BASICA
Journal of Primary Education

EXTRACURRICULAR PROGRAM EVALUATION OF MEMORIZING THE QURAN TAHFIZ CLASS

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Abstract	This evaluation study aims to evaluate the extracurricular program of reading the Qur'an at MIN Bone through a qualitative approach where the data is sourced from the results of interviews, documentation, and observations, which are then analyzed by reducing, presenting, and verifying the data, then drawing it into a final conclusion. The results show that the context aspect is stated to have met the needs of MIN 1 Bone students and received adequate resource support, so this program is said to have run well. Various criteria set in the input aspect have also been met, such as the availability of facilities and infrastructure, the competence of program supervisors, and the number of students participating in the program to be considered running well. However, the process aspect is considered quite good because there are still obstacles, especially student discipline. Meanwhile, several main objectives of the program cannot be realized optimally in the product aspect where the total number of students who have successfully memorized the Qur'an is still low compared to the number of program participants so this aspect is considered less good. Therefore, improvements are needed to implement the program to achieve the desired goals.
Keywords	Program Evaluation, Extracurricular, Al-Quran

INTRODUCTION

Education is an action aimed at developing human abilities and potentials as a whole, both in the context of individuals and in society, with certain goals (Nurkholis, 2013)). Referring to Chapter 1 Article 1 Paragraph 1 of Law No. 20 of 2003 concerning the National Education System, it is stated that education is a planned and conscious effort to create a learning atmosphere and learning process so that students actively develop their potential to have spiritual religious strength, self-control, personality, intelligence, noble morals, skills needed by themselves, society, nation and state (Permendikbud No 111 Tahun, 2014)..

Theoretically, the development of this educational concept is to develop the existing educational concept by delving deeper into human potential and how education can actualize it, compiling a more comprehensive educational framework relevant to the times' challenges. While empirically, this program can map human potential more accurately. Strong empirical data can identify students' strengths and weaknesses, as well as the factors that influence the development of their potential.

Ki Hajar Dewantara explained that education is an effort to develop the moral, intellectual, and physical of children so they can live in harmony with nature and their society. From this concept, it can be said that education is an effort to develop humans' behavior and potential by providing planned and directed learning to realize a goal (Putri Rahmawati et al., 2021)...

The learning process is a combination of various interacting elements such as human elements, materials, facilities, procedures, and tools so that the learning objectives can be realized (Hamalik, 2015).. This learning is part of the context of an organized school to provide direction for learning activities and achieve educational goals. This involves group and individual interactions between students, the environment, and teachers to realize previously determined learning outcomes (Rustaman, 2021). From this concept, it can be stated that the learning process is a teaching and learning effort arranged in a planned manner to achieve educational goals.

Nowadays, breakthroughs and innovative progress are important in various fields, including learning and education. Education has a significant impact on social life. The lack of quality of formal education in schools sometimes causes problems in the development of the younger generation. Educational science covers a variety of subjects, including PAI (Islamic Religious Education), Indonesian, mathematics, and various other disciplines. PAI itself focuses on preparing students to practice, internalize, and understand the teachings of Islam according to the

Hadith and the Qur'an in a planned and structured manner through various activities such as coaching, teaching, practice, and direct experience. PAI aims to increase students' beliefs, understanding, appreciation, and religious practices so that they become Muslims with high morals and obey the teachings of Allah SWT.

The main basis or guideline for providing Islamic Religious Education learning is the Qur'an and Hadith (Fasih, 2016). Basic ability in the form of memorizing the Qur'an is the first step for every Muslim to understand and explore the messages in the Qur'an. Because the main sources of learning are the Hadith and the Qur'an, which contain evidence from Allah, the main requirement for students to study Islamic religious education is to have the ability to memorize the Qur'an. Student motivation to memorize the Qur'an must always be significantly increased through various roles assigned to teachers. Various goals in the psychomotor, affective, and cognitive domains will be realized simultaneously and continuously through this Quran memorization learning so that their morals and behavior will be better in the future, not only their knowledge increase.

Currently, the internal challenge faced is the increasing number of Muslim individuals, especially the younger generation, who are not proficient in memorizing the Qur'an. This is due to the lack of focus on memorizing the Qur'an in the formal education system and the lack of support from parents in teaching their children to read the Qur'an. Educational institutions now emphasize the importance of memorizing the Qur'an for students, especially those who are Muslim (Mansur, 2011).

Islamic Religious Education, the essence of which is to form individuals who believe and fear Allah SWT and have noble morals, must be structured in such a way that the religious values obtained by students can be applied in personal and social life. It is hoped that various learning activities will provide opportunities for students to practice and internalize the religious material they learn through the religious curriculum. Efforts to create learning experiences can be made through regular classes and comprehensive extracurricular activities. This is the main focus in the development of extracurricular religious programs to realize the targets and objectives of education that have been set (Direktorat Jendral Kelembagaan Agama Islam, 2015).

Extracurricular activities are additional program activities not included in the curriculum structure and are usually carried out outside of school hours to improve students' knowledge and skills. Four policy options may be carried out in the implementation of this program, namely: 1) Stopping the program if it is considered not to provide benefits or does not meet expectations; 2)

Perfecting the program if there are aspects that are not under expectations; 3) Continuing the program if its implementation is as expected and provides beneficial results; 4) Rescheduling the program at another place and time if the program is proven to be successful. Permendiknas No. 39 of 2008, concerning student development, extracurriculars are defined as media that can develop students in ways other than learning in the classroom. The purpose of extracurricular activities outside or inside the school environment is to develop students. In order to support the achievement of learning goals, these activities must focus on developing students' abilities in various non-formal aspects. Shilviana and Hamami (2020) stated that extracurricular activities can be interpreted as educational activities outside of class hours, the curriculum, and counseling services. The aim is to support the development of students according to their potential, interests, and talents.

This activity is organized explicitly by all educators or education personnel who have skills and authority in schools. Extracurricular activities, in this case BTA, are activities that have been conditioned, directed, and integrated with other school activities so that they can support the achievement of curriculum goals. The meaning of conditioned activities here is that the activities carried out follow the program that has been designed and determined. In its implementation, extracurricular learning is guided directly by teachers so that the implementation time can run well (Anwar, 2015).

Several factors need to be met so that the learning process can occur effectively and efficiently. These factors include objectives, lesson content, teaching methods, learning media, assessments, students/learners, and the presence of educators or teachers who lead the learning process (Latif, 2019). Evaluation or assessment is an effort to assess the achievement of assessment objectives; accurate information about the implementation and success of the measured program can be collected and reported based on the achievement of certain competencies (Suharsimi, 1993). Program evaluation refers to the assessment process carried out to evaluate the success of program implementation. The implementation of evaluation in a program is based on the management or management of the arrangement of a program. Dakir and Husien explain that management is the process of utilizing organizational, human, or natural resources available through planning, organizing, implementing, and supervising steps, as well as coordinating subordinate tasks according to their respective functions in order to achieve organizational goals that have been set effectively and efficiently (Dakir, 2017).

Arikunto divides program evaluation into 8 different types, which include the CIPP Evaluation Model, Discrepancy Model, CSEI-UCLA Evaluation Model, Responsive Evaluation Model, Conformance Evaluation Model, Formative Summative Evaluation Model, Goal Free Evaluation Model, and Goal Oriented Evaluation Model.

CIPP stands for Context Evaluation, which is the evaluation of the context; Input Evaluation, which is the evaluation of the input; Process Evaluation, which is the evaluation of the process; and Product Evaluation, which is the evaluation of the results. The CIPP model focuses on a decision-oriented evaluation approach structured (Supriyati & Muqorobin, 2021). The goal is to assist administrators (principals and teachers) in decision-making (Agus Dian Mawardi, 2020). Evaluation using the CIPP model supports the decision-making process by presenting alternative options and evaluating the consequences of those decisions (Millah, 2024).

The CIPP evaluation model designed by Stufflebeam is suggested as a First Author, etc., Evaluation of the Extracurricular Quran Memorizing Program at MIN No.1 Bone framework to support the design, implementation, and structured evaluation, as well as providing feedback on the effectiveness of the program for continuous improvement. Research shows that this CIPP model aims to guide researchers and experts in designing, collecting data, reporting, and validating their research, hoping to produce significant findings (Nurul Islami et al., 2024)..

MIN 1 Bone is a formal school that also holds various extracurricular activities, such as drum band, lectures and tahfiz as a form of non-formal education outside the classroom. This school emphasizes the importance of the ability to memorize the Qur'an for students. The steps taken by this school are to organize a mandatory extracurricular program for students who are not yet proficient in memorizing the Qur'an. This program includes learning to memorize the Qur'an and the basics of tajwid. However, implementing this program faces challenges in its management, which is not yet well organized. This hinders the program's effectiveness due to the lack of student interest and the need for teachers with special qualifications to teach the Qur'an and Tajwid. Therefore, teachers who teach in this extracurricular program must be specialists in the field of the Qur'an.

Based on the report given by the Islamic Religious Education teacher responsible for the Quran Memorizing activities in the extracurricular program at the school, there are still students who are not fluent in memorizing the Quran. This occurs due to many factors in the implementation process, the teacher, and the students participating in the extracurricular activities. In order to

identify the problems that arise and formulate the next steps in running the Quran Memorizing extracurricular program at MIN 1 Bone, a comprehensive program evaluation is needed.

METHOD

This research method uses a descriptive qualitative approach. The qualitative method was chosen because it allows researchers to explore a complex social phenomenon in depth, namely the effectiveness of the Al-Qur'an Memorizing extracurricular program using the CIPP method. The research was conducted at MIN 1 Bone because its location was considered strategic and interesting to investigate related to the program that the researcher used, namely the Context Input Process and Product model or CIPP, the result of development (Stufflebeam & Shinkfield, 1985).

The population in this study were all stakeholders involved in the extracurricular program of memorizing the Al-Quran at MIN 1 Bone. The sample included program supervisors, several Islamic Religious Education teachers, and the principal. Data collection techniques used consisted of observation, interviews, and documentation. Observations were conducted to observe the program implementation process directly, interactions between supervisors and participants, and the conditions of the learning environment. Interviews were conducted with program supervisors, Islamic Religious Education teachers, and the principal to dig deeper into their perceptions, experiences, and obstacles they faced. Documentation was used to collect supporting data, such as program documents, activity reports, and participant test results.

Data analysis in this study was carried out systematically through several stages. Data was reduced to simplify raw data into more relevant and easily understood data. Data was presented in narrative, table, or diagram form to facilitate visualization and interpretation. The conclusions were verified through triangulation of data sources, namely comparing data obtained from various sources to ensure the validity of the findings. Thus, researchers can draw valid and reliable conclusions. The data analysis process involves the stages of data reduction, data presentation, and verification of conclusions. Data validity is guaranteed through triangulation of information sources, time, and data collection techniques (Dodi, 2016).

FINDINGS AND DISCUSSION

The evaluation model of the results of Stufflebeam's development, named CIPP, emphasizes 4 aspects based on 4 different dimensions in an evaluation: context, input, process, and product. Evaluation of the Context of the Al-Qur'an Reading Extracurricular Program at MIN 1 Bone Stufflebeam states that context evaluation contains decision planning in determining the formulation of objectives, conditions, and needs to be realized in the program. It is also said that context evaluation is an effort to describe and detail the environment, unmet needs, population and samples served, and project objectives.

Context evaluation is related to the situation or background that influences a particular program in which the objectives and achievement strategies will be developed in a program. For example, (a) government policies, departments, work units, or related schools; (b) targets to be achieved by the institution within a certain period of time; (c) employment problems faced by related institutions and others (Pembelajaran, 2012).

Context evaluation has the main objective of finding the weaknesses and strengths of the program to be run to improve and direct it into a better activity (Ananda & Rafida, 2017). Arifin's research, (2010) states that the formulation of objectives, determination of needs to be realized, and decision planning become more focused thanks to context evaluation. There are several aspects of program needs, including:

a. Legal basis for the implementation of Tahfidz in schools
   - Government Regulation Number 19 of 2016 concerning National Education Standards: Article 36 paragraph (2) states that the primary and secondary education curriculum must include local content that includes religious and religious education material under the religion adhered to by the students.
   - Circular of the Minister of Education, Culture, Research, and Technology No. 2 of 2022 concerning the Implementation of Religious and Religious Education in Schools: This Circular emphasizes that religious and religious education in schools must be implemented by respecting the diversity of religions and beliefs of students. Schools can organize tahfidz programs voluntarily and may not force students to participate.

In addition to the above legal basis, some regions have regional regulations (perda) or regional head regulations (perkada) on implementing tahfidz in schools. It is important to note that the above legal basis does not explicitly regulate the implementation of tahfidz in schools. However,

they provide a foundation for schools to implement tahfidz programs by taking into account the following points:

- The tahfidz program must be in line with the objectives of national education.
- Program tahfidz should be implemented by respecting the diversity of religions and beliefs of learners.
- The tahfidz program should be voluntary and not force students to join the program.
- Program tahfidz must be taught by a competent teacher or mentor.
- The implementation of tahfidz must pay attention to the rights of students, including the right to quality education.

b. Vision and Mission of Tahfidz Program

The vision and mission of MINs that organize tahfidz classes usually focus on two main aspects;

1. Development of Religious Competence

Vision:

- o To become a madrasah that excels in producing Qur'anic generations with noble morals and achievements.
- o Forming people who have faith and devotion to Allah SWT, have noble character, and master the memorization of the Qur'an
- o Becoming a reference madrasah in the development of tahfidz Qur'an at the MI level)

Mision:

- o Carrying out effective, efficient, and sustainable learning of tahfidz Al-Qur'an.
- o Improving the quality of Qur'an memorization coaching through various programs and activities.
- o Establishing competent and professional tahfidz Al-Qur'an mentors.
- o Establishing cooperation with various parties in the development of tahfidz Al-Qur'an.

2. Academic and General Competency Development

Vision:

- o To become a madrasah that excels in academic and non-academic achievements.
- o To form people who are smart, skilled, and have Islamic character.
- o I want to be a madrasah trusted by the community to provide quality education.

- Misi:

  o Improve the quality of learning through various innovations and creativity.

  o Guiding students to excel in various Olympiads and competitions.

  o Develop students' talents and interests through extracurricular activities.

  o Establish cooperation with various parties to develop academic and non-academic achievements.

In addition to the vision and mission above, MINs that organize tahfidz classes can also add other points under the madrasah's characteristics and needs. The madrasah's vision and mission should guide all madrasah members in carrying out their duties and functions. The vision and mission should be reviewed periodically to ensure that the vision and mission align with the madrasah's needs.

c. Program Needs and Background Aspects

The Qur'an Memorization extracurricular at MIN 1 Bone has started since the 2021/2022 academic year. This initiative was taken because some students are still not fluent in memorizing the Qur'an or, despite being at the junior high school level, have not mastered the hijaiyah letters. This condition can potentially hamper their ability to participate in lessons related to understanding Arabic arguments in PAI lessons. This reason encourages the need for assistance to students to gain the ability to memorize and understand the Qur'an through extracurricular activities. In accordance with this consideration, the extracurricular activity of Al-Qur'an Memorization at MIN 1 Bone was initiated based on the desire and needs of students to acquire the ability to memorize the Al-Qur'an, as well as program Needs and Background Aspects

The Hafal Al-Qur'an program or activities through extracurricular activities at MIN 1 Bone can run smoothly because of the support of teachers and school parties. This program is also organized according to the needs of the students.

Program Objective

MIN 1 Bone students who are not yet fluent in memorizing the Qur'an will be assisted and guided thoroughly through the Qur'an Memorization extracurricular. These activities align with the school's vision, where MIN 1 Bone prioritizes green, clean, qualified, and religious values. For a school that wants to realize a religious image like this, it is important for its students not to understand or be blind to the hijaiyah letters and have the ability to memorize the Qur'an. Under the school's religious vision, these students are expected to have the ability to memorize the Qur'an

after officially graduating from MIN No.1 Bone. For students to understand, interpret, and practice what is commanded in the Qur'an in their daily lives, they must have a basic provision in the form of the ability and understanding of reading the Qur'an accurately and meaningfully. Therefore, in order for all students to be able to write and memorize verses in the Qur'an, BTQ (Read and Write Al-Qur'an) programs and activities must always be developed, especially through extracurricular activities.

Input evaluation provides information about input choices, strengths, and weaknesses, strategies, and designs to achieve the objectives of the Extracurricular Al-Qur'an Reading Program at MIN 1 Bone by integrating coaching components under the program. The number of students in this program is 30 from grades 4, 5, and 6. The school provides the budget and facilities and are quite good, but the weaknesses are in human resources and limited time for the coaches, so the desired results are not optimal. Supporting factors for the program to be more effective are as follows:

a. Program Supervisor

Currently, MIN 1 Bone has 4 (four) Al-Qur'an teachers who also serve as Al-Qur'an teachers in the extracurricular Al-Qur'an reading program at the school. They are ustadzah Nurbaya, S.Pd, Hj.Nurhana, S.Pd, A.Nursubaedah, S.Pd and Heryanti, S.Pd. The coaches' abilities of the extracurricular Al-Qur'an reading program are certainly under the needs in the field of Islamic Religious Education, including the skills of memorizing and writing the Al-Qur'an.

b. Ability of Program Participants

All students from grade I to grade V must participate in this extracurricular activity, especially those who cannot memorize the Qur'an. Each class will be divided into two groups. Students' level of understanding in learning to memorize the Qur'an will develop gradually.

c. Facilities and Infrastructure Program

BTQ activities generally require the following facilities and infrastructure:

1. Learning resources include ummi volume books, various tajweed books, and the Qur'an.

2. A representative place or learning space such as a Mushollah, mosque, meeting room or hall, classroom, or other adequate place.

3. MIN Bone has allocated several facilities, including time, teaching staff, worship space, and classrooms, and provides various learning media such as Al-Qur'an books, ummi

volumes, and other materials that support its activities' smoothness, efficiency, and effectiveness.   However, some technological devices such as CDs, DVDs, LCDs, and computers are still unavailable at the school where it is implemented.   However, the funds allocated for the Hafal Al-Qur'an extracurricular program at MIN 1 Bone are sufficient and even more than enough.

All facilities needed and used to organize a program or activity that affect the success of its implementation are called infrastructure (Amirin, 2013). Isnan, in his research, showed that input evaluation consisting of determining strategies, plans, and various sources in realizing the objectives of a program, especially those related to the presentation of extracurricular products in order to further explore the existing material, has been running very well (Isnan, 2016). According to the results of both studies, it can be said that for the implementation of an extracurricular activity to run well, it is necessary to prepare and adjust the program input first.

Process Evaluation of the Extracurricular Al-Qur'an Reading Program at MIN 1 Bone with process assessment provides the necessary data for assessors to carry out certain monitoring procedures that may be newly implemented in order to maximize the effective utilization of existing elements (Sukardi, 2014). Process evaluation is also useful for identifying or predicting factors that may hinder the design or implementation of procedures, evaluating the smooth implementation of activities, and providing information needed to design future programs. Various methods that can be used in program evaluation include monitoring potential implementation barriers, anticipating unexpected situations, describing the program implementation process, and conducting observations. This evaluation activity aims to assist in decision-making, guide the direction of program activities, and become the basis for evaluating the effectiveness and efficiency of ongoing programs (Sudjana, 2006). The program methods are:

a. Program Implementation

The extracurricular Al-Qur'an memorization program at MIN 1 Bone is held every Saturday. Each meeting lasts 60 minutes and the day of program implementation is Saturday with 4 groups divided. As'ad Human states that there are various types of learning methods for memorizing and writing the Qur'an which are still considered relevant and widely used in the process of teaching the Qur'an. One of them is

b. Ability of Program Coaches

The teacher or coach of the Hafal Al-Qur'an activity in the extracurricular program is a special Al-Qur'an teacher who has competence and is responsible to the Principal (Directorate General of Islamic Institutions, 2015). Currently, MIN 1 Bone has 4 (four) teachers who serve as extracurricular Al-Qur'an reading coaches. The competence of these mentors and coaches is in accordance with the needs, and they have qualified abilities in writing and memorizing the Qur'an including in understanding and exploring PAI subject matter.

c. Utilization of Facilities and Infrastructure and Program Budget Funds

The failure or success of a program depends on a variety of facilities that are immobile or mobile in nature, which are usually referred to as infrastructure (Amirin, 2013). The facilities provided by the school and allocated from the budget allocation that has been provided can be used to support the implementation and success of the Hafal Al-Qur'an extracurricular program at MIN 1 Bone. These facilities include the entire salary budget for the supervisors or coaches along with the facilities that support the program.

d. Constraints in Program Implementation

Factors that sometimes become obstacles include damage to learning equipment, organizing policies, and how learning practices are carried out both individually and in groups (Prabowo, 2019). Observations made by researchers on the current program found various obstacles, including the low discipline of memorizing the Qur'an in students because they were often absent or distracted by other activities that collided with the program schedule. This is certainly not effective so that children are left behind material and lack of training volume.

Outcome assessment is an evaluation that aims to measure the extent of success and achievement of program objectives. The information obtained from this evaluation will greatly influence the decision to discontinue, modify, or continue the existing program.

a. Program Success in Achieving Objectives

The main purpose of conducting a product evaluation is to determine whether there is a match between the benefits and the initial objectives of the program procurement and to measure the program's success (Wirawan, 2011). After being studied, the results or products of extracurricular activities of memorizing the Qur'an at MIN 1 Bone have not been carried out optimally. The proof is that there are only 21 students who can memorize the Qur'an out of 30 in

total. The factors causing this are the non-optimal maximization of learning, the use of teaching aids, and student discipline. The results of research and studies conducted by researchers concluded that most of the objectives of this program could not be realized or realized. Therefore, there is a need for follow-up and evaluation of the program. MIN 1 Bone requires additional improvements to the learning system, strengthening student discipline and improving the management of activities in a more systematic and structured manner according to the existing planning stages. It also requires collaboration between various parties in the informal, non-formal, and formal education sectors, including parents, to maximize the achievement of previously set goals.

b. Benefits of Program Implementation

Implementing Hafal extracurricular activities at MIN 1 Bone has several positive impacts in improving students' ability to follow Islamic Religious Education lessons at school. Students who were initially unable to memorize the Qur'an after participating in the extracurricular program experienced an increase in the ability to memorize the Qur'an even though it was not significant.

It also has the potential to improve the ability of students to understand and internalize the material in PAI lessons, especially the words of Allah SWT, which are contained in the Qur'an. However, during the coronavirus pandemic in 2020, to be precise, last even semester, this program was stopped. The plan is to resume this activity after the pandemic is controlled and the government allows face-to-face learning again in schools.

CONCLUSION

From the analysis and discussion of the assessment of the Extracurricular Al-Qur'an Reading Program at MIN 1 Bone, it can be concluded that Context assessment in the extracurricular activities of Hafal Al-Qur'a at MIN 1 Bone shows success because the program has been adjusted to the needs of the school and supported by adequate resources. The program's shortcomings lie in the lack of adequate time and systems for learning despite significant support from the school and educators.

The initial assessment of the extracurricular Qur'an reading program showed success because it met the predetermined criteria, the facilitators had the appropriate qualifications and all the necessary facilities were available. However, students' initial ability to memorize the Qur'an varies greatly, ranging from those unfamiliar with the Hijaiyah letters to those who already can memorize them. The assessment of the implementation in the Hafal Al-Qur'an extracurricular program shows satisfactory results because the activities have been carried out according to plan.

However, there are still challenges, such as the lack of student discipline and the lack of cooperation from parents. The results of the assessment of the final results in the Hafal Al-Qur'an extracurricular program revealed weaknesses, because the program objectives had not been fully achieved. Of the total 30 students who participated in the program, only 21 of them successfully mastered the ability to memorize the Qur'an. Follow-up on this program requires strengthening student learning systems and discipline, more structured program management, and collaboration with parents to support formal, non-formal, and informal education at MIN 1 Bone.

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