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Cultural Integration and Collaborative Pedagogy in Qur'anic Literacy: The Tahsin Program's Innovative Model

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ABSTRACT

This study investigates the transformative impact of the Tahsin Program in enhancing Qur'anic literacy by integrating culturally responsive pedagogy and innovative educational practices. Employing a qualitative case study methodology, the research examined the program's implementation at a community-based learning center. Data were collected through semi-structured interviews, focus group discussions, direct observations, and document analysis, ensuring a comprehensive understanding of the program's design and impact. The program's modular curriculum design, rooted in social constructivism, facilitated personalized learning pathways that accommodated diverse learner needs. Incorporating culturally relevant content and community-driven practices, including intergenerational mentorship, further enriched the learning experience by fostering cultural preservation and social cohesion. Collaborative learning strategies, such as peer mentoring and group discussions, created a supportive environment that promoted engagement and mutual growth. Iterative feedback mechanisms, embedded within the program, empowered learners and instructors to adapt dynamically, driving continuous improvement and learner autonomy. The findings underscore the potential of blending traditional knowledge systems with contemporary pedagogical frameworks to create inclusive, effective, and scalable educational models. Future research should explore technology's role in expanding the program's scalability, particularly in urban and digitally mediated environments, to address educational disparities on a broader scale.

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1. INTRODUCTION

Education constitutes the cornerstone of human development, cultural preservation, and societal advancement. As the global landscape becomes increasingly interconnected and shaped by rapid technological progress, the demand for educational paradigms that are inclusive, adaptive, and culturally nuanced has never been more critical (Nurhayati, Dina, Boriboon, & Jacob, 2024; Shliakhovchuk, 2021). Such frameworks must not only address the complexities inherent in diverse learner populations but also bridge systemic disparities in access to and outcomes of education. A promising approach involves integrating traditional knowledge systems with contemporary pedagogical strategies, creating holistic models that transcend conventional limitations. The Tahsin Program exemplifies this synthesis, offering an innovative model for Qur'anic literacy education that marries traditional religious instruction with cutting-edge pedagogical practices. This study responds to the urgent call for educational systems that preserve cultural heritage while meeting the exigencies of a rapidly globalizing and technologically dynamic world.

Qur'anic literacy holds a pivotal role in Muslim communities, serving as a foundation for spiritual understanding, moral cultivation, and social identity formation (Juhana & Nurhayati, 2023; Tiarawati, Nurhayati, Hidayah, & Boriboon, 2023; Widyawati & Nurhayati, 2023). Historically, Qur'anic education has emphasized rote memorization and the mechanical application of Tajweed rules (Ayyad, 2022; Baharuddin, Nurhayati, Azzaoui, & Qolamani, 2024). While effective for ensuring technical proficiency, these methods often fall short of fostering critical engagement and a nuanced comprehension of the Qur'anic text. Furthermore, traditional approaches frequently fail to accommodate the diverse needs of learners, particularly in socio-economically disadvantaged settings where access to quality education is limited (Noh, Katni, Hatoya, Nurjan, & Rohmadi, 2020). To address these limitations, it is imperative to reimagine Qur'anic education in ways that align with contemporary pedagogical principles while retaining its spiritual and cultural essence (Bensaid & Machouche, 2017).

A central challenge in this domain is the tension between preserving traditional educational paradigms and addressing the demands of modern, diverse learner populations (Felsenthal & Agbaria, 2023). As noted by Suhaimis and Amrizon (2024), while traditional Qur'anic education remains deeply rooted in cultural and religious authenticity, it often lacks the flexibility and inclusivity necessary to engage heterogeneous audiences. This shortfall is particularly pronounced in culturally diverse and socio-economically marginalized regions, where conventional methodologies may not adequately support effective learning (Nirwana AN & Jalil, 2022). Moreover, traditional paradigms frequently overlook collaborative and participatory learning strategies, which have been shown to significantly enhance engagement and comprehension (Noor & Nurhayati, 2023; Safitri & Nurhayati, 2023).

Scholars and practitioners have proposed various strategies to address these gaps. Modularized curricula, for example, enable learners to progress through systematically structured phases, beginning with foundational Tajweed skills and advancing to interpretative exercises. Such approaches have demonstrated measurable improvements in learner engagement and comprehension (Tiarawati et al., 2023). Similarly, collaborative learning methodologies, including peer mentoring and community-driven activities, leverage social interactions to enrich intellectual engagement and cater to diverse learner needs (Ali, Nurhayati, Musa, & Ansori, 2022; Cholifah, Nurhayati, & Fitriana, 2023) (Ali, Nurhayati, Musa, & Ansori, 2022). These methodologies draw on Vygotsky's (1978) social constructivist theory, which underscores the role of social interaction in facilitating knowledge acquisition (Khosravizadeh, 2023).

The emergence of culturally responsive pedagogy (CRP) has further redefined the landscape of Qur'anic education, offering a framework that aligns instructional content with learners' cultural identities and lived experiences. This alignment fosters emotional resonance and enhances both engagement and retention (Zhou & Hassan, 2024). In the specific context of Qur'anic literacy, embedding local narratives and idiomatic expressions into instructional materials has proven effective in connecting the sacred text with learners' everyday realities (Mardiana, 2023; Nurdiana, Kumalasari, Setiawan, & Daroini, 2023). This approach highlights the necessity for educational frameworks that are both culturally resonant and pedagogically rigorous.

The Tahsin Program, as implemented at Majelis Ta'lim Cibeber in Cimahi City, builds upon these theoretical insights by incorporating culturally embedded pedagogy with innovative instructional strategies aimed at improving Qur'anic literacy among adults. Key features of the program include intergenerational mentorship, collaborative learning environments, and the integration of culturally relevant content. By incorporating local idioms, analogies, and narratives into the curriculum, the program enhances learners' comprehension and retention, creating relatable and meaningful educational experiences. This holistic approach not only addresses the shortcomings of traditional methodologies but also offers a scalable framework for broader applications in diverse educational settings. Despite its promising structure, the Tahsin Program's potential for adaptability and sustainability across varied educational contexts remains underexplored. This study seeks to bridge this gap by critically examining the program's effectiveness in enhancing Qur'anic literacy through its curriculum design and pedagogical practices. Grounded in theoretical frameworks such as culturally responsive pedagogy, social constructivism, and formative assessment, this research aims to illuminate the program's strengths, identify its limitations, and evaluate its broader implications for educational reform.

The contributions of this study extend beyond the domain of Qur'anic literacy, offering valuable insights into the design and implementation of inclusive, adaptive, and culturally attuned educational systems. By addressing critical gaps in the existing literature, this research provides actionable recommendations for educators, policymakers, and researchers seeking to create impactful and sustainable learning environments. Moreover, the findings hold significance for global educational practices, particularly in contexts navigating the complexities of multiculturalism and globalization. Ultimately, the Tahsin Program exemplifies how the integration of traditional and modern pedagogical approaches can foster inclusive, collaborative, and transformative educational experiences. This study aspires to establish a comprehensive framework for integrating cultural heritage and pedagogical innovation in the pursuit of equitable and effective education on a global scale.

2. METHODS

This research employs a qualitative case study approach to explore the implementation and outcomes of the Tahsin Program at Majelis Ta'lim Cibeber, located on Jalan Ciseupan, Perumahan Cluster Marina, Cimahi, Indonesia. The case study method enables a nuanced and in-depth understanding of the program's curriculum design, pedagogical strategies, and its impact on learners within their specific cultural and community context (Creswell, 2017; Iswahyudi et al., 2023; Nurhayati, Kurnianta, & Anggraeni, 2024). By immersing the investigation in a single, real-world setting, this methodology captures the complexities and interactions that characterize the program, offering insights into its potential adaptability and scalability for broader application. The study was conducted at Majelis Ta'lim Cibeber, a community-based religious learning center renowned for its commitment to Qur'anic literacy education. The location was selected due to its active implementation of the Tahsin Program and its diverse learner demographics, making it an ideal site for examining the program's effectiveness within a culturally and socially interconnected environment. Participants in the study comprised 40 learners, three instructors, and five community stakeholders. The learners, ranging in age from 12 to 50 years, were enrolled in the Tahsin Program and represented a variety of educational backgrounds and Qur'anic literacy levels. They were divided into two groups based on their skills: 25 beginners who focused on foundational Tajweed principles and basic recitation techniques, and 15 advanced participants who engaged in thematic memorization, Qur'anic interpretation, and critical analysis. The three instructors had extensive experience teaching the Tahsin Program, providing critical insights into curriculum implementation, instructional practices, and learner progress. Additionally, the five community stakeholders included local leaders and elders associated with the majlis. Their perspectives offered valuable context on the program's cultural integration and community significance.

Data collection was carried out using multiple qualitative methods to ensure a comprehensive understanding of the program. Semi-structured interviews were conducted with all three instructors, a

purposive sample of 20 learners (10 beginners and 10 advanced participants), and all five community stakeholders. These interviews explored participants' experiences, perceptions, and suggestions for improving the program. Direct observations of eight Tahsin Program sessions were conducted, with a focus on instructional practices, learner engagement, and group dynamics. These observations provided real-time insights into how the program operates in practice. Program materials, including lesson plans, assessment records, and feedback forms, were analyzed to understand the curriculum's structure and alignment with pedagogical principles. Focus group discussions were held with six groups of learners (three beginner groups and three advanced groups, each comprising five participants), as well as a separate session with the three instructors, to elicit collective reflections on the program's collaborative and community-driven elements. The analysis of collected data was conducted using thematic analysis, a method well-suited for qualitative research. Thematic analysis involved coding the data to identify key patterns and themes aligned with the study's objectives. This approach enabled the identification of recurring concepts, relationships, and insights related to the program's effectiveness, cultural integration, collaborative learning practices, and iterative feedback mechanisms. Triangulation was employed to validate findings by cross-referencing data from interviews, observations, document analyses, and focus group discussions. This process ensured the reliability and credibility of the research, addressing potential biases and discrepancies to strengthen the conclusions.

3. FINDINGS AND DISCUSSION

The findings of this study underscore the transformative impact of the Tahsin Program on Qur'anic literacy, cultural integration, collaborative learning, and feedback mechanisms. These results provide a comprehensive understanding of how innovative educational approaches can enhance learning outcomes, foster cultural relevance, and promote community engagement.

3.1 Tahsin Program's Curriculum Design and Learner Outcomes

The Tahsin Program's curriculum design reflects a modular and adaptive framework, which has been instrumental in improving Qur'anic literacy among participants. Learners progressed through systematically structured modules that began with foundational Tajweed skills and advanced to thematic memorization and Qur'anic interpretation. Empirical evidence indicated that over 80% of participants experienced notable improvements in their recitation skills within three months. This phased approach ensured that learners, regardless of their prior knowledge or skill level, were able to build competencies incrementally. One instructor remarked, "The curriculum's flexibility allows learners to progress meaningfully, meeting them where they are." The Tahsin Program's curriculum design reflects a modular and adaptive framework that has significantly improved Qur'anic literacy among participants. Learners progressed through systematically structured modules that began with foundational Tajweed skills and advanced to thematic memorization and Qur'anic interpretation. Participants highlighted how the program's phased approach allowed them to gradually build their competencies. One participant noted, "The curriculum's step-by-step process made even the most challenging aspects of Tajweed approachable." Beginner learners focused on phonetics and basic recitation techniques, while advanced learners engaged in critical analysis and thematic Tafsir exercises. This differentiation ensured that learners with diverse levels of prior knowledge were equally supported, fostering inclusivity and engagement.

The structured, modular design of the Tahsin curriculum proved essential for enhancing learners' Qur'anic literacy. Tailoring instructional pathways to accommodate diverse skill levels demonstrated the efficacy of modular frameworks in bridging traditional Tajweed instruction with contemporary educational strategies. For instance, recent studies emphasize that modular frameworks in Qur'anic literacy facilitate learner autonomy and structured skill acquisition, which align with Tajweed's requirement for gradual mastery of phonetics and recitation (Bayron, 2023; Ocampo, 2023). Additionally, Khan and Azmi underscore the effectiveness of modular design in balancing traditional religious pedagogy with modern, learner-centered approaches (Nirwana AN & Jalil, 2022). These findings suggest that the iterative nature of modular frameworks enables the integration of Tajweed's

foundational principles with contemporary educational dynamics, fostering both inclusivity and cognitive engagement. Empirical evidence showed that over 80% of participants achieved measurable improvements in recitation within three months. This outcome aligns with Bayron's (2023) assertion that modular learning fosters self-directed engagement, a foundational principle of the program's success. Ocampo (2023) further emphasizes the accessibility and inclusivity of modular approaches in educational contexts, particularly during periods of restricted learning environments such as the COVID-19 pandemic. Additionally, continuous assessments enabled dynamic adjustments to meet learners' evolving needs, corroborating Dejene's (2019) emphasis on active learning and continuous feedback as critical components of skill acquisition. Recent studies by Ibyatova et al. (2018) also validate the link between modular learning and increased student performance, providing a robust framework for evaluating the program's outcomes.

3.2 Collaborative Learning Strategies and Social Engagement

The program's emphasis on collaborative learning played a pivotal role in fostering a supportive and interactive educational environment. Group Tajweed exercises, peer mentoring sessions, and team-based problem-solving activities encouraged collective accountability and shared learning. According to Vygotsky's social constructivist theory, these collaborative strategies enhance cognitive development by leveraging social interactions (Khosravizadeh, 2023). Over 85% of participants reported that peer mentoring significantly improved their understanding of complex Tajweed rules. One participant shared, "Working with peers allowed me to see new perspectives, making the learning process more enriching." Group Tajweed exercises and peer mentoring sessions allowed learners to exchange feedback and clarify complex concepts. Participants frequently highlighted how collaborative activities deepened their understanding of Tajweed rules. One participant remarked, "Working with peers brought new perspectives to my learning. It wasn't just about reciting correctly but understanding the nuances." The collaborative approach also included community engagement activities such as Qur'anic recitation competitions and family workshops. These events provided learners with opportunities to showcase their progress while fostering a sense of collective achievement. Teachers noted how these activities motivated learners and reinforced their commitment to the program.

Community engagement activities, including Qur'anic recitation competitions and family workshops, further reinforced the program's collaborative ethos. These events served as platforms for learners to demonstrate their progress and celebrate collective achievements. Teachers observed that such activities strengthened participants' commitment to the program while fostering a sense of community. The intergenerational mentorship component added depth to the program, with elders providing cultural and historical insights that contextualized Qur'anic teachings. A teacher noted, "Elders' involvement brought authenticity to lessons, connecting learners to their heritage."

The program's focus on collaborative learning marked a departure from conventional, individualistic pedagogies. Peer mentoring and group activities not only enhanced Tajweed proficiency but also cultivated a sense of community among participants. Vygotsky's sociocultural theory, which posits that knowledge is co-constructed through social interactions, provides a robust theoretical foundation for these practices (Alkhudiry, 2022). Participants consistently highlighted the benefits of engaging with peers, with many describing group discussions as pivotal in expanding their interpretative understanding of Qur'anic verses. This observation aligns with Gültekin et al. (2022), who emphasizes the role of collaborative dynamics in religious education, particularly in enhancing interpretative skills. The program's structured group discussions enabled participants to challenge and refine their understanding, creating a dialogic space that resonated with Freire's (1970) principles of participatory learning (Carr-Chellman, 2016). Further research, such as that by Nabila et al. (2024), underscores the importance of structured peer mentoring in facilitating comprehensive engagement with Qur'anic content, particularly in diverse learning cohorts. By integrating these collaborative elements, the program successfully leveraged social constructivist principles to deepen learners' connections to the material, a practice validated by Vygotsky's (1978) frameworks on collective

knowledge-building (Alkhudiry, 2022). Collaborative frameworks also supported broader educational goals, such as empathy, teamwork, and critical thinking (Fitriana & Nurhayati, 2024; Muslimah, Ayuningtyas, & Nurhayati, 2023; Safitri & Nurhayati, 2023). These outcomes resonate with Mezirow's (1991) transformative learning theory, which emphasizes dialogue and reflection as catalysts for intellectual growth. Recent research by Warsah et al. (2021) further validates the efficacy of structured collaborative approaches in fostering critical engagement and cognitive development in religious education settings. Additionally, Cree-Green et al. (2020) and Miller et al. (2019) emphasize the socio-emotional benefits of collaborative learning, which enhance participants' motivation and deepen their learning experiences.

3.3 Cultural Relevance and Community Integration

The Tahsin Program's integration of culturally relevant pedagogy emerged as a transformative feature. By embedding local idioms, analogies, and narratives into the curriculum, the program created a learning experience that resonated deeply with participants' lived realities. Banks' (2009) framework on culturally responsive pedagogy supports this approach, highlighting how cultural alignment enhances learner engagement and retention (Sleeter, 2018). One participant remarked, "The examples used in lessons reflected our everyday experiences, making the teachings more meaningful and relatable." The Tahsin Program's integration of culturally relevant pedagogy was a cornerstone of its success. By embedding local idioms, analogies, and narratives into the curriculum, the program created a learning experience that resonated with participants' lived realities. This approach was evident in the consistent feedback from participants, many of whom noted how the relatable content made lessons more engaging and impactful. One participant shared, "The examples used in lessons reflected our daily experiences, making the teachings deeply relatable and meaningful."

Community-driven activities further amplified the program's cultural integration. Events such as Qur'anic fairs and workshops positioned education as a collective endeavor, fostering social cohesion and accountability. Empirical data revealed that over 90% of participants found these activities motivating and instrumental in sustaining their engagement. The program's collaboration with local institutions, including mosques and cultural organizations, provided logistical and mentorship support, ensuring its sustainability and reach. However, variations in instructors' familiarity with local customs occasionally led to inconsistencies in delivery. Addressing this requires targeted professional development initiatives focused on culturally responsive pedagogy.

Cultural integration within the curriculum was a significant driver of learner engagement and retention. Embedding local idioms, analogies, and narratives into lessons aligned the program with Banks' (2009) framework on culturally responsive pedagogy (Nurhayati, Dina, et al., 2024; Sleeter, 2018; Syafrudin & Nurhayati, 2020). Moreover, this alignment is supported by studies demonstrating the impact of culturally responsive strategies on Qur'anic literacy, such as Pandey (2024), who highlight the role of contextualized pedagogy in enhancing learner engagement. Research by Gültekin et al. (2022) further indicates that cultural adaptability in education facilitates comprehension and retention, particularly when integrating religious and linguistic contexts. Additionally, Wilson et al. (2022) and Rosita et al. (2020) emphasize that embedding cultural narratives into curricula strengthens the learner's connection to the material, fostering both academic and emotional investment in Qur'anic studies. Participants frequently cited the relatability of the material as a key motivational factor, noting that culturally resonant content deepened their connection to Qur'anic teachings. This approach successfully bridged the gap between traditional values and contemporary pedagogical methods. Studies by Pandey (2024) and Anyichie and Butler (2023) corroborate these findings, emphasizing the positive impact of culturally contextualized education on student engagement and retention. Furthermore, the inclusion of intergenerational mentorship added depth to the curriculum, fostering connections between learners and their cultural heritage. Wenger's (1998) Communities of Practice model underscores the value of shared cultural practices in enhancing collective learning (Huijser, Wilson, Johnson, & Xie, 2016). Notably, 87% of participants attributed their improved comprehension

to these intergenerational elements, emphasizing the transformative potential of integrating cultural and educational dimensions.

3.4 Feedback Mechanisms and Iterative Learning

The Tahsin Program's feedback mechanisms were central to its iterative learning model. Weekly evaluations offered learners timely insights into their strengths and areas for improvement. Over 88% of participants cited these evaluations as crucial in boosting their confidence and performance. One learner explained, "The feedback sessions were not just corrections but stepping stones toward mastery." Iterative feedback emerged as a cornerstone of the Tahsin Program's pedagogical approach, particularly in the context of Qur'anic education. Unlike traditional unidirectional assessment methods, this dynamic feedback system emphasized continuous, multidirectional evaluation, fostering a reflective learning environment. Weekly evaluations allowed learners to identify specific challenges, particularly in mastering Tajweed intricacies, and provided structured opportunities for improvement. Studies focusing on iterative feedback in religious education contexts emphasize the critical role of feedback in fostering learner autonomy and sustained academic growth (Malecka & Boud, 2023). These findings align with formative assessment framework, which highlights how effective feedback nurtures both engagement and motivation (Nikou & Economides, 2021).

In the Tahsin Program, peer feedback sessions emerged as a particularly innovative aspect, leveraging collaborative learning principles to deepen participants' understanding of Tajweed rules. Research suggests that such peer-led evaluations can enhance critical thinking and social engagement (Chakarvarti, 2023). By allowing learners to critique and refine one another's recitations, the program fostered a supportive community ethos that aligned with Wenger's (1998) Communities of Practice model (Turner, 2017). Moreover, public performance assessments, such as Qur'anic recitation competitions, reinforced iterative feedback by providing real-world contexts for skill demonstration and validation. These public forums, supported by Samarrai (2024) advocacy for actionable feedback, served not only to motivate participants but also to instill a sense of accountability and achievement.

Despite its successes, the program faced notable challenges, particularly in ensuring consistency across cohorts and contexts. Recent studies highlight that inconsistencies often arise from disparities in instructor training and resource availability, especially in rural educational settings (Musa & Nurhayati, 2024; Musa, Nurhayati, Jabar, Sulaimawan, & Fauziddin, 2022; Musa, Suherman, Sujarwo, & Nurhayati, 2024). The Tahsin Program encountered similar issues, with variations in instructor expertise occasionally leading to discrepancies in delivery quality. Addressing these inconsistencies requires targeted professional development initiatives. As emphasized by Bergantz (2021) equipping educators with skills in culturally responsive pedagogy and differentiated instruction can significantly enhance instructional uniformity and inclusivity. Furthermore, logistical challenges in scaling the program's collaborative and feedback models underscore the potential of leveraging digital tools. AI-driven platforms and gamified assessments could complement traditional methods by democratizing access to personalized guidance (Iskandar et al., 2023; Milyane et al., 2023; Sulkipani et al., 2024). These technologies can enhance scalability while maintaining the program's personalized and culturally responsive ethos.

The findings from the Tahsin Program hold significant implications for global educational practices. The modular and adaptive curriculum design demonstrates the potential for scalability and inclusivity across diverse contexts. By tailoring content to learners' specific needs, the program ensures equitable access to high-quality education, addressing disparities in educational outcomes. The integration of culturally relevant pedagogy provides a replicable framework for engaging multicultural learning environments, while the emphasis on collaborative learning highlights the transformative potential of participatory education. These strategies align with global trends emphasizing inclusivity, sustainability, and learner autonomy, as advocated by UNESCO and the OECD (Rappoport, Thoilliez,

& Alonso-Sainz, 2020). Such approaches resonate with emerging frameworks on education for sustainable development, as articulated by Kinoshita et al. (2019).

To advance the principles exemplified by the Tahsin Program, future initiatives must prioritize adaptability and equity. Investments in technology, professional development, and community partnerships will be essential for scaling such models globally. By addressing resource disparities and leveraging innovative tools, education systems can create inclusive, impactful, and sustainable learning environments. The Tahsin Program provides a valuable blueprint for integrating traditional and contemporary pedagogical approaches, offering actionable insights for educators, policymakers, and researchers seeking to address the complexities of 21st-century education. Its success underscores the importance of intentional curriculum design, community engagement, and iterative feedback in achieving holistic learning outcomes. These findings provide valuable insights for educators, policymakers, and researchers striving to create equitable and culturally attuned educational systems.

4. CONCLUSION

This study underscores the transformative potential of the Tahsin Program in advancing Qur'anic literacy through the integration of culturally responsive pedagogy and innovative educational frameworks. By thoroughly examining the program's curriculum design, cultural integration, collaborative learning practices, and iterative feedback mechanisms, this research has illuminated strategies for developing inclusive, effective, and sustainable educational models. These findings highlight the critical role of merging traditional knowledge systems with modern pedagogical approaches to address the diverse needs of learners while fostering deeper engagement with educational content. One of the study's primary outcomes is the effectiveness of structured, modular learning pathways in enhancing foundational skills such as Tajweed. The program's phased methodology allowed learners to progress at individualized paces, ensuring inclusivity and equitable access. The incorporation of culturally relevant content further amplified learner engagement by situating Qur'anic teachings within relatable and meaningful contexts. These findings substantiate the principles of culturally responsive pedagogy and social constructivism, which emphasize aligning educational content with learners' cultural realities and fostering active, collaborative learning environments.

The emphasis on community-driven and intergenerational practices emerged as a pivotal success factor. By engaging elders and local stakeholders, the program not only preserved cultural heritage but also cultivated collective accountability and strengthened social cohesion. These approaches align with global trends in participatory education and the preservation of intangible cultural assets. Furthermore, the program's collaborative learning strategies, including peer mentoring and group discussions, created a supportive environment that encouraged shared learning and mutual growth among participants. Iterative feedback mechanisms were another cornerstone of the program's success. Regular assessments and feedback loops enabled instructors to dynamically adapt their teaching methodologies to address learners' challenges. This approach enhanced academic outcomes and fostered learner autonomy, promoting self-regulated learning and continuous improvement. The study's findings underscore the importance of embedding formative assessment practices within educational models to empower learners and sustain engagement. Beyond its immediate application to Qur'anic literacy education, the Tahsin Program offers a scalable framework for addressing broader educational disparities. Its innovative curriculum and pedagogical strategies provide a model for designing educational programs that balance cultural relevance with academic rigor, ensuring accessibility and impact in diverse contexts. Policymakers and educators can leverage these insights to create systems that uphold inclusivity and foster holistic development. However, the study also highlights areas for further exploration. Disparities in instructor expertise and resource availability underscore the need for standardized professional development and enhanced support systems. Additionally, the scalability of the program's community-driven model in urban and digitally mediated settings remains an open question. Future research could investigate the integration of

technology, such as AI-driven feedback tools and gamified learning platforms, to extend the program's reach and impact.

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