

Evaluating Islamic Religious Education for the Elderly in a Social Welfare Institution Using the CIPP Model: A Case Study from Bangka Belitung

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ABSTRACT

Elderly individuals often face limited access to consistent spiritual education, affecting their religious, emotional, and social well-being. This study evaluates an Islamic Religious Education (IRE) strengthening program at an Elderly Social Welfare Institution (LKSLU) in Bangka Belitung, Indonesia, where such services are increasingly needed. A qualitative approach was employed using the CIPP (Context, Input, Process, Product) evaluation model. Data were collected through in-depth interviews, participant observation, and document analysis. The data were analyzed using a three-step process: data reduction, data display, and conclusion drawing. The evaluation revealed key insights across the CIPP dimensions. Context: The program addresses some elderly needs but falls short in healthcare, infrastructure, and religious education intensity. Input: While facilitators are generally well-qualified, learning strategies are limited, and facilities such as prayer rooms and teaching materials are inadequate. Process: Program delivery is inconsistent due to dependence on donations, irregular scheduling, and accessibility challenges. Product: The program fosters participation and spiritual growth but lacks measurable long-term outcomes and sustainability mechanisms. The study highlights the program's potential and limitations. Improvements are needed in structured scheduling, infrastructure development, and the adoption of inclusive and adaptive educational strategies tailored to elderly learners. These enhancements would increase the accessibility, effectiveness, and sustainability of Islamic religious education for the elderly in social welfare settings.

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1. INTRODUCTION

In general, education begins from early childhood through adulthood. In Islam, education begins from birth to death, or is sometimes referred to as lifelong education and lifelong learning. However,

these two terms are sometimes used interchangeably. This clearly demonstrates that education does not end with adulthood but continues throughout life (Siswoyo, 2008). In old age, beyond the age of 65, individuals face a number of challenges. These challenges range from physical decline to physical impairment. At this age, individuals tend to favor religious activities as a way to utilize their remaining years (Hurlock, 2002).

Developed countries, such as Canada, the Netherlands, Australia, Sweden, and several other European countries, with relatively higher life expectancies than developing countries, use the age limit of 65. In contrast, Asian countries (including Indonesia) use the age limit of 60. Some also believe that the final stage of a person's lifespan is old age, which ranges from 60 to 70. There are three regression changes experienced by the elderly: physical, mental, and social. These changes will impact the ability to control oneself. Although generally, the characteristics of old age tend to lead to poor adjustment and misery, every human being has the opportunity to choose between a life of misery or happiness. Therefore, the elderly can choose to remain happy by accepting their degenerative condition to maintain a role in life, or choose misery by manipulating and rejecting natural aging (Jannah, 2015).

The aging process is the final stage in human development. According to Law of the Republic of Indonesia (1998) Number 13 concerning the Welfare of the Elderly, the age limit for elderly, or abbreviated as "elderly," is when a person is 60 years of age or older. The aging process has a positive impact on a person's quality of life because this autonomy is maintained and social connections are maintained. However, there are several potential negative impacts that must be considered. Internal and external factors such as poor health and lack of informal support, inappropriate physical living conditions at home and in the neighborhood, poor social networks and inadequate health and social indifference can harm a person's quality of life (Haris et al., 2019).

Many seniors today face discrimination, often feeling uneasy. Changes in quality of life in older adults tend to lead to a decline in well-being. This is related to socioeconomic changes such as retirement, the inability to participate in society, the loss of loved ones and friends, dependence on basic necessities, and the decline in physical condition caused by age. This presents a challenge in determining the well-being of seniors, as in addition to a decline in basic needs, other basic necessities must still be met to maintain their quality of life and achieve independence (Sarbini et al., 2020).

Islamic religious education is crucial for seniors, as they often experience declining physical and mental health as they age, leading to mental instability. This situation can only be addressed through Islamic religious education. However, seniors need spiritual guidance to make their old age more meaningful. Islamic religious education is also essential for the elderly to improve their religious practices in the face of death. Performing daily religious practices will increase their remembrance of Allah SWT (Zunaida & Sahrandi, 2021).

Looking around, many programs address physical health needs more than mental (spiritual) health. This gap has attracted attention from several groups and communities to organize religious activities. The Secretary of the Directorate General of Islamic Education introduced the term PAUL (Religious Education for the Elderly) at a university event, as did social welfare institutions for the elderly (Machali & Hidayah, 2020). In this regard, at a cross-sectoral and cross-program meeting on the implementation of services for seniors with special needs and independence in Bangka Regency in 2023, it was explained that of Indonesia's current population of 273 million, 10.82% are elderly, or approximately 29.3 million people. This data is divided into 13.9 million males (47.6%) and 15.3 million females (52.4%) (Fitriyansyah, 2023).

To maintain the well-being of the elderly, empowerment efforts are necessary to support equality in social life, health, and improve their quality of life, thereby preventing them from becoming a burden on themselves. Families, communities, and the government have already established regulations, although ultimately they remain a series of government discourses that serve as food for thought for immediate concrete action (Kiik et al., 2018). After receiving intensive, structured, sustainable, and guided support for older people, the number of neglected elderly cases will decrease significantly. This

is because, in addition to providing opportunities for productive activities, they also receive adequate housing and regular supervision (Sudarmanto et al., 2020).

The government's responsibility to ensure elderly welfare is mandated in Government Regulation No. 43 of 2004, Article 4, which states that efforts to improve the social welfare of the elderly are the responsibility of both the government and the community. This is further supported by Minister of Social Affairs Regulation No. 19 of 2013, which allows community-based social institutions to provide assistance to the elderly. In this context, adult education becomes essential, particularly for the elderly who often face challenges in adapting to change. According to Darkenwald & Merriam (1982), adult education is a systematic and continuous learning process aimed at changing knowledge, attitudes, values, or skills—key aspects in supporting the elderly toward improved quality of life and social participation.

With the advancement of technology, learning in all aspects must continue to keep up with developed countries. The learning process can take place anytime and anywhere, both in and outside of school. Non-formal education occurs at every opportunity where there is regular and directed communication outside of school to obtain information, knowledge, training, and guidance appropriate to age and life needs. This is done with the aim of developing skills, attitudes, and values that enable students to become efficient and effective participants in their family, workplace, and even community and national environments (Mardhiyah et al., 2021).

The existence of the elderly program in Bangka Belitung is crucial. Therefore, its evaluation is crucial. Furthermore, the desire is to determine the extent of the success of this elderly program and its positive impact on other elderly foundations. Various program evaluation models have been described by experts. While evaluation models vary widely, their purpose and objectives are the same: to collect data or information related to the object being evaluated. The collected information can then be provided to decision-makers to determine follow-up actions for the evaluated program. This study uses the CIPP evaluation model, which emphasizes the aspects of context, input, process, and product (Purwanto, 2019). The CIPP evaluation model is a model that can directly determine whether the program should be improved, developed, or terminated.

Based on observations conducted by researchers at several LKSLU in the Bangka Belitung Islands province, various issues were raised by LKSLU leaders, ranging from facilities and government attention to the community and the elderly themselves. Of the 13 LKSLU (National Social Welfare Institutions), one institution stands out: the Madam's Dara Foundation, one of two foundations specializing in education and social services for the elderly in Bangka Belitung. This foundation established a school for the elderly, which at the time shocked the local government. The foundation was inaugurated by the then-deputy governor and received a very positive response. Procedurally, the foundation was administratively complete and well-structured, with a well-established SOP and curriculum validated by experts. However, over time, the foundation's enthusiasm began to wane, citing a lack of government attention.

Of the eight previous studies, no study has specifically evaluated the Islamic Religious Education strengthening program at the LKSLU using the CIPP evaluation model. Several studies discuss program evaluation in the areas of general education (Munthe, 2015; Mutaqin, 2019) or character (Solehat & Ramadan, 2021), while others focus on health, mentoring, or empowerment of the elderly at LKSLU (Suharjo, 2022; Widyakusuma, 2013; Vinsur & Nurwiyono, 2021; Kurniawan & Tambunan, 2023). However, none have specifically examined programs to strengthen the religiosity of the elderly through religious education within the context of social institutions. Furthermore, the evaluative approach used in previous studies has primarily employed the Kirkpatrick model or been purely descriptive, while this study uses a qualitative approach based on the CIPP model to examine program effectiveness from the perspectives of context, input, process, and product. Thus, this study fills a gap in the literature by presenting a comprehensive evaluation of the Islamic Religious Education program for the elderly at the LKSLU, a relatively understudied area, particularly in the Bangka Belitung region.

Based on the background and research gap analysis, this study aims to evaluate the Islamic Religious Education strengthening program for the elderly at the LKSLU in the Bangka Belitung Islands Province using the CIPP evaluation model. The research questions posed include: 1) How does the program align with the needs of the elderly in terms of context? 2) What is the readiness of human resources, facilities, and learning strategies in terms of input? 3) How is program implementation viewed from a process perspective? and 4) What are the program's outcomes and impacts for the elderly in terms of the product? The purpose of this study is to provide a comprehensive overview of the effectiveness of the PAI strengthening program at the LKSLU, identify its strengths and weaknesses, and provide data-based recommendations for program improvement and development that are more responsive to the spiritual and social needs of older people.

2. METHODS

This study employs a qualitative approach using the CIPP (Context, Input, Process, Product) program evaluation model developed by Stufflebeam. This approach was chosen because it provides a comprehensive assessment of the effectiveness of the program implemented by the *Lembaga Kesejahteraan Sosial Lanjut Usia* (LKSLU) Madam's Dara in Bangka Regency. The CIPP model allows the researcher to evaluate not only the outcomes of the program but also its context, available resources, implementation process, and resulting impact. This multidimensional framework helps identify the strengths, weaknesses, and areas of improvement within the elderly social welfare program. Data were analyzed through a thematic analysis approach, following a systematic coding process that included open coding to identify initial concepts from interview transcripts and observation notes, axial coding to categorize related codes into broader themes aligned with the CIPP dimensions, and selective coding to develop an integrative narrative that connects the emerging themes. The entire analysis process was supported by NVivo 12 Plus software to organize qualitative data, visualize relationships between codes, and maintain a transparent audit trail of the analysis.

The research was conducted at LKSLU Madam's Dara in Bangka Regency, one of fifteen elderly social welfare institutions in the Bangka Belitung Islands Province that offers elderly education programs. The study participants consisted of one founder, one program manager, one elderly facilitator, two religious teachers (ustadz), and four elderly participants. Inclusion criteria required that participants had been actively involved in the program for at least six months and voluntarily signed an informed consent form after receiving an explanation about the study. Exclusion criteria included individuals who had been inactive for more than three months or whose health conditions prevented participation in interviews. The study employed purposive sampling, selecting individuals most knowledgeable about the program and its implementation. Data collection continued until reaching data saturation, where no new information or themes emerged from subsequent interviews.

Data were collected through three primary techniques: in-depth interviews, participant observation, and document analysis. The in-depth interviews followed a semi-structured guide designed according to the four dimensions of the CIPP model. The *context* component explored program relevance, goals, and needs; the *input* component examined human resources, facilities, and funding; the *process* component focused on implementation, challenges, and strategies; and the *product* component assessed program outcomes and the perceived benefits for the elderly. Participant observation was conducted using structured observation sheets to record learning activities, social interactions, and engagement between instructors, facilitators, and elderly participants. Document analysis used a checklist to examine institutional records such as curricula, vision and mission statements, reports, and evaluation documents. Each data collection tool was mapped to its corresponding CIPP dimension to ensure a systematic and comprehensive evaluation of the program.

Data analysis followed an inductive and reflexive thematic approach as developed by Braun and Clarke (2006). The steps included repeated reading of all interview transcripts, observation notes, and documents; generating initial codes; grouping codes into potential themes; reviewing themes for alignment with CIPP dimensions; and constructing an evaluative narrative for each dimension. The

validity and reliability of the findings were ensured through triangulation of sources, methods, and time, as well as peer debriefing and a well-documented audit trail within NVivo.

To ensure the trustworthiness and ethical integrity of the research, several verification strategies and participant protection measures were implemented. Source triangulation was conducted by comparing data from the founder, manager, teachers, and elderly participants. Method triangulation combined interviews, observations, and document analysis, while time triangulation involved collecting data at different stages—early, middle, and final phases of the program—to confirm consistency. Member checking was conducted by sharing the preliminary findings with participants for validation. Researcher reflexivity was maintained through continuous documentation of assumptions, positionality, and potential biases during fieldwork.

Ethical approval for this study was obtained from the Research Ethics Committee of the University of Bangka Belitung (Approval No. 002/KEP/UBB/XII/2023). All participants provided informed consent after being fully informed of the research objectives, procedures, confidentiality guarantees, and their right to withdraw at any time. Special ethical considerations were applied to elderly participants, including adjusting interview duration to prevent fatigue, using simple and clear language, and ensuring the presence of family members or LKSLU staff during interviews to maintain comfort and safety. These measures ensured that the research process adhered to both academic rigor and respect for the dignity and well-being of all participants.

3. FINDINGS AND DISCUSSION

3.1. Context Evaluation Results

The elderly development program at the LKSLU Madams Dara Foundation aims to improve well-being through health services and religious education, but fundamental deficiencies remain. In terms of health and supporting facilities, routine check-ups are not sustainable, medical facilities such as blood pressure monitors and wheelchairs are minimal, and there is no consistent nutritional system. This situation indicates that support for the physical health of the elderly is still limited, necessitating the provision of sustainable health services, the procurement of medical aids, and an adequate nutritional system to optimally improve the quality of life for the elderly. According to the Foundation's Chairperson, "this program still requires routine health services, a senior dormitory, mental health counselors, and improved road access."

Lack of infrastructure is also evident, hampering the program's smooth operation. The foundation does not yet have a dormitory for seniors who wish to stay, thus limiting participant engagement. Unpaved roads to the location hamper mobility, especially during the rainy season, and the lack of adequate bathroom facilities reduces comfort. This inadequate physical infrastructure poses a significant challenge to the program's optimal implementation. Therefore, the development of facilities such as dormitories, road access, and bathrooms is an urgent need to create a safe, comfortable, and elderly-friendly environment. According to the Head of the Aid Foundation, "Funding still depends on external sources, and there is a need to develop elderly-friendly infrastructure and provide technological training for participants."

In terms of education and religious matters, elderly people still have difficulty understanding Islamic jurisprudence (fiqh) principles, even though they are able to perform basic religious activities. Limited learning resources, such as books, whiteboards, and LCD projectors, hamper the quality of teaching, compounded by the lack of dedicated spiritual mentors. Religious education plays a crucial role in maintaining peace of mind and improving the quality of worship. Therefore, simple and systematic learning methods, adequate learning resources, and ongoing spiritual guidance are needed to develop more religious and self-confident elderly people.

Social welfare and empowerment aspects are also not optimally addressed. Programs do not yet provide recreational activities that can enhance the happiness of the elderly, nor do they provide economic training to support financial independence, such as small business skills. Community

awareness of supporting the elderly is also low, both through social assistance and direct care. Therefore, recreational programs, economic empowerment training, and community education are needed so that elderly people not only meet their basic needs but also remain active, productive, and play a meaningful social role in their later years. According to the Foundation Manager, *"What the foundation is currently unable to address are recreational needs, supporting facilities, a shortage of teaching staff, and the development of economic empowerment and social independence. The current program is one that helps seniors learn Islamic religious education, such as fiqh (Islamic jurisprudence) and Quran recitation."*

The elderly development program at the LKSLU Madams Dara Foundation still faces various obstacles, such as a lack of mentors, limited facilities, and limited transportation access, which hinders seniors' participation. Health services, religious education, and social support still rely on donations, while infrastructure such as roads, bathrooms, and study rooms is inadequate. Social and economic empowerment of seniors is also suboptimal due to a lack of skills training and sustainable financial support. This situation highlights the need for collaboration between the government, social institutions, and the community to provide sustainable services and a decent and inclusive environment for seniors. According to the Foundation Secretary, *"Regarding the development goal that has not been achieved, it is the development of family businesses for seniors. The social assistance that seniors have previously received includes direct cash assistance and medical equipment from the central and regional governments."*

Based on the context analysis, unmet needs are divided into four categories: health and supporting facilities, infrastructure facilities, education and religion, and social welfare and empowerment. Prioritizing improvements should begin with healthcare and infrastructure, as these directly impact comfort and quality of life. Meanwhile, aspects of religious education, spiritual guidance, recreation, and economic empowerment need to be developed gradually. This approach will ensure a more optimal and sustainable program that truly addresses the physical, mental, spiritual, and social needs of the elderly as a whole.

3.2. Input Evaluation Results

Religious education for the elderly at the LKSLU Madams Dara Foundation demonstrates high enthusiasm and motivation among participants, but they still face significant challenges. Although most elderly individuals are able to perform religious duties such as prayer and reciting the Quran, they still struggle to understand and correctly apply Islamic jurisprudence (fiqh). Furthermore, the presence of illiterate elderly individuals requires a more inclusive, practical, and tailored learning approach to their abilities. Unfortunately, limited learning facilities and a lack of appropriate methods are major obstacles to achieving optimal learning outcomes. According to Mrs. S, *"Some of the elderly we assist have some distressing abilities, such as illiteracy, inability to recite the Quran, and inability to properly perform prayer procedures. However, these elderly individuals have a desire to learn and continue participating in the program. The quality of education is quite good, as all educators have their own expertise and qualifications. The caregivers themselves are required to attend seminars on the elderly and are supported by the government and local community. Existing facilities, such as learning spaces, transportation, and office equipment, are still inadequate."*

The elderly caretakers at the LKSLU Madams Dara Foundation generally have strong educational backgrounds, typically holding bachelor's and master's degrees, and possess competency in Islamic religious studies, which are essential assets for mentoring the elderly. However, they still require additional, more specific training, particularly regarding teaching methods tailored to the characteristics and needs of the elderly, to ensure a more effective and understandable learning process. Furthermore, although the caregivers are highly motivated, most face challenges such as heavy workloads and limited incentives, which potentially reduce their consistent involvement in the long term. This situation highlights the importance of focusing on developing the capacity of caregivers and providing adequate welfare support to maintain the quality and sustainability of elderly care.

The current learning strategies implemented in the elderly program still focus on conventional approaches, such as regular Islamic studies led by religious teachers (ustadz) or religious teachers (ustadzah). While this provides spiritual benefits, its sustainability is still limited to specific occasions. Several collaborative efforts, such as seminars on elderly care and Islamic education involving the government and partner organizations, are positive steps toward expanding the reach of learning. However, the lack of a technology-based approach is a significant shortcoming, considering that digital media can be an effective tool for facilitating visual and interactive understanding of material, especially for seniors who require more practical and accessible learning methods. Therefore, the integration of modern learning methods needs to be considered to strengthen the overall effectiveness of the program. According to the Foundation's Founder, *"On average, our seniors can already pray and recite the Quran, but for the principles of fiqh, many of them cannot understand and practice. The quality of the elderly companions is bachelor's and master's degrees. Meanwhile, the strategy that has been implemented, apart from quality itself, the foundation also frequently invites preachers to conduct Islamic education studies for the elderly. Meanwhile, facilities such as infocus and mix are sufficient, although still lacking as a backup in case of damage."*

3.3. Process Evaluation Results

The implementation of the elderly program at the LKSLU Madams Dara Foundation continues to face various obstacles, particularly related to dependence on external support, such as assistance from regional heads and the National Aznas (BAZNAS). This dependence results in frequent and inconsistent activity schedules, hampering smooth program implementation. Furthermore, activities requiring additional logistics and funding often fall short of plan due to budget constraints. This situation is further exacerbated by the difficulties faced by elderly residents living at home, as limited transportation and long distances make it difficult for them to participate regularly. This highlights the need for more independent, flexible planning supported by a sustainable system to ensure consistent and effective program implementation. According to the program manager, *"Program implementation is highly dependent on assistance from regional heads and BAZNAS. Consequently, program scheduling sometimes changes to adapt to existing conditions. We are fully prepared, as several implementations have already taken place without significant obstacles. We have significantly utilized the health conditions of the elderly, the gathering of elderly people in one location, and the costs of transportation and other things."*

In general, the staff and mentors at the LKSLU Madams Dara Foundation demonstrated sufficient readiness and experience in assisting the elderly, particularly in religious activities such as Islamic studies. However, the limited number of mentors was a major obstacle to the comprehensive and sustainable implementation of the program. As a result, some activities could not be implemented optimally, particularly those related to the social and welfare aspects of the elderly, which also require special attention. The mentors' predominant focus on the religious side, without a balanced role in socio-emotional aspects and basic well-being, resulted in services for the elderly remaining less holistic. Therefore, an increase in the number of mentors and cross-disciplinary training was needed to ensure more comprehensive and equitable program implementation. According to the mentors, *"The elderly program has been implemented according to schedule, although there have been occasional delays. These delays were usually due to "lack of funding or insufficient resources, or the inability of the ustadz to attend, etc. Staff service during the program was quite good, but more infrastructure was needed, such as a sound system and adequate study tables. Access to the foundation was also a consideration, as it traversed red earth or was unpaved."*

The implementation of the elderly program faces various obstacles stemming from both internal and external factors. One major obstacle is the unstable physical health of the elderly, often preventing them from participating in the program regularly. Furthermore, transportation costs are a significant burden, especially for those living far from the foundation and lacking adequate access to transportation. Bad weather and limited supporting resources, such as personnel and logistics, also impact the smooth running of activities. These obstacles highlight the need for a more flexible approach

and stronger systemic support to ensure that the elderly remain actively involved in the program despite these limitations.

3.4. Product Evaluation Results

The religious guidance program for the elderly at the LKSLU Madams Dara Foundation faces several challenges that prevent it from always running according to plan. Although the elderly demonstrate a high level of motivation to learn and participate in religious activities, various obstacles, such as the limited number of active mentors, the health conditions of participants, and external factors like weather and transportation access, significantly impact the program's consistency. Furthermore, the lack of learning methods tailored to the abilities and characteristics of the elderly also limits the guidance's effectiveness. Therefore, a more adaptive approach and a stronger mentoring system are needed to ensure optimal implementation of the religious guidance process and provide a positive spiritual and emotional impact for the elderly. According to the mentors, "The elderly mentor function is functioning well, with the program still running. However, it is hampered by financial constraints and the busy schedules of each mentor. Meanwhile, the foundation itself is continuing to improve, continuing construction, although not yet complete. The mosque and dormitory are still under construction. Currently, the foundation provides a spacious yard, while other facilities, such as rest rooms and health facilities, are still far from adequate."

The mentors at the LKSLU Madams Dara Foundation have generally performed well in assisting the Islamic study activities, which are the core of the elderly development program. However, their role in supporting the social and welfare aspects of the elderly remains suboptimal, which are crucial for maintaining a balance in the spiritual and emotional lives of participants. One of the main causes of this limitation is the mentors' relatively high workload, coupled with the lack of an adequate incentive system, making it difficult for them to effectively balance their time between mentoring and personal responsibilities. This highlights the need for increased institutional support for mentors, both through cross-disciplinary training and awards that can enhance their commitment and sustainability in the program. According to the mentors, "*The elderly mentoring process is going according to plan. As mentors, we also play a role in providing religious understanding to the elderly we mentor, as well as providing social services. We can also channel this assistance to our elderly if there is assistance from the local village. Furthermore, we always provide information regarding social assistance or religious study opportunities elsewhere. As mentors, we are always ready to assist.*"

Most of the seniors directly involved in activities at the foundation's locations demonstrated high enthusiasm, particularly in participating in Islamic studies, the program's primary focus. However, seniors living at home face barriers to engagement due to limited access to transportation, physical conditions, and reliance on inflexible schedules, which limits their participation in the program. Furthermore, programs that are physically demanding or require skills are not widely accepted, given that many seniors have physical limitations or lack the confidence to participate in such activities. Therefore, innovation is needed in the form of activities that are more inclusive, flexible, and tailored to the abilities and needs of seniors so that all participants feel involved and benefit fully.

Discussion

The results of this study indicate that the elderly development program at the LKSLU Madams Dara Foundation aligns with the principles of andragogy and geragogy in Islamic education. Elderly participants demonstrated high intrinsic motivation, consistent with the concept of self-directed learning proposed by Knowles (1984), which states that adults learn by focusing on their needs and life experiences. The finding that elderly individuals sought to understand practical Islamic jurisprudence (fiqh) and daily worship demonstrates the importance of the relevance of learning materials to real life. The principle of geragogy, as explained by Formosa (2019), emphasizes the importance of addressing the physiological, emotional, and social aspects of older adults to make the learning process more humane and effective. In the context of Islamic education, this approach emphasizes that religious

learning for older adults is not merely a cognitive process but also a spiritual and social therapy that fosters inner peace and meaning in life.

The findings of this study also align with previous studies in Islamic education that emphasize the importance of spiritual learning for older adults. Research by Hikmat et al. (2024) showed that Islamic religious education, which emphasizes religious study, *dhikr* (remembrance of God), and Quran recitation, plays a significant role in enhancing the happiness and psychological well-being of older adults. This aligns with research findings that found that participants at the LKSLU Madams Dara Foundation experienced inner peace and increased morale after participating in religious learning activities. A study by Hakim et al. (2025) also highlighted the need for an integrative Islamic education model for the elderly, such as that implemented at Madrasah Ibnu Mas'ud Malaysia, which combines elements of worship, social life, and health. Thus, this research reinforces the notion that Islamic education for the elderly needs to be viewed as a holistic approach that focuses not only on the transfer of religious knowledge but also on fostering spiritual, social, and emotional balance.

The implications of these findings for the design of an Islamic education curriculum for the elderly require a flexible, applicable, and experience-based approach. The curriculum should be structured in the form of short modules that emphasize the relevance of religious teachings to everyday life, such as topics on practical worship, family etiquette, and spiritual reflection. Purwati et al. (2022) emphasized that adult learning is effective when the material has practical value and is immediately applicable. In the context of Islamic geragogy, the curriculum should also integrate socio-religious activities, such as sharing Islamic life experiences and community charitable activities, to foster social interaction among the elderly. With a flexible and thematic curriculum, learning can become a platform for spiritual and social healing, not simply a forum for dogmatic teaching.

In terms of teaching strategies, this study demonstrates the need for a participatory and humanistic approach. Elderly individuals are not merely recipients of material but also sources of life experiences from which to learn together. Strategies such as group discussions, case studies of the Prophet's companions, and reflections on religious experiences have proven effective in increasing participants' emotional engagement. This is reinforced by Lewis & Bryan (2021), who stated that andragogy-based teaching techniques—through dialogue and reflection—can strengthen the understanding of Islamic values among adult learners. The use of simple technology, such as video lectures and audio recitations of *dhikr* (recitation of the Koran) can also support learning, provided they are tailored to the participants' abilities. Therefore, teaching strategies for the elderly should be multimodal, communicative, and respectful of individual learning rhythms.

Learning resources also play a crucial role in enhancing the effectiveness of learning for the elderly. Research shows that elderly individuals require simple, easy-to-read teaching materials presented visually or auditorily. In Islamic education, learning resources such as thematic interpretations, practical fiqh books, short da'wah videos, and recordings of religious recitations can be key, elderly-friendly media. Kabir et al. (2024) showed that a combination of digital and printed learning resources increases the engagement of older adults in religious learning activities. Therefore, Islamic educational institutions need to develop simple technology-based materials that maintain Islamic spiritual values, such as Quranic applications with capital letters, short study videos, and interactive learning modules accessible on mobile phones or community television.

Research findings also indicate that andragogy and geragogy theories cannot be applied mechanically without understanding the social realities of participants. Physical limitations, transportation, and digital access make it difficult for some older adults to participate in routine learning activities. However, high spiritual motivation presents a significant potential that can be developed through community activities and spiritual guidance based on life experiences. As emphasized by Formosa (2012), the learning process for older adults must be an empowering process—keeping them active, productive, and meaningful. In Islamic education, this is reflected in the spirit of *ta'lim wa tazkiyah*—education that combines knowledge and purification of the soul. Therefore, the

theories of andragogy and geragogy need to be contextualized within Islamic values that emphasize compassion, togetherness, and wisdom in every learning process.

Overall, the results of this study reinforce the view that learning for the elderly in the context of Islamic education combines cognitive, spiritual, and social approaches. Islamic education for the elderly is not simply a transfer of knowledge, but a process of building life balance and enhancing spiritual meaning in old age. The practical implications of these results are the need for contextual and flexible curriculum design, participatory and empathetic teaching strategies, and inclusive and accessible learning resources. Further research can be directed at developing an Islamic geragogical learning model that measures the effectiveness of spiritual approaches in improving the well-being of the elderly. Thus, Islamic education for the elderly has the potential to become an instrument of sustainable spiritual and social empowerment amidst the challenges of globalization and social change.

4. CONCLUSION

An evaluation of the elderly program using the CIPP model revealed that key needs such as health, infrastructure, religious education, and social welfare were not fully met. From the Context aspect, program objectives were still hampered by limited resources and access barriers for the elderly. From the Input aspect, despite the quality of the mentors, the facilities and teaching strategies were still suboptimal. The Process aspect highlighted inconsistent implementation due to reliance on donations and accessibility issues. Meanwhile, the Product aspect demonstrated benefits for older people, but the program's effectiveness and sustainability still needed improvement.

Recommendations for improvement covered four main aspects. In the Context aspect, assessing the needs of the elderly and involving them in planning is necessary to ensure the program is relevant and holistic. From the Input aspect, managers must possess multidimensional competencies and provide elderly-friendly facilities with the support of partnerships. The Process aspect requires regular monitoring, ongoing training, and program flexibility. In the Product aspect, regular evaluation and clear success indicators are needed so that results can be measured and used for program innovation, ensuring optimal, inclusive, and sustainable benefits.

This study has several limitations, including a narrow research scope, limited duration, and reliance on qualitative data that may involve subjectivity, making the findings less generalizable. The evaluation indicators within each CIPP component also did not fully measure program effectiveness quantitatively or sustainably. Therefore, future research is recommended to adopt a mixed-methods approach with a broader sample coverage, include comparative analyses across regions, and explore collaborative innovations among institutions to enhance the effectiveness, sustainability, and impact of elderly development programs.

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