

Evaluating Tahfidz Qur'an Hybrid Class Learning in Promoting Sustainable Education: A Case Study of the Yumaris Method

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ARTICLE INFO	ABSTRACT
Keywords: <i>Tahfidz Qur'an Hybrid Class</i>, Yumaris Method; Sustainable Education; Objective Evaluation; SDGs.	The COVID-19 pandemic accelerated the digitization of Islamic education, forcing Quranic memorization (tahfidz) to shift from traditional face-to-face (talaqqi) to distance learning. However, independent digital platforms often induce high cognitive overload and neglect spiritual-emotional well-being. This qualitative descriptive case study evaluates the design, implementation, and effectiveness of the Tahfidz Qur'an Hybrid Class (TQHC) utilizing the Yumaris Method at PPHQ Kampung Inggris, in promoting sustainable education and contributing to SDGs 3 and 4. Primary data were gathered via semi-structured interviews with the founder, program head, and four instructors, complemented by secondary data from learning modules and user logs of the Yumaris Smart Tahfidz application. Data were analyzed using the interactive Miles-Huberman-Saldana model, with trustworthiness ensured through source and methodological triangulation. Findings reveal that Tahfidz Qur'an Hybrid Class supports sustainability through three integrated phases: In-Education (IN1), On-Progress (ON), and In-Verification (IN2). The Yumaris Method synergizes neuroscience (brain, eye, and breathing exercises) with spiritual regulation (Shalawat Jibril) to optimize hippocampal long-term memory encoding and reduce cortisol production. To guarantee objective assessment, the application enforces the Digitalized Assessment Parameter across Tahsin, Fluency, and Sabqi. Ultimately, TAHFIDZ QUR'AN HYBRID CLASS effectively harmonizes academic Quranic targets with psychological well-being, offering a replicable paradigm for Sustainable Development Goals (SDG 4.1, 4.4, and 3).
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INTRODUCTION

Islamic boarding schools, as the oldest Islamic educational institutions in Indonesia, have undergone significant transformations throughout their history. These schools emerged alongside the arrival and spread of Islam in Java, evolving from autonomous “perdikan” regions—which served as centers of education rooted in local wisdom—into formal religious educational institutions following a process of Islamization that brought about major changes in their educational systems.¹ This transformation did not stop during the colonial period but continued into the democratic era, when pesantren—which had originally functioned as centers of non-formal education characteristic of Salafi pesantren—gave rise to modern pesantren offering structured formal education and intensive programs, marking a shift from traditional non-formal education toward a modern formal educational approach with a classroom-based system.² Today, Islamic boarding schools not only serve as centers for moral, social, and economic education, but also demonstrate a remarkable ability to adapt to modern demands by integrating a contemporary curriculum without losing their traditional values.

Qur’an memorization education occupies a strategic position within the pesantren education system in Indonesia. Various teaching methods have been developed to facilitate the memorization process, which is implemented in a structured manner through stages of adding new material, reviewing new material, and reviewing previously memorized material, as well as methods such as muroja’ah, tasmi’, and tadarus, with evaluations that include daily recitations, semester exams, and annual assessments.³ However, the COVID-19 pandemic has caused unprecedented disruptions in various sectors of life, including Islamic religious education.⁴ The closure of schools and Qur’an memorization centers has forced a rapid transition from a traditional system that relies on face-to-face interaction (*talaqqi*) to an online learning system.⁵ Forced an abrupt migration to digital distance learning, exposing technical and psychological vulnerabilities to maintaining the quantity and quality of students’ memorization during the pandemic.

As a solution, the hybrid learning model has emerged to combine the flexibility of technology with the depth of in-person interaction. However, the success of a hybrid system depends not only on the media used but also on learning methods that can accommodate

¹ Ach Kholili and Muhammad Ihsan, “Institusi Pendidikan Yang Dikelola Masyarakat (Dari Perdikan Ke Pesantren: Telaah Warisan Institusi Pendidikan Masyarakat Lintas Agama),” *Journal for Islamic Studies* 8, no. 4 (2025).

² Teguh Budiharso, Syamsul Bakri, and Sujito, “Transformation of Education System of the Pesantren in Indonesia from the Dutch Colony to Democratic Era,” *Journal of Social Studies Education Research* 14, no. 4 (2023): 179–206.

³ Muhamad Arif Nugraha, Deni Tata Kusuma, and Muhamad Imam Pamungkas, “Analysis of the Implementation of the Islamic Boarding School Curriculum in Enhancing Students’ Competence in the Tahfidzul Qur’an Program,” *Journal of Islamic Education Research* 6, no. 2 (March 2025): 125–44, <https://doi.org/10.35719/jier.v6i2.472>.

⁴ Susanto Susanto, Ayu Desrani, and Dzaki Aflah Zamani, “Learning Tahfidz Al-Qur’an During the Covid-19 Pandemic,” *Jurnal Pendidikan Agama Islam* 18, no. 2 (December 2021): 257–72, <https://doi.org/10.14421/jpai.2021.182-03>.

⁵ Natasha Nigar et al., “An Intelligent Framework Based on Deep Learning for Online Quran Learning during Pandemic,” *Applied Computational Intelligence and Soft Computing* 2023 (December 2023): 1–9, <https://doi.org/10.1155/2023/5541699>.

the physiological and psychological needs of students. In this context, the Yumaris Method implemented at PPHQ Kampung Inggris offers an innovative approach that integrates aspects of neuroscience and spirituality.⁶ This method uses a series of brain exercises, eye exercises, and breathing exercises to optimize the hippocampus's function in forming long-term memories, as well as the practice of the Sholawat Jibril to regulate stress and promote inner peace.⁷

In addition to methodological innovations, the integration of digital technology and artificial intelligence (AI) into Qur'an instruction has now become a necessity. Intelligent systems based on deep learning can help automatically detect tajweed errors and provide instant feedback, which is crucial in large-scale learning environments.⁸ Nevertheless, user experience remains a key factor in the success of online learning tools.⁹ Indicates that fully independent digital software often fails to sustain long-term engagement due to a lack of emotional support, content quality, and user trust are critical to the sustainability of the self-directed learning process.¹⁰

From a global perspective, this educational practice aligns with the Sustainable Development Goals (SDGs). Quality education (SDG 4) is seen as a key pathway to achieving good health and well-being (SDG 3).¹¹ In this way, the Yumaris method makes a tangible contribution to the psychological and spiritual well-being of students through better emotional management and the development of Qur'anic character. Continuous education in Qur'anic memorization is measured not only by the number of verses memorized, but also by the ability to retain what has been memorized and to apply Qur'anic values in daily life.

Although numerous studies have been conducted on online and hybrid learning, there remains a gap in evaluating specific methods that holistically integrate physical, visual, respiratory, and spiritual stimulation to support sustainable education. Therefore, this study aims to evaluate the implementation of the Tahfidz Qur'an Hybrid Class (TQHC) using the Yumaris Method at PPHQ Kampung Inggris. The evaluation focuses on the method's effectiveness in improving concentration and memorization retention, as well as its contribution to achieving SDG 3 and SDG 4 through an inclusive and adaptive learning model.

However, most existing research still focuses on the technical aspects of implementing

⁶ Imam Fathoni, Founder Yumaris Madani Indonesia, Interview by Muchammad Yusuf Hidayat. Pare, Kediri, June 16, 2026.

⁷ Imam Fathoni, Founder Yumaris Madani Indonesia, Interview by Muchammad Yusuf Hidayat. Pare, Kediri, June 16, 2026.

⁸ Kyoungwon Seo et al., "The Impact of Artificial Intelligence on Learner–Instructor Interaction in Online Learning," *International Journal of Educational Technology in Higher Education* 18, no. 1 (December 2021): 54, <https://doi.org/10.1186/s41239-021-00292-9>.

⁹ Harry B. Santoso et al., "The Use of User Experience Questionnaire Plus (UEQ+) for Cross-Cultural UX Research: Evaluating Zoom and Learn Quran Tajwid as Online Learning Tools," *Heliyon* 8, no. 11 (November 2022): e11748, <https://doi.org/10.1016/j.heliyon.2022.e11748>.

¹⁰ Santoso et al., "The Use of User Experience Questionnaire Plus (UEQ+) for Cross-Cultural UX Research."

¹¹ Wafa Ahmad et al., "The Path Toward Achieving Good Health and Well-Being (SDG 3) through Quality Education (SDG 4)," *International Journal of Membrane Science and Technology* 10, no. 3 (June 2023): 111–17, <https://doi.org/10.15379/ijmst.v10i3.1470>.

hybrid learning without comprehensively linking it to the framework of sustainable education and the SDGs. The identified research gap is the lack of an in-depth evaluation of how the hybrid tahfidz learning model particularly one that integrates a holistic cognitive-emotional-spiritual approach can support the principles of sustainable education and contribute to the achievement of the SDGs. Research on the integration of SDG values into learning systems, particularly in the context of Islamic boarding schools, is still rarely discussed scientifically. Research on the Yumaris method, which integrates cognitive, emotional, and spiritual development into tahfidz learning, remains very limited, particularly within the context of the Tahfidz Qur'an Hybrid Class program at PPHQ Kampung Inggris. Yet, this model offers a unique approach because it focuses not only on the quantity of memorization but also on character development and the psychological well-being of students through ongoing mentoring.

Based on the above discussion, this study is formulated around the following research questions: (1) How is the Tahfidz Qur'an Hybrid Class Learning program designed and implemented using the Yumaris Method at PPHQ Kampung Inggris? (2) How does the program support the principles of sustainable education? (3) How does the program contribute to the achievement of SDG 4 (Quality Education) and SDG 3 (Good Health and Well-being)?

The purpose of this study is to evaluate the Tahfidz Qur'an Hybrid Class learning program at PPHQ Kampung Inggris, which adopts the Yumaris Method to promote sustainable education. Specifically, this study aims to analyze how the program contributes to SDG 4 and SDG 3, as well as to identify the key elements that make this model suitable for replication in other Islamic educational institutions. The significance of this study lies in its contribution to the development of the theory of sustainable Islamic education, as well as in providing practical recommendations for Islamic boarding school administrators and education policymakers on integrating effective and sustainable hybrid approaches into tahfidz learning. This study is also expected to fill a gap in the literature regarding the relationship between pedagogical innovations in Islamic boarding schools and the global SDG development agenda.

RESEARCH METHOD

This study employs a descriptive qualitative approach using a case study design to evaluate the implementation of the Yumaris Method-based Hybrid Qur'an Memorization Class (TQHC) program at PPHQ Kampung Inggris in support of lifelong education. The research subjects included the Founder of Yumaris Madani Indonesia, the Chair of the Yumaris Madani Indonesia Foundation, the Head of the Yumaris Qur'an Program, as well as several male and female instructors directly involved in the program's implementation. Data were collected through semi-structured interviews, observations, and a review of supporting documents such as learning modules, presentation materials, program guidelines, features of the Yumaris Smart Tahfidz app, and participant progress reports. Interviews were conducted to obtain information regarding the program's design, implementation, and effectiveness, while observations were used to directly observe the conduct of bootcamp activities, online mentoring, and the learning evaluation process. The data obtained were then

analyzed using the interactive analysis model developed by Miles, Huberman, and Saldaña, which includes data reduction, data presentation, and drawing conclusions. To ensure the validity of the data, this study employed source triangulation and methodological triangulation by comparing the results of interviews, observations, and documentation, thereby providing a comprehensive picture of the Tahfidz Qur'an Hybrid Class program's contribution to improving the quality of education and the well-being of students within the framework of the Sustainable Development Goals (SDGs).

RESULT AND DISCUSSION

Design and Implementation of the Tahfidz Hybrid Class (TAHFIDZ QUR'AN HYBRID CLASS) Using the Yumaris Method

The Tahfidz Qur'an Hybrid Class (TQHC) program at PPHQ Kampung Inggris is an innovative approach to tahfidz education designed to address the challenges of Qur'anic education in the digital age. This program integrates in-person (offline) and online learning, enabling students from various regions to continue receiving high-quality education without having to live full-time at the Islamic boarding school.¹² Thus, the hybrid learning model that has been implemented serves not only as an alternative learning method but also as a key strategy for expanding access to inclusive and sustainable tahfidz education.

The evaluation results show that the implementation of Tahfidz Qur'an Hybrid Class consists of three main components IN1-ON-IN2 (In-Education, On-Progress, In-Verification) carried out over a 3-month period. In the initial IN1 (In-Education) phase, participants attended a 2–3 day boot camp to receive basic training on memorization techniques, motivation-building, and an introduction to the Yumaris Method. Following this phase, participants moved on to the On (On-Progress) phase, which involved memorization using the Yumaris Samart Tahfidz app and virtual (online) mentoring with a coach. Subsequently, after completing the On phase, participants entered the In2 (In-Verification) phase, consisting of an examination (munaqoshah) and a graduation ceremony upon completing each juz.¹³



¹² Ponidi, Ketua Yayasan Yumaris Madani Indonesia, Interview by Muchammad Yusuf Hidayat. Pare, Kediri, June 16, 2026.

¹³ Ponidi, Ketua Yayasan Yumaris Madani Indonesia, Interview by Muchammad Yusuf Hidayat. Pare, Kediri, June 16, 2026.

(a)

(b)

Figure 1. IN1 (In-Education) activities consisted of a boot camp: **(a)** Group photo with participants of Boot Camp Batch 2; **(b)** Brain Exercise Training led by the Yumaris Team.

In addition, this learning model is supported by class grouping based on participants' abilities and memorization goals. The King class is intended for participants aiming to accelerate their memorization who already have a solid foundation in recitation; the Master class is for participants with intermediate goals who still need to improve their recitation; and the Super class is designed for participants who require more flexible guidance in refining their recitation of the Qur'an.¹⁴ This class differentiation provides participants with the opportunity to learn according to their individual abilities and needs, allowing the program to be optimally tailored to the participants. According to Graham, an effective hybrid learning system must be able to integrate the flexibility of online learning with the social and academic interactions gained through face-to-face learning.¹⁵

The use of the Yumaris Smart Tahfidz app is a key component of the program's implementation. This app provides features for tracking memorization progress, submitting additional memorization assignments, monitoring target achievement, and generating evaluation reports for participants to share with their parents.¹⁶ The use of this technology enables a continuous learning process and provides quick feedback to participants. This aligns with the fact that the integration of digital technology can enhance the quality of learning interactions and the effectiveness of the learning process in a modern educational environment.¹⁷

¹⁴ Fani Rahmad Aditya, Ketua Program Al-Qur'an Yumaris, Interview by Muchammad Yusuf Hidayat. Pare, Kediri, June 16, 2026.

¹⁵ Charles Graham, *Blended Learning Systems: Definition, Current Trends, and Future Directions* (2006), 3–21.

¹⁶ Fani Rahmad Aditya, Ustadz sekaligus Ketua Program Al-Qur'an Yumaris, Interview by Muchammad Yusuf Hidayat. Pare, Kediri, June 16, 2026.

¹⁷ Seo et al., "The Impact of Artificial Intelligence on Learner–Instructor Interaction in Online Learning."

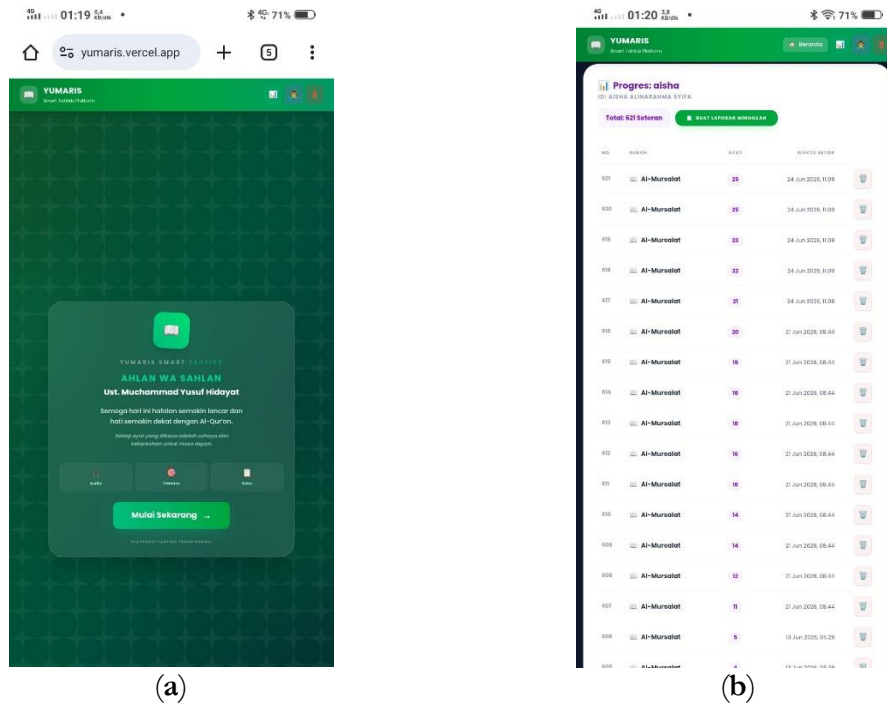


Figure 2. Yumaris Smart Tahfidz App **(a)** Home screen of the Yumaris Smart Tahfidz app for Ustadz users **(b)** Page displaying participants' submission activity data and featuring a Weekly Report for evaluation

Furthermore, the provision of ongoing support is a key factor that distinguishes Tahfidz Qur'an Hybrid Class from conventional tahfidz programs. Each participant receives personalized guidance covering academic, psychological, and spiritual aspects. This approach demonstrates that success in memorizing the Qur'an is not determined solely by cognitive ability but is also influenced by ongoing emotional support and motivation from mentors. Thus, the Tahfidz Qur'an Hybrid Class model can be understood as a tahfidz learning model oriented toward holistic education.

The Yumaris Method Innovation: The Synergy of Neuroscience and Spirituality in Memorization

One of the key findings of this study is the integration of neuroscience and spirituality in the Yumaris Method. Unlike conventional memorization methods that focus on repetition or review (*muroja'ah*), the Yumaris Method develops a learning process that takes into account the optimization of brain function, emotional state, and spiritual readiness of the learners.

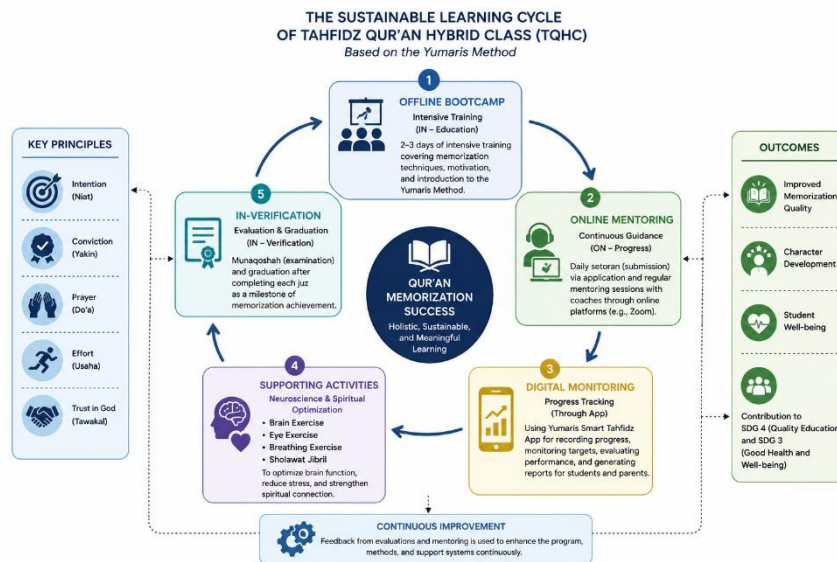


Figure 3. Sustainable Learning Cycle of Tahfidz Qur'an Hybrid Class (TQHC) Based on the Yumaris Method. A concept map illustrating how the Yumaris Method integrates cognitive stimulation, emotional regulation, a digital support system, and spiritual reinforcement into an integrated learning cycle. The interaction among these components creates a holistic memorization environment that supports both learning effectiveness and student well-being.

Neurologically, this method begins with cross-body movement exercises or “brain exercises” that stimulate communication between the right and left hemispheres of the brain via the corpus callosum.¹⁸ These physiological activities have been shown to improve neural coordination, enhance focus, and optimize blood flow to the brain, thereby maximizing the supply of oxygen and glucose to neurons to support the hippocampus’s role in forming new memories.¹⁹ Based on this, the exercise is designed to stimulate connectivity between different parts of the brain so that the process of encoding information into long-term memory can take place more effectively.

In addition to brain exercises, participants also do eye exercises. These activities are designed to reduce muscle tension and improve visual coordination, given that most learning

¹⁸ Imam Fathoni, Founder Yumaris Madani Indonesia, Interview by Muchammad Yusuf Hidayat. Pare, Kediri, June 16, 2026.

¹⁹ Imam Fathoni, Founder Yumaris Madani Indonesia, Interview by Muchammad Yusuf Hidayat. Pare, Kediri, June 16, 2026.

information is processed through the visual system.²⁰ Consequently, they reduce visual fatigue while enhancing focus during the memorization process. With more relaxed eyes, the students' cognitive load is reduced, allowing their mental energy to be fully redirected toward the process of memorizing the verses more effectively.

Another key component of the Yumaris Method is breathing exercises. This method plays a vital role in activating the parasympathetic nervous system through stimulation of the vagus nerve, which directly lowers heart rate and levels of the stress hormone cortisol. This state of relaxation triggers the emergence of alpha and theta brain waves, which are closely associated with deep concentration and long-term memory stability.²¹ This technique is used to help participants achieve an optimal state of relaxation before beginning the memorization process. Scientifically speaking, breathing exercises can reduce stress levels and increase the activity of the parasympathetic nervous system, which helps create a sense of psychological calm.²²

The culmination of this method's innovation is the integration of neuropsychological regulation through the practice of the Sholawat Jibril, which produces effects similar to those of religious meditation techniques. This spiritual practice increases activity in the prefrontal cortex and anterior cingulate cortex, which are responsible for self-control and attentional stability.²³ In theory, when all these components come together—that is, when the brain receives sufficient oxygen, attention is stable, and emotions are calm—the processes of encoding, storage, and retrieval of memories will be far more effective than with conventional methods.²⁴ This approach is consistent with modern theories on neuroplasticity and mental health, making it a model for tahfidz learning that scientifically integrates health and spirituality.

From this, the research findings indicate that a combination of cognitive stimulation, emotional regulation, and spiritual reinforcement results in a more positive learning experience. Participants not only experienced improved memorization skills but also demonstrated higher levels of self-confidence, motivation, and resilience in learning. This reinforces the argument that effective tahfidz learning requires a multidimensional approach that involves intellectual, emotional, and spiritual aspects in a balanced manner. Therefore, the Yumaris Method can be viewed as a form of Islamic education that is relevant to contemporary scientific developments.

Objective Evaluation and Impact Analysis of the Tahfidz Qur'an Hybrid Class Program

To establish a rigorous, transparent, and quantifiable assessment of the Tahfidz Qur'an Hybrid Class (TQHC) program at PPHQ Kampung Inggris, this study applies a

²⁰ Imam Fathoni, Founder Yumaris Madani Indonesia, Interview by Muchammad Yusuf Hidayat. Pare, Kediri, June 16, 2026.

²¹ Imam Fathoni, Founder Yumaris Madani Indonesia, Interview by Muchammad Yusuf Hidayat. Pare, Kediri, June 16, 2026.

²² Ahmad Faiz Zainuddin, *Spiritual Emotional Freedom Technique (Seft) for Healing + Success Happiness + Greatness*, Cetakan Pertama (Jakarta, Indonesia: Afzan Publishing, n.d.).

²³ Imam Fathoni, Founder Yumaris Madani Indonesia, Interview by Muchammad Yusuf Hidayat. Pare, Kediri, June 16, 2026.

²⁴ Imam Fathoni, Founder Yumaris Madani Indonesia, Interview by Muchammad Yusuf Hidayat. Pare, Kediri, June 16, 2026.

comprehensive program evaluation framework. By disaggregating findings into input readiness, process transparency, and product well-being, the evaluation system systematically eliminates instructor bias while reinforcing sustainable educational goals.²⁵ The following matrix comprehensively illustrates the objective field observations and their corresponding long-term sustainability impacts:

Table 1. Evaluation Matrix of the 'Tahfidz Qur'an Hybrid Class (TQHC) Program

Evaluation Dimension	Objective Field Observations	Sustainable Impact Analysis
Input Readiness	Differentiating classes into three distinct strata (King, Master, and Super) based on students' baseline phonetic (makhraj) precision and structural capacity targets significantly mitigates cognitive overload.	Prevents premature academic distress and optimizes the neurological mechanisms of long-term memory retention within the hippocampus, aligning with structured human resource development
Process Transparency	The analytic metrics of the Yumaris Smart Tahfidz application monitor and archive real-time memorization progress (setoran), providing automated weekly reporting directly to stakeholders.	Eliminates instructor subjectivity in assessment. The integration of transparent digital dashboards increases parental engagement and pedagogical accountability, addressing the interaction gaps highlighted
Product Well-being	Empirical observations indicate that hybrid-class students exhibit noticeably lower anxiety levels due to scheduling flexibility, compared to conventional full-time boarding students who endure dense pesantren routines.	Demonstrates that the strategic integration of humane educational technology advances SDG 3 (Good Health and Well-being) by establishing a balanced, mental health-friendly tahfidz ecosystem

The structured classification of students during the input stage acts as a foundational screening mechanism to align instructional velocity with individual cognitive thresholds. By adapting learning loads to empirical capabilities, the program fundamentally minimizes academic anxiety, which has historically hindered retention rates in traditional full-time memorization settings. This tailored educational path supports SDG 4 by ensuring inclusive, high-quality, and non-restrictive education for diverse student demographics.

Furthermore, the systemic shift from subjective manual progress tracking to an automated data-driven infrastructure ensures high process transparency. Previous research in online language and religious learning platforms frequently warns against a decline in user engagement due to isolated environments.²⁶ However, by utilizing structured virtual review sessions paired with transparent analytics, the 'Tahfidz Qur'an Hybrid Class model successfully maintains high learner-instructor interaction. As emphasized by Seo et al., the

²⁵ Muhamad Arif Nugraha, Deni Tata Kusuma, and Muhamad Imam Pamungkas, "Analysis of the Implementation of the Islamic Boarding School Curriculum in Enhancing Students' Competence in the Tahfidzul Qur'an Program," *Journal of Islamic Education Research* 6, no. 2 (March 2025), <https://doi.org/10.35719/jier.v6i2.472>.

²⁶ "The use of User Experience Questionnaire Plus (UEQ+) for cross-cultural UX research: evaluating Zoom and Learn Quran Tajwid as online learning tools," *Heliyon* 8, no. 11 (November 2022): e11748, <https://doi.org/10.1016/j.heliyon.2022.e11748>.

integration of tracking technologies in hybrid education does not diminish the human element; rather, it amplifies pedagogical accountability and clarifies student learning curves, driving long-term educational sustainability.

Contributions to SDG 4 and SDG 3

Research findings indicate that the Tahfidz Qur'an Hybrid Class program, using the Yumaris Method, makes a significant contribution to the achievement of the Sustainable Development Goals (SDGs), particularly SDG 4 (Quality Education) and SDG 3 (Good Health and Well-Being). This contribution is evident in terms of access to education, the quality of learning, and the well-being of students. In the context of SDG 4, the Tahfidz Qur'an Hybrid Class program provides broader access to tahfidz education through the use of digital technology. The hybrid class system allows participants from various regions to receive quality educational services without having to relocate. This supports SDG 4.1, which emphasizes the importance of access to quality education for all segments of society.²⁷

In addition to accessibility, the quality of learning has also improved through the implementation of a structured monitoring system and ongoing guidance. The use of digital applications allows for a more objective and measurable evaluation of learning outcomes. Participants can track their memorization progress in real time, which fosters a culture of independent and responsible learning. These findings support SDG 4.4, which focuses on enhancing skills relevant to the development of digital technology.²⁸

Table 2. Contribution of the Tahfidz Qur'an Hybrid Class Program to SDG 4 and SDG 3

SDG Indicator	TAHFIDZ QUR'AN HYBRID CLASS Program Component	Contribution to Sustainable Education
SDG 4.1 – Quality Education	Hybrid learning system (offline bootcamp and online mentoring)	Expands access to quality tahfidz education for participants from different regions without requiring full-time residence at the pesantren.
SDG 4.4 – Digital Skills	Yumaris Smart Tahfidz application	Enhances digital literacy through technology-assisted learning, progress monitoring, and real-time evaluation.
SDG 3 – Good Health and Well-being	Brain exercise, eye exercise, and breathing exercise	Supports concentration, reduces stress levels, and promotes psychological well-being during the memorization process.
SDG 3 – Good Health and Well-being	Sholawat Jibril and spiritual mentoring	Strengthens emotional stability, self-confidence, motivation, and spiritual resilience among learners.
SDG 4 & SDG 3	Continuous mentoring and parental involvement	Creates a supportive learning ecosystem that encourages academic achievement, character development, and long-term well-being.

²⁷UNESCO, *Education for Sustainable Development Goals: Learning Objectives* (UNESCO, 2017), <https://doi.org/10.54675/CGBA9153>.

²⁸ Transforming Our World: The 2030 Agenda for Sustainable Development, A/RES/70/1, United Nations General Assembly (2015), <https://undocs.org/en/A/RES/70/1>.

Meanwhile, the program's contribution to SDG 3 is evident in its learning approach, which prioritizes participants' mental health and psychological well-being. Breathing exercises, the practice of reciting the shalawat, and a learning system that does not put pressure on participants help create a healthy and comfortable learning environment. Various studies show that psychological well-being is closely linked to students' learning success and academic achievement.²⁹

Furthermore, the program at PPHQ Kampung Inggris makes a significant contribution to the mental well-being of students through a holistic approach that integrates spiritual, emotional, and social development into the tahfidz learning process. This is achieved through the five main pillars: Intention, Conviction, Prayer, Effort, and Trust in God. Students are guided to develop a clear purpose in life, self-confidence, spiritual peace, discipline, and the ability to face challenges with a positive attitude.³⁰ Daily guidance through the Yumaris Smart Tahfidz app and weekly check-ins via Zoom foster a sense of care, provide a space for consultation, and ensure that students do not feel alone in the memorization process. Structured memorization activities, the practice of prayer and review, and recognition of every achievement have been shown to boost students' self-confidence, motivation to learn, and resilience. Parental involvement through progress reports further strengthens emotional support at home.³¹ Thus, this program contributes to the achievement of SDG 3 (Good Health and Well-being) by strengthening students' spiritual, emotional, and social well-being as well as their character, which ultimately helps them become more calm, optimistic, and better able to manage stress in both their studies and daily lives.

In addition, the interview findings indicate that the stress levels of students participating in the online program are not particularly severe because they are not subjected to intense pressure, and instructors tailor the learning to each student's individual abilities. In contrast, students participating in the in-person program tend to focus solely on memorization and feel pressure due to what appears to be a packed schedule.³² This situation actually highlights the advantages of the hybrid model that has been implemented, as it provides flexibility and reduces psychological stress without compromising the quality of learning.

From the perspective of sustainable education, the Tahfidz Qur'an Hybrid Class model demonstrates that technological innovation need not eliminate spiritual and humanistic values from the learning process. On the contrary, technology can serve as a means to enhance the effectiveness of education while expanding its impact on community well-being. In this regard, this program is considered highly worthy of replication, provided that institutions wishing to adopt this model understand the basic concepts of the hybrid model being implemented and are capable of creating a similar system, so that the advantages and

²⁹ Ahmad et al., "The Path Toward Achieving Good Health and Well-Being (SDG 3) through Quality Education (SDG 4)."

³⁰ Ponidi, Ketua Yayasan Yumaris Madani Indonesia, Interview by Muchammad Yusuf Hidayat. Pare, Kediri, June 16, 2026.

³¹ Ponidi, Ketua Yayasan Yumaris Madani Indonesia Interview by Muchammad Yusuf Hidayat. Pare, Kediri, June 16, 2026.

³² Shelly Ayu Melati, Ustadzah Program TAHFIDZ QUR'AN HYBRID CLASS, Interview by Muchammad Yusuf Hidayat. Pare, Kediri, June 17, 2026.

challenges in the replication process can be clearly identified.³³ Thus, the success of this program depends not only on technical aspects or digital infrastructure, but rather on a deep understanding of an educational philosophy that prioritizes guidance, individualized attention, and sustained motivation. Therefore, this learning model has great potential to be replicated in various other Islamic educational institutions as a contribution to the global sustainable development agenda.

CONCLUSION

This study concludes that the implementation of the Tahfidz Qur'an Hybrid Class (TQHC) based on the Yumaris Method at PPHQ Kampung Inggris represents an innovative and sustainable model of Islamic education that integrates cognitive, emotional, spiritual, and technological dimensions to support holistic student development. The overall findings suggest that sustainable Qur'anic education can be strengthened through adaptive learning systems that combine digital accessibility, continuous mentoring, character formation, and student well-being without neglecting the fundamental values of Islamic boarding school education. This study contributes to the discourse on sustainable education by demonstrating that technological innovation can be harmonized with spiritual and humanistic principles to support the achievement of SDG 4 (Quality Education) and SDG 3 (Good Health and Well-being). Nevertheless, the study is limited by its focus on a single institution and the use of a descriptive qualitative approach, which does not allow for the measurement of long-term impacts on memorization retention, character development, or graduates' contributions to society. Therefore, future studies are recommended to employ longitudinal and mixed-method approaches, as well as comparative research across different Islamic educational institutions, to further examine the effectiveness, sustainability, and replicability of hybrid tahfidz learning models in diverse educational contexts.

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