

EVALUATION OF THE TAHFIZ AL-QUR'AN PROGRAM FOR HIGH SCHOOL STUDENTS

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Abstract

This study aims to evaluate the implementation of the Tahfiz Al-Qur'an Program in high school students in Bulukumba Regency, especially at SMAN 1 Bulukumba and MAN 2 Bulukumba, using the CIPP (Context, Input, Process, Product) evaluation model. The main purpose of this study is to assess the effectiveness of the program in improving students' memorization skills, comprehension, and religious character formation, as well as identifying supporting and inhibiting factors in its implementation. This study uses a qualitative approach with a multi-location case study method. Data was collected through interviews with tahfiz teachers, students, and principals, observations of tahfiz activities, and program documentation. The results of the analysis showed that the program received support from schools, parents, and external institutions, despite differences in resources between the two schools. The implementation process runs routinely, but still faces obstacles in terms of time allocation and limited facilities. In general, the program has a positive impact on improving Qur'an memorization, student involvement in religious activities, and character building. This research shows the importance of optimizing facilities, teacher training, and integrating tahfiz programs in the curriculum in order to contribute more to the spiritual and moral development of students at the secondary level.

Keywords

Evaluation, Tahfiz Program, High School.



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INTRODUCTION

The Qur'an is a holy book for Muslims that was revealed by Allah SWT to the Prophet Muhammad PBUH for approximately 23 years (Hamid, 2022). The Qur'an consists of 114 letters and 6236 verses, and is believed to be the book of Allah that is guarded from errors and errors (Zakariya & Shafwan, 2024). The maintenance of the Qur'an is inseparable from the tradition of memorizing it (Rahmatulloh, 2020). Since the beginning of the Islamic period, the activity of memorizing the Qur'an has never been interrupted and has become a form of respect and protection for Divine revelation. Memorizing the Qur'an is the first step for Muslims in deepening religious knowledge, which starts with the ability to read tartil (Doriza et al., 2023), then continues with memorization and understanding of the meaning of the verses (Al Hafidz & Al Hafidz, 1994).

Unfortunately, research shows that there is still a gap in the ability to read the Qur'an among Muslims. Based on a report by the Ministry of Religious Affairs, more than half of Muslims in Indonesia are not fluent in reading the Qur'an (Nasrullah & Mukhtar, n.d.). This condition is an alarm for the world of Islamic education to take strategic steps in instilling love for the Qur'an from an early age, one of which is through the Tahfiz program (ROHIM, 2024).

Evaluation is an essential part of any educational program. According to Asrul, Saragih, and Mukhtar (2022), evaluation is defined as a systematic and thorough process to determine the value and meaning of an activity based on certain criteria, which aims to serve as a basis for decision-making (Asrul et al., 2022). Evaluation in education not only functions as a control tool, but also as a means of continuous improvement (Kurniawan et al., 2022).

The evaluation model that is widely used in the world of education is the CIPP model introduced by Stufflebeam. This model has four main components: Context, Input, Process, and Product (Irawan & Prasetyo, 2020). This model assesses the program as a whole, starting from the background of the needs (context), availability of resources (inputs), program implementation (process), to the results or outputs (product). The advantage of the CIPP model lies in its holistic and flexible nature, as it can be used in formative and summative evaluations (Iqbal et al., 2021). With this approach, the evaluation not only focuses on the final results but also examines the process and quality of program implementation as a whole.

As for the context of Qur'an tahfiz, this program not only targets the memorization of holy verses, but also internalizes the values of the Qur'an in students' behavior. Ramadi (2021) states that tahfiz is the process of putting the verses of the Qur'an into the heart so that they can be practiced

(Ramadi, 2021). Apart from being a form of worship, tahfiz plays an important role in maintaining the purity of the Qur'an (Shukri et al., 2020). Along with the times, methods of memorizing the Qur'an continue to develop, including the methods of talaqqi, takrir, wahdah, kitabah, sima'i, and tafahhum (Robbani & Haqqy, 2021). These methods provide flexibility for students to adjust the most effective memorization strategies according to their respective characteristics.

In practice, the success of the tahfiz program is largely determined by the quality of teachers, facilities, and learning approaches used (Karolina & Putra, 2023). Therefore, the use of the CIPP model in evaluating tahfiz programs is considered relevant to comprehensively assess the effectiveness and efficiency of the program, as well as provide valuable input for future quality improvement (Nugroho, 2023).

The Tahfiz Al-Qur'an program at the high school level has become one of the innovations in religious education that aims to strengthen students' religious character, increase love for the Qur'an, and form personalities based on spiritual values (Samad, 2023). In Bulukumba Regency, South Sulawesi, two high schools, namely SMAN 1 Bulukumba and MAN 2 Bulukumba, stand out as institutions that integrate tahfiz programs in non-formal curriculum and extracurricular activities. This phenomenon is interesting because both have managed to attract high interest from students and parents, showing enthusiasm for the importance of Qur'an education in the modern era. However, the crucial question that arises is: to what extent has this program been effective and efficient in achieving its main goal, which is to increase the number of memorizations and internalize the values of the Qur'an in the lives of students? A thorough evaluation is needed to assess the context of the program, the readiness of inputs (human resources, curriculum, facilities), the effectiveness of the implementation process, and the success of the program's output in forming graduates who memorize the Qur'an and have noble character.

The effectiveness of the tahfiz program cannot be assessed only by the number of juz that students have successfully memorized, but also through the consistency of coaching, the competence of tahfiz teachers, as well as other support systems such as the availability of special time in schedules, methods used, and family involvement. Based on initial observations and the school's annual report, it is known that around 65% of students of the tahfiz program at MAN 2 Bulukumba have reached the target of memorizing a minimum of 5 juz in two school years, while at SMAN 1 Bulukumba, the achievement is still in the range of 45%. This disparity shows that there is a difference in the effectiveness of implementation, which may be influenced by curriculum

factors, the quality of tahfiz supervisors, and the support of facilities such as tahfiz rooms, the availability of standard mushaf, and digital learning media. On the other hand, teachers complained about the lack of tahfiz methodology training and high workload, which had an impact on the guidance process that was not optimal. Therefore, a systematic evaluation is needed to identify the supporting and inhibiting factors of the various implementation dimensions.

No less important is how stakeholders perceive the success of this program. The results of initial interviews with a number of teachers, students, and parents show that the majority view the tahfiz program as an important means in the formation of religious character, discipline, and responsibility. Around 78% of students feel proud and more confident because they are part of the tahfiz program, while 85% of parents fully support it because they believe that memorizing the Qur'an provides blessings and high motivation to learn. However, there are also students who feel burdened with memorization targets because not all have the same ability and readiness. Some teachers also stated that the success of the program has not been balanced with the integration of Qur'anic values in general subjects. Based on this background, this study aims to evaluate the Tahfiz Al-Qur'an Program at SMAN 1 and MAN 2 Bulukumba using the CIPP (Context, Input, Process, Product) model, in order to obtain a comprehensive picture of the effectiveness of the program implementation, the challenges faced, and recommendations for future improvements.

Some studies have shown that tahfiz programs in schools can improve the quality of students' spiritual character, as well as strengthen their motivation to learn. An evaluation of the Tahfiz program at the Tahfizh Islamic Center, Siak Science Junior High School, with the CIPP approach, found that the success of the program is greatly influenced by the quality of inputs, such as teacher qualifications and supporting facilities (Evi Nurhidayah, 2023). Another study states that the implementation of the 3T+1M method (Talaqqi, Tafahhum, Tikrar, and Murajaah) can strengthen student memorization retention in the Islamic boarding school environment (Ulumiyah et al., 2021). In addition, the talaqqi method also has a positive impact on children's language development and memorization, especially during the pandemic (Azizah et al., 2021).

Meanwhile, the effectiveness of the implementation of online learning evaluations in schools with the CIPP model was examined, and found that the process is the most critical aspect in ensuring the sustainability of educational programs (Irawan & Prasetyo, 2020). On the other hand, the implementation of various tahfiz methods, such as sima'i, wahdah, talqin, and kitabah, and concluded that the multimodel approach can help students who have diverse learning tendencies

(Irawan & Prasetyo, 2020). No less important, the findings of the study show that the selection of evaluation models such as CIPP, Scriven, or Tyler is very decisive in obtaining a comprehensive picture of complex educational programs, including tahfiz (Aziz et al., 2022).

The Tahfiz Al-Qur'an program at the high school level is a form of actualization of character education based on religious values as mandated in Presidential Regulation Number 87 of 2017 concerning Strengthening Character Education (PPK). This program is also in line with the vision of the Ministry of Religion in supporting religious moderation and the formation of a generation of Qur'anis with good morals. In Bulukumba Regency, South Sulawesi, SMAN 1 Bulukumba and MAN 2 Bulukumba have designated the tahfiz program as the flagship school that has received a positive response from students and parents. However, the success of this program is not only measured by the enthusiasm of the participants, but also needs to be evaluated in terms of achievements, implementation, and impact. In the context of educational evaluation, the CIPP (Context, Input, Process, Product) theory developed by Stufflebeam (1971) is a comprehensive approach to assess an educational program in a comprehensive and systematic manner. This theory is relevant because it is able to identify supporting and inhibiting conditions, the effectiveness of implementation, and the final results of an educational policy or program.

The effectiveness of the tahfiz program cannot be separated from supporting factors such as curriculum readiness, quality of educators, infrastructure, and support for the school and family environment. Based on the internal report of MAN 2 Bulukumba, as many as 65% of tahfiz program students have completed memorization of at least five juz in two school years, while at SMAN 1 Bulukumba, it has only reached 40%, which shows that there is a disparity in implementation between institutions. This can be attributed to the difference in the capacity of supervisors, tahfiz schedules that are integrated into the curriculum, and supporting facilities such as special tahfiz rooms and learning methods used. From the perspective of Islamic education, tahfiz learning is not just a process of memorization, but also the internalization of spiritual values in students (Muhaimin, 2011). Therefore, this program should be seen as a systematic effort in shaping students' character through simultaneous spiritual and cognitive approaches.

This study aims to evaluate the implementation of the Tahfiz Al-Qur'an Program in high school students at SMAN 1 and MAN 2 Bulukumba using the CIPP evaluation model. The focus of the evaluation includes the context of the program (background and needs), inputs (human resources, curriculum, facilities), processes (implementation and monitoring strategies), and

products (results and impacts on students). Theoretically, this research is expected to contribute to the development of an evaluation study of Islamic education programs based on the CIPP model and strengthen the literature on the effectiveness of tahfiz programs in the context of formal education. Pragmatically, the results of this research can be used by schools, education offices, and the Ministry of Religion as a basis for policy making, improving the quality of tahfiz programs, and replicating in other schools that want to develop similar programs with a more structured and measurable approach.

METHOD

This research is qualitative research that aims to evaluate the implementation of the Tahfiz Al-Qur'an Program in high school students in Bulukumba Regency, especially at SMAN 1 Bulukumba and MAN 2 Bulukumba. The focus of the research is directed at natural setting data, with a descriptive-qualitative approach through multi-case studies, to gain a deep understanding of the implementation of the tahfiz program in the two schools.

The data in this study are in the form of qualitative information about the implementation of the tahfiz program, including school policies, tahfiz learning strategies, perceptions of students, teachers, and parents, student memorization achievements, as well as obstacles and supporting factors of the program. **The data sources** consist of key informants (tahfiz teachers, school principals, students participating in the tahfiz program, and parents), as well as official school documents and tahfiz program archives.

Data collection techniques are carried out through interviews, observations, questionnaires, and documentation.

- a. Observations were carried out at SMAN 1 Bulukumba and MAN 2 Bulukumba during the period from September to November 2024, to directly observe tahfiz activities in the classroom and extracurricular activities, including guidance methods, student-teacher interaction, and learning environment.
- b. In-depth interviews were conducted with tahfiz teachers, school principals, five tahfiz program students, and three parents of students from each school, to explore their perceptions, experiences, and evaluations of the success of the program.
- c. Documentation includes the collection of documents such as tahfiz schedules, student memorization achievement reports, tahfiz curriculum, tahfiz teacher profiles, and photos of

program activities that are used as evidence of implementation and analysis support.

- d. The questionnaire is used as a complement to obtain student perception data in a structured form.

Data analysis in this study was carried out through the stages of data reduction, data presentation, conclusion drawn, and verification.

- a. Data reduction is carried out by sorting, classifying, and simplifying field data that is relevant to the purpose of evaluating the tahfiz program in both schools.
- b. The presentation of data was carried out in the form of a descriptive narrative and a summary table of findings, especially about the comparison of program implementation in the two schools, stakeholder perceptions, and obstacles and support faced.
- c. Data analysis was carried out critically by examining field findings using the CIPP evaluation theory (Stufflebeam, 1971), and juxtaposing it with relevant previous research results, such as research by Abdussamad (2021) regarding the evaluation study of Islamic boarding school-based religious programs.
- d. Verification is carried out through data triangulation, re-checking with informants, and continuous observation to ensure the validity and consistency of information.

With this approach, the research is expected to provide an accurate and in-depth picture of the success, challenges, and effectiveness of the implementation of the Tahfiz Al-Qur'an Program in the equivalent secondary school environment in Bulukumba Regency.

FINDINGS AND DISCUSSION

Findings

This study aims to evaluate the implementation of the Tahfiz Al-Qur'an Program in two equivalent high schools in Bulukumba Regency, namely SMAN 1 Bulukumba and MAN 2 Bulukumba. The evaluation was carried out using the CIPP (Context, Input, Process, Product) model to find out the background of the program, the readiness of resources, the implementation process, and the results achieved by the students. Data was obtained through observation, interviews, documentation, and triangulation of various sources of information. The results of the analysis show that there are differences in approaches, obstacles, and achievements between the two schools. In general, both institutions show commitment to running the tahfiz program, albeit with varying backgrounds, methods, and results.

The following is a table of the results of the evaluation of the implementation of the Tahfiz Al-Qur'an program for high school students in Bulukumba Regency:

Table 1. Evaluation of the Tahfiz Al-Qur'an Program for High School Students
in Bulukumba Regency

Component	SMAN 1 Bulukumba	MAN 2 Bulukumba
Context	The tahfiz program is part of the Pancasila Student Profile Strengthening Project (P5), with the aim of forming students who love the Qur'an, are active in religious activities, and have noble character.	The tahfiz program is an extracurricular activity that is developed on the initiative of students, aiming to channel interest and talent in memorizing the Qur'an and building spiritual closeness.
Input	The tahfiz teacher came from the Imaman Ar-Rashid Qur'an Tahfiz House; facilities are still limited (space and mushaf). The source of funding comes from the BOS and the School Committee Fund.	Tahfiz teachers are competent madrasah internal teachers; more adequate facilities (space, mushaf, memorization board); funds come from BOS and Baznas.
Process	Tahfiz activities are carried out every Tuesday, with a target of memorization of one page per week. There is a routine evaluation in the form of a memorization exam.	Tahfiz activities are carried out three times a week (Monday, Wednesday, and Thursday); The implementation is quite structured, even though sometimes there are constraints on the schedules of other organizations in the madrasah.
Product	Participants were able to memorize 1–3 juz; some students became imams of prayers in schools and mosques around them. Students show improved character, such as discipline, responsibility, and good manners.	Participants experienced a significant improvement in memorization; many students became imams in neighborhood mosques. There is an overall improvement in the spiritual and religious character of students.

Sumber: Interview data and documentation at SMAN 1 & MAN 2 Bulukumba (2024)

Tahfiz Al-Qur'an Program at SMAN 1 Bulukumba

This section presents a number of original data obtained from interviews, observations, and documentation on the implementation of the Tahfiz Al-Qur'an Program at SMAN 1 Bulukumba. The evaluation was carried out using the CIPP (Context, Input, Process, Product) model, which reflects the quality of program implementation from various aspects.

Context Evaluation

The Tahfiz Al-Qur'an program at SMAN 1 Bulukumba is part of intracurricular activities that are integrated in the Pancasila Student Profile Strengthening Project (P5). The purpose of this program is to produce a young generation that loves the Qur'an, has a noble character, and has the ability to play a role in religious activities in schools and communities. Based on the results of interviews with school principals, teachers, and students, it is known that this goal has been understood and accepted by all parties involved in the implementation of the program.

The external environment also supports the existence of this program. The South Sulawesi Provincial Government encourages the Qur'an literacy movement, which is the forerunner of the tahfiz program in this school. Support also comes from the Education Office, which provides the tahfiz mushaf, and from the community, who show enthusiasm with the increasing number of registrants every school year. Parents of students welcome the existence of this program because it is considered to be able to provide religious and moral added value for their children.

In terms of needs, the implementation of the tahfiz program is based on requests from the community, the support of the school committee, and responses to the school's mission and local government policies. The students interviewed stated that this program is an important means to channel their interest and talent in memorizing the Qur'an.

Evaluation of Inputs

The input component consists of human resources, infrastructure, and financing. Tahfiz teachers are recruited from RTQ Imaman Ar-Rashid and have met the qualifications as hafiz and have teaching skills. The principal emphasized that only teachers with a tahfiz background and teaching experience are selected. Students stated that the teachers who guided them were very competent and guided them systematically through the memorization control book.

Facilities to support activities are still limited. Tahfiz activities were carried out at the Nurul Tarbiyah Mosque, a school mosque that is also used by other school residents. The principal and deputy head of academic affairs mentioned that there was no special room for tahfiz, so sometimes students' focus was disturbed. However, the tahfiz students considered that the mosque was quite feasible and supported the activity because it was located on the second floor, which was relatively quiet.

In terms of funding, the BOS funds allocated for the tahfiz program are considered insufficient. Therefore, additional funding was obtained through the "3S" (Thousand A Day Alms) program, contributions from students' parents, and donor support. This combination is considered to be able to cover operational costs such as consumption and other activity needs.

Process Evaluation

The implementation of the program has followed the set plan. Based on interviews with Biollah and other teachers, tahfiz activities are carried out every Tuesday from 07.00 to 14.00, with a target of memorization of one page per week, and memorization evaluation carried out every six months. This process runs according to the designed schedule.

The teachers consist of 15 ustaz from RTQ and five internal school teachers who accompany the student memorization process. Students stated that the ustaz has high competence and is able to provide realistic and challenging memorization targets. This helps students have direction in the learning process.

The main facility used is a two-story mosque. The second floor is used specifically for tahfiz to create a more conducive atmosphere. School halls are also sometimes used as additional spaces. In addition, the tahfiz mushaf prepared by the Education Office is used regularly by students. Thus, all facilities are optimally utilized.

Supervision and evaluation are carried out by the principal periodically, especially in seeing the suitability of the implementation with the goals and learning outcomes. Evaluations are carried out on the planning, process, and results of tahfiz every semester.

Product Evaluation

Cognitively and psychomotorly, students experience an improvement in the quality of reading and memorizing the Qur'an. Andi Ahmad, a grade XII student, managed to memorize two juz while participating in the program, while Syief Ahmad from class X managed to maintain the previous memorization. Alifiyah, a grade XI student, has even achieved the memorization of three juz. In addition, the coach said that tahfiz participants also showed high academic achievements.

In the affective realm, students show religious attitudes, good manners, and obedience to school rules. They also have high social sensitivity, especially in their involvement as khatib, Friday imam, and dai in school and community activities. Before the tahfiz program, Friday worship activities often lacked performers. However, now, tahfiz students have taken on this role actively.

Outcome Program

The Tahfiz Al-Qur'an program at SMAN 1 Bulukumba has produced positive outcomes. Program participants are involved in various community activities as dai and imam of the mosque. This outcome shows the success of the program in producing a useful and religious generation. This is in line with the concept of product evaluation according to Stufflebeam, which is to assess results based on their relevance to the program's objectives, inputs, and processes.

Benefits for Students

The benefits of the program are felt by students in the academic and daily life aspects. Tahfiz participants have better religious insights, are able to apply the teachings of the Qur'an in life, and show a disciplined and polite character. This program is proven to not only improve memorization

skills but also shape the character and integrity of participants.

Tahfiz Al-Qur'an Program at MAN 2 Bulukumba

This section presents the findings of field research on the implementation of the Tahfiz Al-Qur'an Program at MAN 2 Bulukumba, South Sulawesi, which is one of the flagship programs of religious-based madrasas. The program is evaluated using a CIPP model that includes four main dimensions, namely context, inputs, processes, and products.

Context Evaluation

The Tahfiz Al-Qur'an program at MAN 2 Bulukumba is an extracurricular activity that aims to accommodate students' interests and talents in memorizing the Qur'an. The program grows organically on the initiative of students and has strong support from madrasah heads, teachers, and students themselves. In the process of socializing the tahfiz extracurricular program, the madrasah explained the purpose and benefits of the program to all students, so that awareness and understanding of the purpose of this program spread well. The students interviewed, such as Marsha, Keyko, and Andi Taufiqurrahman, also showed the same understanding regarding the program's objectives. The program implementation environment is very supportive. The tahfiz program has become one of the priority extracurriculars in madrasahs and has received full support from the Ministry of Religion. In addition, Baznas participated in helping with funding, and moral support from students' parents was very felt in its implementation. The need for this program comes directly from students' interest in deepening the memorization of the Qur'an. Marsha wants to memorize Juz 30, Keyko aims to maintain the memorization that she already has, and Andi Taufiqurrahman wants to increase the reading and the number of memorizations. Thus, this program is right on target and able to answer the concrete needs of the participants.

Evaluation of Inputs

Tahfiz teachers come from internal madrasahs who have a background in pesantren education or tahfiz experience. The head of the madrasah, Muhammad Anas, ensured that the teacher's competence was the main factor in the appointment of tahfiz companions, not solely the subjects taught. This is reinforced by the testimony of Hasbullah and Arfendi Tamrin, as well as testimonials from students, who stated that the teachers were able to guide them well and effectively. The facilities used include madrasah mosques, several classrooms, and certain points that are considered conducive to memorization. Students such as Keyko and Marsha assessed that the available facilities have greatly supported the implementation of tahfiz activities.

Program funding comes from BOS funds allocated for extracurricular activities and assistance from Baznas. These funds are used, among other things, for participant consumption. With the combination of these two sources, the implementation of the program runs operationally without significant financial constraints.

Process Evaluation

Tahfiz activities are carried out three times a week, namely every Monday, Wednesday, and Thursday. Based on Arfendi Tamrin's information, the implementation of the program has been in accordance with the set plan, despite some technical obstacles. The biggest obstacle comes from time constraints, because tahfiz activities are carried out after regular class hours end. In addition, schedules that clash with other student organization activities cause disruptions to the smooth running of the program. This was put forward by students such as Marsha, Keyko, and Andi, who stated that the main challenge was consistent timing. Teachers are considered very competent in delivering material and guiding students. The majority of teachers are Islamic boarding school graduates who understand tajweed and have good memorization, so it really helps participants in improving the quality of reading and strengthening memorization.

The use of facilities is carried out to the maximum. The madrasah mosque is the main place for the implementation of activities, while classrooms and other areas are used as alternatives when the mosque is not available. Observations show that these spaces are used as needed and still support the achievement of program objectives. Supervision is carried out by the head of the madrasah on a regular basis every Monday. This reflects that the tahfiz program is one of the main focuses of madrasahs, and this supervision is considered important to ensure the sustainability and consistency of implementation.

Product Evaluation

The tahfiz program shows the effectiveness of three aspects, namely cognitive, affective, and psychomotor. According to Iqbal, the effectiveness of the program is largely determined by the commitment of students and coaches. Hasbullah added that concrete results can be seen from students who are able to maintain memorization and become imams of the reserve mosque. Arfendi Tamrin assessed that this program is very useful in channeling students' talents.

Tahfiz students like Marsha stated that the program was very helpful in achieving learning targets, both in terms of memorization and religious character. Keyko revealed that through tahfiz, he can maintain memorization and improve the reading of the Qur'an. Meanwhile, Andi

Taufiqurrahman assessed that this program provides a better direction for life and helps him understand the instructions from the Qur'an. These results show that the program has made a significant impact in both academic and spiritual aspects.

Outcome Program

The tahfiz program at MAN 2 Bulukumba has produced students who are active in religious activities in the community, such as becoming mosque imams. This outcome shows the success of the program in producing graduates who not only master the memorization of the Qur'an but are also able to take social roles in the surrounding environment. This is in line with Stufflebeam's product evaluation approach that assesses program success from the benefits, significance, and acceptability of results.

Benefits for Students

The benefits of the program are felt in spiritual, academic, and personality aspects. Marsha said that tahfiz activities made her feel calmer and religious. Keyko highlighted the improvement in the quality of reading and understanding of the content of the Qur'an. Meanwhile, Andi emphasized that the program provides a better direction in life based on Quranic values. This shows that the tahfiz program not only produces students who memorize the Qur'an, but also forms superior characters that are in harmony with Islamic values.

Discussion

Tahfiz Al-Quran Program at SMAN 1 Bulukumba

The Tahfiz Al-Quran program carried out at SMAN 1 Bulukumba shows a high level of conformity with contemporary educational evaluation theories as well as tahfiz concepts and methods that have been developed by many experts. In its implementation, this program is designed systematically and continuously, characterized by regular weekly scheduling, intensive assistance from coaching teachers, and emphasis on the formation of religious character and the achievement of memorization of at least one juz. This is in line with the ideas of Arifin and Toriqularif (2019), who emphasize that educational evaluation is a systematic and sustainable process to assess the quality and quality of programs as the basis for decision-making in the context of education (Faiz et al., 2022; Toriqularif, 2019).

Furthermore, an evaluation approach that assesses the process, benefits, and impacts as proposed by Mais can also be applied in the context of this program. Process evaluation can be seen from the application of talaqqi and murojaah methods that follow fixed procedures, allowing an

assessment of the strategies and approaches used (Mais et al., 2019). The evaluation of the benefits is reflected in the program's objectives, which explicitly lead to the formation of students' religious character and the achievement of memorization as an indicator of immediate success. Meanwhile, in terms of impact, this program targets long-term changes in the form of internalizing moral and spiritual values in students' lives, which shows that the program is not only instrumental but also transformative.

The evaluation approach of Worthen and Sanders emphasizes the importance of detecting and recording program implementation (Wardani et al., 2022). The Tahfiz program at SMAN 1 Bulukumba fulfills this element through the integration of activities in the weekly religious coaching that is well-documented. Similarly, the research of Febriyanti (2020) highlights the importance of process evaluation to detect obstacles and develop strategy adjustments. This program has a memorization achievement monitoring mechanism that allows schools to intervene, such as increasing the intensity of murojaah for students who experience difficulties (Fadilah, 2025).

From the perspective of benefit evaluation as described by Subianto, the success of the program can be assessed through the percentage of students who manage to memorize at least one juz, as well as changes in students' religious behavior as a whole (Subianto, 2020). Meanwhile, according to Ibnu (2022), the long-term impact of this program can be seen from the formation of Qur'anic students' character, their potential as tahfiz ambassadors outside the school environment, and the formation of a religious culture that is rooted in the school as a legacy of values from the implementation of the program (Ibnu, 2022).

In relation to the CIPP (Context, Input, Process, Product) evaluation model, a comprehensive fit was found between the elements of this model and the field data (Antariksa et al., 2022; Kurniawati, 2020; Turmuzi et al., 2022). In terms of context, the program's goal is to form students who love the Qur'an and are religious in line with the needs of today's students, as well as receive support from school policies that focus on religious development. It also reflects the response to local needs in building Islamic-based character education, especially in the socio-religious context in Bulukumba Regency.

In terms of input, this program is supported by the availability of adequate resources, including competent coaching teachers and supporting facilities. The routine implementation time every week also reflects the institution's commitment to making tahfiz an integral part of education. In terms of process, this program is carried out with talaqqi and murojaah methods, and is equipped

with supervision of each student's memorization achievement. This process is carried out systematically and on a scheduled basis, even accompanied by individual monitoring that strengthens the effectiveness of program implementation. Finally, in the product aspect, the indicators of program results in the form of memorization of at least one juz and strengthening the religious character of students are a form of measurable output and in accordance with the initial goals of the program. Thus, the CIPP evaluation model has proven to be very suitable for evaluating the Tahfiz Al-Quran program because it covers all crucial aspects in the implementation of the program.

In addition to being in accordance with the evaluation discourse, the implementation of this program is also in line with the basic concept of tahfiz. According to research, tahfiz is not only a verbal memorization activity, but a process of internalization and deep Qur'anic character formation (Hamhij, 2023; Mulan, 2024; Shukri et al., 2020; Wahb, 2022). SMAN 1 Bulukumba seems to have adopted this view, as can be seen from the program's goal, which not only targets memorization achievements but also emphasizes the implementation of Qur'anic values in students' daily lives.

In terms of methods, this program has applied the talaqqi method in real terms, as explained by Kartika (2019), as well as murojaah activities as a form of takrir or repetition that are very possible to be carried out, even though they are not explicitly explained in the field data (Kartika, 2019). Some other methods, such as bi al-nazhar (direct reading), simā'ī (listening), and tafahhum (understanding meaning), have not been explicitly detected, but have the potential to be developed as a supporting strategy. A comprehensive approach that includes a variety of methods, as proposed by EMI (2023), has been partially implemented, and opens up opportunities for further development to make tahfiz learning more holistic and meaningful (EMI, 2023).

Thus, it can be concluded that the Tahfiz Al-Quran program at SMAN 1 Bulukumba shows a strong suitability with relevant theories of evaluation and Islamic character education. The CIPP model proved to be an effective evaluation tool in analyzing these programs from various perspectives. In addition, the compatibility of the concept of tahfiz with practice in the field strengthens the legitimacy of this program as part of a strategic effort in forming a spiritually and morally resilient generation of Qur'an. The success of this program also provides empirical evidence that theory-based evaluations can be optimally used to strengthen religious education practices in the school environment.

The results of the research were to evaluate the implementation of the Tahfiz Al-Qur'an Program at SMAN 1 Bulukumba with a CIPP (Context, Input, Process, Product) evaluation approach. The Tahfiz Al-Qur'an program at SMAN 1 Bulukumba is part of the school's flagship program designed to strengthen the religious character of students. This program is motivated by the need to improve students' noble morals and closeness to the Qur'an, especially in a community that is known to have a strong religious culture. Support from schools, parents, and the surrounding community is an important factor in the sustainability of the program. School principals, teachers, and education staff show a high commitment to supporting this program as part of the character education mission. This program is considered very relevant to the needs of students in facing moral and social challenges in the modern era.

The implementation of the program is supported by a number of inputs that are already available in schools. The teachers who guide the tahfiz activities come from experienced Islamic religious educators. The schedule of tahfiz activities has been arranged regularly, usually taking place every week at certain times that do not interfere with core academic activities. Program participants come from various grade levels, ranging from classes X to XII. They consist of students who have an interest in memorizing the Qur'an and also those who come from religious family backgrounds. There are still a number of obstacles in terms of facilities and infrastructure. Facilities such as special tahfiz rooms, memorization standard mushaf, and audio devices for listening to murottal are still limited. In addition, there is no specific administrative system or platform to support structured documentation and monitoring of student memorization.

Tahfiz activities are carried out with quite diverse methods. Generally, tahfiz teachers use the approach of rotating reading (talaqqi), memorization repetition (murojaah), and personal memorization deposit. This activity runs regularly, although the frequency is not every day because it takes into account the students' academic schedules. During the process, the teacher provides guidance and motivation to the participants. The learning atmosphere is quite conducive, with a warm relationship between teachers and students. However, the evaluation process for student memorization achievements has not been carried out formally. Memorization documentation is still manual and has not been integrated into a system that makes it easier to monitor the progress of each student.

The Tahfiz Al-Qur'an program has shown quite encouraging results. Most students who follow the program consistently are able to memorize at least one juz during their studies at school.

Some students have even reached more than two juz. Aside from the quantity of memorization, the most prominent benefit of this program is the change in student behavior. Students who participate in the program show a more polite, disciplined, and active attitude in school religious activities. Their enthusiasm for religious studies also increased, and some of them began to show interest in continuing religious education at a higher level. However, not all students have managed to achieve the memorization target due to differences in the level of consistency, ability, and background of each student. Some students experience obstacles in managing time between memorization activities and other academic activities.

In the research process, several interesting findings were found. The motivation of students to participate in this program is quite high, especially among students who come from families with strong religious traditions. However, one of the main obstacles faced is the limited time available outside of school lessons. In addition, the absence of a formal reward or incentive system makes some students less motivated to improve their memorization. The support from the teachers was very good, but some of them expressed the need for special training or workshops to improve memorization methods that suit the character of today's students.

In general, the Tahfiz Al-Qur'an Program at SMAN 1 Bulukumba has had a positive impact on students, both in terms of memorization skills and character formation. This program has been proven to be able to improve the quality of students' religiosity and foster love for the Qur'an. However, there are several aspects that still need to be improved, especially related to supporting facilities, teacher training, and a documentation and evaluation system for memorization achievements. With improvements in these areas, this program has great potential to be developed more optimally in the future.

The implications of the results of this study show that the Tahfiz Al-Qur'an Program at SMAN 1 Bulukumba has a significant contribution in the formation of religious character and the strengthening of students' spiritual values, so that a similar program can be recommended to be applied in other schools that have a vision of fostering noble morals. The success of this program also hints at the importance of synergy between schools, teachers, and parents in creating an environment that supports Qur'an-based character education. Therefore, there is a need for policies that encourage the provision of adequate facilities, a digital-based memorization achievement monitoring system, and continuous training for tahfiz teachers so that the implementation of the program can be more optimal and sustainable.

Tahfiz Al-Quran Program at MAN 2 Bulukumba

This study uses the CIPP (Context, Input, Process, Product) evaluation model as developed by Stufflebeam and supported by the views of other experts, such as Gunung & Darma (2019) and Nurhidayah (2024), who emphasize that evaluation is not just about assessing results, but also aims to improve and increase the effectiveness of programs (Gunung & Darma, 2019; Nurhidayah, 2024). In this context, the application of the CIPP model proved to be relevant and appropriate to evaluate the Qur'an tahfiz program at MAN 2 Bulukumba because this program is systemic and involves various components from planning to results.

Context evaluation aims to assess the background, objectives, and needs underlying the program (Gunung & Darma, 2019). In practice, the Qur'an tahfiz program at MAN 2 Bulukumba is formed based on the real needs of students who have interests and talents in memorizing the Qur'an. This is strengthened by the statements of students such as Marsha, Keyko, and Andi Taufiqurrahman, who show that there is an intrinsic motivation to memorize, maintain memorization, and improve reading. Subianto (2020) stated that the context evaluation must consider the needs of program participants is also in line with field findings (Subianto, 2020). In addition, support from external parties such as the Ministry of Religion and Baznas, as well as the moral support of parents, shows that the social environment supports the sustainability of this program, as emphasized by the contextual fit theory in the CIPP model.

Input evaluation assesses human resources, infrastructure, and funding (Gunung & Darma, 2019). Field data shows that tahfiz teachers are taken from within madrassas with a background in pesantren or have a good memorization of the Qur'an, in accordance with the principle of human resource competence in the theory of educational evaluation (Toriquarif, 2019). Physical resources also show suitability, where students feel that facilities such as mosques and classrooms are sufficient. This is in accordance with Mais et al. (2019) about the importance of logistics readiness in supporting the success of the program (Mais et al., 2019). The funding sources derived from BOS and Baznas, as well as their use for consumption and operations, demonstrate effectiveness in input management, which reinforces the relevance of the input evaluation approach according to CIPP.

Worthen and Sanders' theory explains that process evaluation aims to observe the implementation of programs and the obstacles that occur (Febriyanti, 2020). Field data shows that tahfiz activities are carried out as scheduled (Monday, Wednesday, Thursday), but still, obstacles such as schedule clashes with other activities and time constraints are found. This issue confirms the

importance of process evaluation theory as a tool to identify weaknesses in implementation, as Febriyanti points out that obstacles can occur due to program design or external factors. The assessment and supervision process is carried out routinely by the head of the madrasah, which is in line with the principles of quality control in the evaluation process.

In CIPP theory, product evaluation measures outcomes and outcomes, both in terms of cognitive, affective, and psychomotor. Field data shows that tahfiz programs provide real benefits, such as increased memorization, confidence in being a mosque imam, and spiritual calmness. This is in accordance with the opinion of Subianto (2020), who emphasizes outcome evaluation in seeing changes in program participants (Subianto, 2020). Participants such as Marsha, Keyko, and Andi Taufiqurrahman described the benefits of the program not only from an academic perspective, but also spiritually and socially. This proves that product evaluation in the CIPP model does not only measure memorization results, but also character formation, as emphasized by Arabi et al. (2024), who call the advantage of the CIPP model its comprehensive approach (Arabi et al., 2024). The memorization methods used in MAN 2 Bulukumba, such as talaqqi, bi al-Nazar, tasmi', takrir, and muraja'ah, are in line with the opinions of EMI (2023) and Kartika (2019) (EMI, 2023; Kartika, 2019). This process shows the effective application of classical and modern methods. This reinforces that tahfiz activities in this madrasah follow a pedagogic approach that has been proven effective in Qur'anic education.

CONCLUSION

Based on the objectives and results of the research, it can be concluded that the implementation of the Tahfiz Al-Qur'an Program for high school students at the same level in Bulukumba Regency, especially at SMAN 1 Bulukumba and MAN 2 Bulukumba, has been quite effective in forming religious character, improving the ability to memorize the Qur'an, and having a positive impact on students' behavior and spirituality. Both schools showed commitment to the implementation of the program, even though they still faced a number of obstacles, such as limited facilities, suboptimal memorization documentation, and limited implementation time. In general, this program is relevant to the needs of students in strengthening religious values in the midst of the moral challenges of the younger generation, so that it has great potential to be further developed with the support of facilities, teacher training, a structured evaluation system, and integration in intracurricular activities.

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