



CIPP Model Evaluation of the *Tahfidz* Al-Qur'an Program on Student Memorisation Achievement at Madrasah Aliyah Al Jauhar Gunung Kidul Yogyakarta

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ABSTRACT

This study aims to evaluate the implementation of the Tahfidz Al-Qur'an Program at Madrasah Aliyah Al Jauhar, Gunungkidul, Yogyakarta, using the CIPP (Context, Input, Process, Product) model, with a primary focus on student memorization achievement. This research employs an evaluative design with a quantitative approach, supported by qualitative data as complementary evidence. The research subjects consisted of students participating in the Accelerated Tahfidz Program at Madrasah Aliyah Al Jauhar. Data collection was conducted through memorization achievement tests and questionnaires, supported by observations, interviews, and documentation. The findings indicate that the implementation of the program in the context, input, and process components falls within the "good" category based on questionnaire results and descriptive analysis. In the product component, student memorization achievement demonstrates high quantitative results, with an average memorization speed percentage of 150.76% and an average fluency achievement of 111.98%. Nevertheless, variations in memorization achievement among students were identified, indicating differences in individual abilities and the need for more adaptive mentoring strategies. Overall, the Tahfidz Al-Qur'an Program at Madrasah Aliyah Al Jauhar is considered effective in achieving student memorization targets, although further strengthening of adaptive guidance strategies is still required.

Keywords: *Tahfidz Program, CIPP Evaluation, Memorization Achievement*

ABSTRAK

Penelitian ini bertujuan mengevaluasi pelaksanaan Program *Tahfidz* Al-Qur'an di Madrasah Aliyah Al Jauhar Gunungkidul Yogyakarta menggunakan model CIPP (Context, Input, Process, Product), dengan fokus utama pada capaian hafalan siswa. Penelitian ini merupakan penelitian evaluatif dengan pendekatan kuantitatif, didukung data kualitatif sebagai pelengkap. Subjek penelitian meliputi siswa Program *Tahfidz* Akselerasi Madrasah Aliyah Al Jauhar. Pengumpulan data dilakukan melalui tes capaian hafalan dan kuesioner, serta didukung observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa pelaksanaan program pada aspek context, input, dan process berada pada kategori baik berdasarkan hasil kuesioner dan analisis deskriptif. Pada aspek product, capaian hafalan siswa secara kuantitatif menunjukkan hasil tinggi, dengan rata-rata persentase kecepatan hafalan sebesar 150,76% dan capaian kelancaran hafalan sebesar 111,98%. Meskipun demikian, ditemukan variasi capaian hafalan antar siswa yang menunjukkan adanya

perbedaan kemampuan dan kebutuhan pendampingan. Secara keseluruhan, Program *Tahfidz* Al-Qur'an di Madrasah Aliyah Al Jauhar dinilai efektif dalam mencapai target hafalan siswa, namun masih memerlukan penguatan strategi pendampingan yang lebih adaptif.

Kata Kunci: Program *Tahfidz*, Evaluasi CIPP, Capaian Hafalan

INTRODUCTION

Terminologically, the Qur'an is the miraculous Word of Allah, revealed to the Prophet Muhammad SAW gradually through the Angel Gabriel and transmitted *mutawattir* (concurrently) over 22 years, 2 months, and 22 days. Reciting it is considered an act of worship by Muslims (Arifin & Setiawati, 2021). The Qur'an is a book written in Arabic. The first revelation descended in 610 AD (Shihab, 2021). Literally, Al-Qur'an means "perfect reading," a term used because no single reading has been able to match it for five thousand years. The Qur'an is studied not only for its editorial structure and word choice; its content encompasses explicit and implicit meanings, as well as the profound impressions it evokes (Acim, 2022). Understanding of the Qur'an continues to be studied and passed down through various books from generation to generation.

As the holy book of Muslims, the Qur'an holds a central position in religious life (Acim, 2022). Efforts to memorise the Qur'an have existed since the time of the Prophet Muhammad SAW as a means of preserving its purity (Jannah, 2022). In the context of modern education, the *tahfidz* (memorisation) tradition has been integrated into formal education systems, both in *pesantren* (Islamic boarding schools) and madrasah. The *tahfidz* program is viewed as having a significant contribution to strengthening spiritual intelligence while supporting students' cognitive aspects, such as memory, concentration, and learning responsibility (Fauziah & Auliyani, 2023). Therefore, the *tahfidz* program holds a strategic position in the Islamic education system.

Along with increasing public interest in Qur'an-based education, many madrasahs have developed *tahfidz* programs as part of their formal curricula. This phenomenon is clearly visible in Indonesia, a country with an 86.5% Muslim population (Permana, 2024), including in Yogyakarta, a city of students (Rianto & Sukmawati, 2021). Boarding-based Madrasah Aliyah (Islamic Senior High Schools) have begun to design more structured and intensive *tahfidz* programs. At the Madrasah Aliyah level, the *tahfidz* program is considered relevant because students are in the middle of adolescent development, which is relatively mature psychologically and spiritually, making them capable of following a memorisation program with more measurable targets (Saepulloh, 2021).

Although *tahfidz* programs are growing rapidly in Madrasah Aliyah, their implementation is not without various challenges. Some madrasahs face time constraints due to a dense academic curriculum, variations in students' initial

memorisation abilities, and challenges in maintaining student consistency and motivation. Furthermore, not all madrasahs have a structured evaluation system to objectively and sustainably measure the achievement of memorisation targets (Ma'ruf & Radino, 2024). This condition indicates that the existence of a *tahfidz* program does not automatically guarantee optimal results without proper management and evaluation.

One madrasah developing an intensive *tahfidz* program is MA Al Jauhar Gunung Kidul, Yogyakarta. This madrasah implements a boarding-based accelerated *tahfidz* program, with memorising the Qur'an as the main focus of learning. In this program, students attend general lessons five days a week, while other times are focused on *tahfidz* and *muroja'ah* (review). The memorisation target is set at one *juz* per month as an indicator of ideal student progress. However, memorisation achievement does not yet fully reflect uniform quality, especially in terms of fluency and readiness for recitation (*setoran*).

Additionally, some students have not reached the memorisation target as per the program's provisions. On the other hand, the evaluation of the *tahfidz* program has been carried out. Still, it remains practical in nature and focuses on individual recitation results, thus not yet providing a comprehensive picture of the suitability of program planning, learning implementation, and achievement results.

These conditions highlight the importance of a systematic evaluation of the *tahfidz* program. Evaluation is needed to assess alignment among objectives, implementation, and program results, as well as to identify strengths and areas that still require improvement (Sujana, 2008, p. 19). In this context, the CIPP (Context, Input, Process, Product) evaluation model is relevant because it allows for a comprehensive assessment of the program, ranging from the program's background and needs, resource readiness, learning implementation, to memorisation achievement as the final result. The use of the CIPP model also helps in viewing the interrelationships among program components to determine the effectiveness of *tahfidz* implementation.

Various studies indicate that the *tahfidz* Al-Qur'an program in formal educational institutions plays a strategic role in forming students' religious competence. Several studies emphasise that memorisation success is strongly influenced by learning management, the regularity of recitation, and *tahfidz* teacher mentoring, although these studies generally focus on management aspects or learning methods to a limited extent (Insani, 2023; Karim, 2022).

Other research highlights student memorisation achievement using a quantitative approach, emphasising differences in memorisation outcomes across program design, guidance methods, and learning intensity. These results indicate that program structure and the quality of the learning process contribute to the speed and

fluency of memorisation, but have not yet been incorporated into a comprehensive program evaluation framework (Fadilla, Sabri, & Z, 2024; Jannah, 2022). Studies emphasising internal factors and the boarding environment also show a significant influence on memorisation success but have not systematically linked this influence to program objectives and achievements (Amanah, 2020; Astuti, Nurdiana, Rafflesia, Pornomo, & Barotut, 2025).

Several evaluative studies have begun to examine *tahfidz* programs more thoroughly, but most still present general descriptive assessments without measurable memorisation achievement measurements. Evaluation of *tahfidz* programs often emphasises the implementation of activities and the support of the learning environment, without integrating the institutional context, input readiness, the implementation process, and memorisation achievement as a single evaluative unit (Faizin, 2021; Muntiarti, Ernawati, & Indriyanto, 2020). Therefore, this study uses the CIPP model to evaluate the *Tahfidz* Al-Qur'an program at MA Al Jauhar Gunung Kidul, Yogyakarta, by positioning student memorisation achievement as a measurable product.

By using the CIPP model, the evaluation of the *tahfidz* program in this study does not stop at the level of activity implementation but also comprehensively assesses the program's effectiveness. The effectiveness of a program is evident in the extent to which the process, objectives, and evaluation are systematically implemented and demonstrate changes in student learning outcomes (Sudjana, 2013). Effectiveness is interpreted as the program's level of success in achieving the designed objectives (Husna, Hasanah, & Nugroho, 2021), specifically in increasing students' memorisation achievement. Therefore, the quantity and quality of student memorisation are placed as the main indicators of the evaluation product, reflecting the success of the *tahfidz* learning process carried out in a structured and sustainable manner.

METHODS

This study employs an evaluative approach with a field research design. Research methods are understood as scientific methods used to obtain data with specific purposes and uses, serving as a guideline for systematically determining research steps (Sugiyono, 2016). In this context, evaluative research is used to obtain a comprehensive picture regarding the implementation of the Boarding-Based *Tahfidz* Al-Qur'an Program at MA Al Jauhar, Gunungkidul.

This study uses a descriptive quantitative approach to evaluate the implementation of the *Tahfidz* Al-Qur'an program. The primary data consists of quantitative data obtained through memorisation achievement tests and student perception questionnaires. Test data is used to assess the product component, specifically the speed and fluency of students' Al-Qur'an memorisation. In contrast,

questionnaire data are used to describe program implementation in the input and process components.

In addition to quantitative data, this study is supported by qualitative data as complementary evidence. Qualitative data were obtained through interviews, observations, and documentation to clarify and strengthen quantitative findings, especially regarding the implementation of the *tahfidz* program in the field. This study does not aim to test hypotheses or compare treatments, but rather to comprehensively evaluate the implementation of the *tahfidz* program.

The evaluation model used in this study is the CIPP (Context, Input, Process, Product) model developed by Stufflebeam (Arikunto & Jabar, 2004). This model is used to evaluate the program background and needs (context), resource availability and program planning (input), *tahfidz* activity implementation (process), and student memorisation achievement covering speed and fluency (product). The CIPP model was chosen because it can provide a comprehensive evaluative picture of all aspects of the *tahfidz* program.

The research was conducted at the Accelerated *Tahfidz* Program Dormitory of MA Al Jauhar, located at PP Hajar Aswad, Batusari, Ngawen District, Gunungkidul, Yogyakarta. Field data collection was carried out from October 18 to November 4, 2025. The research subjects included *tahfidz* program students as the population and sample, as well as the headmaster and *tahfidz* teachers as informants. The research population consisted of 26 students in the *Tahfidz* program. A sample of 13 Grade X students was selected using a purposive sampling technique based on specific criteria, including active participation in the *tahfidz* program, availability of memorisation achievement data, and status as active program participants (Kumara, 2018; Sugiyono, 2016).

Data collection techniques in this study included tests, questionnaires, interviews, observation, and documentation. Tests were used to measure students' memorisation speed and fluency. Memorisation speed was measured as the number of new memorisation pages students achieved within a one-week period, then converted to a 0–100 scale. Memorisation fluency was assessed through an oral memorisation test conducted by the *badal tahfidz* (*tahfidz* mentor) using an assessment rubric based on the types and levels of reading errors.

The memorisation achievement assessment was carried out using a quantitative scoring technique based on the MA Al Jauhar *Tahfidz* program target: 1 juz (20 pages) in one month. Assuming one month consists of ± 4 weeks, the maximum achievement standard was set at 5 pages per week, yielding a maximum score of 5. Scores were calculated based on the number of new memorisation pages (*ziyādah*) students achieved in one week, then accumulated to describe memorisation achievement during the research period.

Memorisation fluency was assessed as a quality aspect using an assessment grid that covered reading accuracy, smoothness of verse connections, and error levels. Errors were classified into minor, moderate, and major, each with a corresponding deduction weight. The assessment was carried out by the *badal tahfidz* using a validated assessment sheet, ensuring that the final score objectively reflects the quality of the student's memorisation.

Table 1. Memorisation Fluency Assessment Rubric

Indicator	Description	Score	Max Score per Page
Minor Error	Forgetting, pausing briefly, or <i>tajweed</i> errors where the student can self-correct without teacher assistance.	-2	100
Moderate Error	Forgetting or <i>tajweed</i> errors requiring a reminder from the teacher, but the teacher does not correct the reading.	-5	100
Major Error	Forgetting or Jali (obvious) <i>tajweed</i> errors (Long/short vowels, <i>idghom</i> , <i>idzhar</i> , <i>ikhfa'</i>) requiring reminders and teacher assistance to correct the reading, or <i>makhraj</i> errors that change the meaning	-10	100

The final memorisation achievement score was obtained by subtracting the deduction score for errors from the ziyādah score, then converting the result to a percentage to facilitate interpretation. The percentage of memorisation achievement serves as the basis for analysis in the product component of the CIPP model evaluation to describe the level of achievement of the *tahfidz* program targets during the research period.

Questionnaires were used to measure students' perceptions of the implementation of the *tahfidz* program, covering aspects of the madrasah program, *tahfidz* methods, evaluation, teacher roles, and facilities/infrastructure. The questionnaire was structured using a five-point Likert scale and analysed descriptively. Observation was conducted to obtain a direct picture of the implementation of the *tahfidz* program in the dormitory. In contrast, interviews were conducted with the headmaster and *Badal Tahfidz* to obtain in-depth data on policies and program implementation. Documentation was used to complete the data, including student memorisation recaps, activity schedules, and other supporting documents.

Data validity was established through instrument validity and reliability tests and triangulation techniques (Suharsaputra, 2012). Content validity was established through expert judgment on the instrument's suitability to the program evaluation objectives (Sugiyono, 2016). The questionnaire's empirical validity was tested using Pearson's Product-Moment correlation with SPSS. Questionnaire reliability was tested using Cronbach's Alpha with a minimum threshold of 0.70. The validity of qualitative

data was strengthened through technique triangulation and source triangulation, by comparing the results of interviews, observations, and documentation (Sugiyono, 2016).

Data analysis was conducted using both qualitative and quantitative methods. Qualitative data were analysed using the Miles and Huberman model, which includes data reduction, data display, and conclusion drawing/verification (Sugiyono, 2016). Quantitative data were analysed using descriptive statistics to describe students' memorisation speed and fluency achievement, as well as questionnaire results, in the form of tables, percentages, and mean values (Sugiyono, 2016).

RESULT

The results of this study are presented according to the CIPP model's evaluation components: context, input, process, and product. The presentation of results is systematic and aligned with the research focus, and it comprehensively describes the implementation of the *tahfidz* program. Data were obtained through observation, interviews, documentation, and analysis of memorisation achievement and student questionnaires. Each component is analysed to assess alignment between program planning and implementation and the achievement of established objectives.

1. Context Evaluation

The context evaluation results indicate that the *tahfidz* program at Madrasah Aliyah Al Jauhar operates within the environment of the Sunan Pandanaran Islamic Boarding School, which envisions the formation of a Qur'anic generation. The madrasah's vision follows the policy direction of the parent boarding school, PP Sunan Pandanaran, namely, enhancing the special *tahfidz* program within the madrasah's scope. Students who enrol are generally interested in the memorisation coaching offered, not merely the formal major. This condition indicates a student's need for a structured, directed *tahfidz* program. This addresses one of the problems intended to be solved: students' lack of time for memorisation.

2. Input Evaluation

Input evaluation demonstrates the readiness of the *tahfidz* program supported by initial participant characteristics and a measurable selection system. The program is attended by twenty-six Grade X and XI students, of whom sixteen are from the MTs Al Jauhar acceleration track. One student has completed the 30-juz memorisation, while others have varying levels of memorisation. Student admission is conducted through Al-Qur'an reading tests, tajweed tests, memorisation tests (targeting half a page in 30 minutes or one page in 1 hour), and interviews. The entire selection process concludes with parental consent as a form of support for the program.

The availability of *tahfidz* mentor resources also demonstrates readiness for input. The program is supported by four *badal* (mentors) who guide twenty-six students, with a ratio of one *badal* to six or seven students. All *badal* are 30-juz Al-Qur'an memorisers who have participated in the khataman graduation at Sunan Pandanaran Islamic Boarding School. The *badal* are appointed directly by the boarding school caregiver and live with the students in the dormitory. This pattern allows for intensive, sustainable memorisation mentoring.

The *tahfidz* curriculum is structured around the boarding school's achievement targets, with an emphasis on the quality of memorisation. The curriculum sets an ideal target of one juz per month with specific fluency standards. Assessment of the curriculum was obtained through student perception questionnaires covering target clarity, rule discipline, and material relevance. The questionnaire results showed an average score of 4.1 in the positive category. This finding indicates that the curriculum is perceived as effectively supporting memorisation.

Facilities and the dormitory environment are essential parts of program input readiness. Students reside in a special dormitory supported by recitation rooms, *muroja'ah* areas, and a prayer room (*musala*). The dormitory environment is relatively quiet with minimal external disturbances. Facility assessment was obtained through student questionnaires with indicators of comfort and facility completeness. The questionnaire results showed an average of 4.6 in the very positive category. This condition indicates that facilities and the environment strongly support the implementation of the *tahfidz* program.

3. Process Evaluation

Process evaluation shows that the implementation of the Accelerated *Tahfidz* Program at Madrasah Aliyah Al Jauhar is proceeding according to the established plan. The coaching process is carried out through a combination of new memorisation recitation methods (*ziyadah*), reviewing old memorisation (*muroja'ah*), joint reading (*deresan*), paired listening (*sima'an*), *halaqah*, and habituation to listening to *murotal*. These method variations are applied consistently in the daily dormitory schedule. Based on student perception questionnaires assessing ease of method, activity variation, and usefulness for memorisation, the *tahfidz* method aspect received an average score of 3.7, placing it in the good category. This finding indicates that the applied methods are sufficiently effective and can support memorisation.

The memorisation evaluation process is carried out routinely, in stages, through daily recitations to the *badal*, recording memorisation progress in the monitoring book, and weekly evaluations. Evaluation focuses not only on adding new memorisation but also on fluency, reading accuracy, and listening

memorisation readiness. The questionnaire results for the *tahfidz* evaluation aspect obtained an average score of 4.2, placing it in the high category. This score indicates that students assess the evaluation mechanism as consistent, clear, and helpful in objectively understanding their memorisation progress.

The role of the *badal* in the program implementation process is classified as dominant and sustainable. The *badal* functions as the main companion in accepting recitations, guiding *muroja'ah*, regulating the rhythm of memorisation, and providing motivation and examples of discipline. Mentoring is intensive because the *badal* lives in the dormitory with the students. Based on questionnaires assessing memorisation guidance, discipline, and motivational support, the role of the *badal* obtained an average score of 4.1 on a five-point Likert scale. These results indicate that the role of the *badal* is perceived as good and supportive of program continuity.

The implementation of daily activities generally follows the schedule set, from recitations after *Subuh* to evening activities. However, several obstacles were found in certain sessions. During the daytime *muroja'ah* time, student concentration tends to decrease due to fatigue after a series of activities since the early morning. Additionally, the Maghrib session schedule was adjusted, with paired-listening activities moved after daily recitations. Nevertheless, core *tahfidz* activities such as recitations, *deresan*, and *muroja'ah* continue consistently. Overall, the program implementation process runs smoothly with some technical adjustments that do not affect the main program objectives.

4. Product Evaluation

Product evaluation was conducted through memorisation achievement tests and student perception questionnaires. Test results indicate that the majority of students are able to reach or approach the monthly memorisation targets set by the program. Some students even exceeded the ideal achievement, while a small portion showed low achievement and required additional mentoring.

Table 2. Student Memorisation Achievement

Variable	Min %	Max %	Mean %
Memorization Speed Achievement	70	260	150
Memorization Fluency Achievement	13.8	215.8	111.9

Questionnaire results support these findings, with average scores indicating positive student perceptions of program implementation. Facility indicators obtained the highest score, followed by memorisation evaluation and the role of mentors. Overall, these results indicate that the MA Al Jauhar *Tahfidz* Program is

effective in supporting students' memorisation achievement during the research period.

DISCUSSION

1. Context Evaluation

Context evaluation in this study aims to examine the suitability of the *tahfidz* program with student needs and institutional objectives. Context evaluation in the CIPP model emphasises analysing needs, background, and program objectives as the basis for organising educational activities (Arikunto & Jabar, 2004). In the context of a *tahfidz* program, alignment between student needs, the institutional vision, and the learning environment characteristics is a crucial factor for the program to run effectively and remain relevant to its intended targets. In this study, the *tahfidz* program at Madrasah Aliyah Al Jauhar was born out of students' need for time to focus on memorising the Al-Qur'an without abandoning formal education.

Several studies indicate that the context of a *tahfidz* program can stem from external institutional factors. Imam Faizin's research situates the Tahfidzul Qur'an program as a response to community pressure, parents, and regional education policies, thereby framing it as the madrasah's effort to meet the religious needs of the surrounding community. Another study by Muntiarti et al. (2020) also asserts that the *tahfidz* program aligns with the vision, mission, and identity of the integrated Islamic school and serves as an institutional instrument in the formation of religious and academic graduates.

In contrast to those contexts, this study positions student learning needs as the main foundation for program formation. This aligns with Miftahul Karim's findings, which emphasise the importance of planning and a structured learning system in *tahfidz* programs (Karim, 2022). The accelerated *tahfidz* program at MA Al Jauhar is designed to address time constraints and students' need for focus when memorising the Al-Qur'an. The program is understood not merely as an institutional policy but as a learning design that intentionally provides space, time, and a conducive environment for memorisation.

From a learning-theory perspective, memorisation requires stable cognitive conditions, consistent repetition (*muroja'ah*), and a supportive learning environment (Lutfiyah, 2024). Student learning development will proceed smoothly if cognitive functions and learning processes are in a positive condition (Syah, 2010). Positive conditions are strongly influenced by students' internal conditions and external factors such as the environment and coaching system (Amanah, 2020). Therefore, placing *tahfidz* students in a special dormitory with a

pesantren culture can be seen as an effort to create a learning environment aligned with the cognitive characteristics of Al-Qur'an memorisers. Thus, conceptually, the *tahfidz* program at MA Al Jauhar has a strong, relevant theoretical foundation for overall program implementation.

2. Input Evaluation

In the CIPP evaluation model, the input component assesses the readiness and feasibility of resources before the program is executed, covering human resources, infrastructure, and program planning (Arikunto & Jabar, 2004). Input quality becomes a determining factor for the success of educational program implementation, as initial planning and institutional support will influence the direction of the learning process, including in boarding-based *tahfidz* Al-Qur'an programs. This aims to ensure the effectiveness of the *tahfidz* program (Husna et al., 2021).

Human resources in the MA Al Jauhar *tahfidz* program rely on the role of *badal* (mentors), who function as *tahfidz* educators, memorisation guides, and dormitory supervisors simultaneously. In the *tahfidz* program, indicator theory indicates that educator quality and mentoring intensity directly influence student memorisation success (Insani, 2023). Consistent mentoring, accompanied by direct guidance and feedback, aligns with memorisation speed theory, which emphasises the importance of motivation and memory reinforcement in the memorisation process (Ormrod, 2009). The centralisation of the *badal* role within a single coaching system indicates the availability of human resources to support intensive memorisation mentoring.

In addition to human resources, input readiness is also reflected in the availability of facilities, infrastructure, and a supporting program environment. The theory of factors affecting memorisation speed and fluency asserts that a conducive environment and adequate facilities influence concentration and memorisation stability (Karim, 2022). The existence of a *tahfidz* dormitory, prayer room (*musala*), and an integrated learning environment within one area is part of the input readiness that supports the focus and continuity of students' *tahfidz* process.

Within the CIPP input evaluation framework, assessing students' initial abilities and setting program targets are important elements of initial planning. The accelerated *tahfidz* program at MA Al Jauhar sets a memorisation target of one juz in one month based on selection and students' initial readiness. In line with Astuti, time planning through daily *tahfidz* schedules is also an input because it serves as an initial reference before the process runs (Astuti et al., 2025). Thus, the input evaluation shows that the *tahfidz* program at MA Al Jauhar is supported by the availability of human resources, facilities, and environment, and by time planning

that aligns with CIPP evaluation principles and the needs of boarding-based *tahfidz* learning.

3. Process Evaluation

In the CIPP model, process evaluation focuses on program implementation, covering what, who, and when to assess the execution of activities against plans and provide feedback for program improvement (Arikunto & Jabar, 2004; Sujana, 2008). In the context of a *tahfidz* program, the theory holds that the regularity of activities determines the success of memorisation coaching, the consistency of mentoring, and the discipline in execution time (Faiqoh, 2021; Lubis & Pasaribu, 2024). Therefore, process evaluation looks not only at the existence of activities but also at how these activities are carried out in the practice of memorisation coaching.

From the what and whom aspects, the *tahfidz* program process at MA Al Jauhar is carried out through a series of activities: new memorisation recitation, *deresan* (group study), *muroja'ah* (review), and daily worship habituation guided directly by the *badal*. Mentoring carried out directly and continuously aligns with learning and memory theory, which emphasises the importance of strengthening encoding and retrieval processes through repetition and consistent guidance (Insani, 2023; Lutfiyyah, 2024). The dual role of the *badal*, as both a *tahfidz* educator and a dormitory supervisor, strengthens the continuity of the memorisation coaching process in students' daily lives.

From the aspect of when, the *tahfidz* program implementation follows the daily dormitory schedule. However, in practice, there are time adjustments for several activities, such as *tahajjud*, daytime *deresan*, and evening listening sessions (*semaan*). From Sudjana's process evaluation perspective, this condition indicates a dynamic in program implementation that can serve as feedback for refining activity management (Sujana, 2008). These adjustments do not necessarily indicate a weak process but rather reflect implementation responsive to students' physical conditions and concentration within an adaptive dormitory system. This aligns with the theory that learning time allocation is a success factor (Habibie, 2023).

Compared to previous studies that describe the *tahfidz* program processes as stable and standardised, the *tahfidz* process at MA Al Jauhar shows a more dynamic and adaptive character. Flexibility in time management and technical implementation is achieved without eliminating *badal* mentoring or the program's main framework. Thus, regarding the process, the *tahfidz* program at MA Al Jauhar is not rigid but responsive to student conditions while remaining within the corridor of objectives and the design of a boarding-based *tahfidz* program.

4. Product Evaluation

Product evaluation in the CIPP model assesses the achievement of program objectives and the program's impact after implementation (Arikunto & Safruddin, 2014). In the context of a *tahfidz* program, the main product assessed is students' memorisation achievement as a tangible result of the series of context, input, and coaching processes. Therefore, product evaluation in this study focuses on student memorisation achievement as an indicator of the success of the boarding-based *tahfidz* program.

Student memorisation achievement at MA Al Jauhar is evaluated using two main indicators: memorisation speed and fluency. Generally, memorisation achievement shows that program targets can be met by most students, with variations in individual achievement remaining within reasonable limits. This condition shows that the *tahfidz* program not only increases memorisation quantity but also maintains memorisation quality through reading error control. These findings align with memorisation speed theory and learning-memory theory, which emphasise the importance of repetition, consistency, and stable learning conditions in producing strong, sustainable memorisation.

When linked to previous *tahfidz* program evaluation studies, Faizin's research emphasised products in the cognitive, affective, and social domains, where memorisation achievement was only one indicator (Faizin, 2021). Echiza's research measured products based on the achievement of institutional curriculum targets, not on students' factual achievement within the evaluation range (Echiza, 2023). Meanwhile, Jannah's research shares similarities, as it also measured *tahfidz* results over a limited time period; however, Jannah's study was comparative across institutions, whereas this study focuses on evaluating memorisation products within a single institution (Jannah, 2022). Departing from these trends, this study positions student memorisation achievement as the primary product of the *tahfidz* program, thereby providing a more specific, contextual, and directly relevant picture of its implementation. Thus, product evaluation in this study contributes to strengthening the understanding that the success of a *tahfidz* program can be assessed more objectively through students' actual memorisation achievement.

In addition to memorisation achievement, questionnaire data were used to strengthen the picture of program outcome implementation, specifically regarding environmental support and coaching facilities. In the theory of learning environments and educational infrastructure, a conducive environment supports learning outcomes (Karim, 2022). This finding reinforces that student memorisation achievement does not stand alone but is the result of an integrated *tahfidz* coaching system involving the dormitory, *badal* mentoring, and daily activity arrangements.

Overall, based on the CIPP product evaluation framework and learning and memory theory, the *Tahfidz* Al-Qur'an program at MA Al Jauhar is capable of

producing memorisation outcomes aligned with the program's objectives. Relatively stable and controlled student memorisation achievement indicates that the *tahfidz* program provides a tangible impact as the final output of the integrated implementation of context, input, and program processes.

CONCLUSION

The accelerated *tahfidz* program at MA Al Jauhar has successfully improved students' memorisation achievement, both in terms of speed and fluency. The boarding-based implementation and intensive mentoring by *badal* support learning effectiveness and create a conducive environment for memorisation. This program aligns with the madrasah's vision of producing a generation of Qur'anic scholars. These findings can serve as a basis for developing more personalised *tahfidz* strategies in future research, taking into account variations in student abilities and adaptive evaluation mechanisms.

This study has limitations regarding the scope of subjects, which is restricted to one madrasah, and the relatively short period of measurement of memorisation achievement. Additionally, the product analysis emphasises quantitative aspects, thereby failing to fully capture the psychological and motivational dynamics of students during the memorisation process. Therefore, future research could develop more longitudinal, adaptive evaluations that account for variations in students' individual abilities and characteristics.

DECLARATIONS

Author contribution statement

Muhammad Adib Burhani contributed to designing the research framework and collecting field data through observations, interviews, documentation, tests, and questionnaires, as well as analysing the data. Mohamad Agung Rokhimawan contributed to the development of the theoretical framework, supervised the research methodology, and refined the article manuscript. Both authors collaborated on the writing, revision, and finalisation of the article.

Additional information

This article is part of the first author's undergraduate thesis, composed under the supervision of the second author in the Islamic Religious Education Study Program. The entire research process, ranging from instrument construction and data collection to analysis, was carried out in accordance with research ethics, including obtaining permission from MA Al Jauhar Gunung Kidul, Yogyakarta, and consent from the informants. The authors express their appreciation and gratitude to all respondents, *tahfidz* mentors (*badal*), the headmaster, students, and community figures for their willingness to spare their time and provide valuable information. This article is

expected to make practical contributions to madrasah *tahfidz* program managers and to serve as an academic reference for future research in the field of Islamic education.

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