, especially in developing more adaptive and comprehensive evaluations for religious education programs.

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