



Study of Tahfidz Alqur'an Program at Mahad Tahfidz Alqur'an (Mataqu) Mushab Bin Umair: An Approach through CIPPO Evaluation Model Learning Program

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Abstract. This study aims to evaluate the implementation of the tahfidz program at Ma'had Tahfizh Al Qur'an (Mataqu) Mush'ab Bin 'Umair Pekanbaru, a non-formal local education program focusing on Tahfidz Alqur'an. The CIPPO evaluation model is adopted to evaluate the tahfidz program by using the components of context (C), input or input (I), process (P), and results or products (P). It is also necessary to evaluate the impact or outcome (O). This research is a type of qualitative research that makes it easy to use when dealing with various realities. The aftereffects of this study demonstrate that the outcomes or item parts of the assessment show negative outcomes, so one might say that the carried-out program has not worked out in a good way.

Keywords: CIPPO, evaluation, tahfidz alqur'an program, Ma'had Tahfizh Al Qur'an, Mataqu

1 INTRODUCTION

The Qur'an is God's revelations revealed to Prophet Muhammad sallallahu 'alaihi wasallam as a genuine guide (Supriono and Rusdiani 2019) for mankind and for pious people. Allah *ta'ala* says:

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ

185. The month of Ramadhan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion. (QS. Al Baqarah: 185).

Moreover, the Qur'an is also the most beautiful reading for believers (Kaliky and Santoso 2023) that gives happiness to the ones who love their Almighty (Toyibah and Sulianti 2017). Every Muslim is obliged to study, preserve, and practice the Qur'an by reading, memorizing, and understanding it. Memorizing and maintaining Al-qur'an is neither that difficult nor that simple, yet it is always possible. Allah *subhanahu wata'ala* has guaranteed that the Qur'an will be made easy for anyone who wants to learn it. Allah *subhanahu wa ta'ala* says:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدْكِرٍ ۚ

17. And We have certainly made the Qur'an easy for remembrance, so is there any who will remember? (QS. Al Qamar: 17)

In general, the quality of a person's memorization of the Qur'an can be seen from several circumstances. A person's ability to read the Qur'an by the existing *tajwid* rules and the ability to maintain consistency in every reading (Nisa, Wahyudi, and Saifullah 2021) are the two basic principles. Furthermore, the capability of a person to read the Qur'an without *mushaf*, to enable connecting one verse to others spontaneously without

any error, to enable reading his or her recitation in *shalah*, to enable reading Al-Qur'an in a sequence starting from the first chapter to the last chapter, and many more are also absolutely concerned to be the best assessment of good quality person's memorization (M. Mahfuzh Bin M. Ayyub 2019). To get high-quality Qur'an memorization, optimal efforts and exercises are needed from the memorizer itself both when memorizing it and when repeating it (*muraja'ah*) (Supriono and Rusdiani 2019). The *murajaah* method can also affect the quality of remembrance (Afidah and Anggraini 2022).

Recently, the Al-Qur'an memorization program in both formal and non-formal education organizers has got a positive response from civil in many places. Memorizing Qur'an activity today is not only found generally in Islamic special *tahfidz* boarding schools but also formal schools. This program is also can be recognized as growing massively in integrated Islamic schools, *madrasas*, and public schools. Even certain communities, both private and social, are racing to build *Tahfidz* houses. The phenomenon above certainly makes the Indonesian muslims community favored since the teachings of Islam spread widely especially those contained in the Qur'an.

Nevertheless, the lack of student interest in learning recitation according to standardized *tajwid* shows a contrasting situation (Setiyani, Badruzzaman, and Muhajang 2018) which is not directly proportional to the lively *da'wah* of the Qur'an among people. They memorize a lot yet pay less attention to the quality of their memorization. There are students whose memorization is weak because of a lack of *murajaah*. Some makes struggle for *murajaah* but have a poor memory (Nurbaiti, Wahyudin, and Abidin 2021). The phenomenon is educational institutions that teach their students with the Quran *tahfidz* program only rely on enthusiasm and the ability to memorize verses from the Quran but pay less attention or do not focus on improving the quality of their *tajwid* and also less attention to the *muraja'ah* schedule. This can be seen from the videos showing the activities of reciting the memorization of the Qur'an from schools or the Al-Qur'an *tahfidz* competition activities on social media.

Ma'had Tahfidz Alqur'an (Mataqu) Mush'ab bin 'Umair is a non-formal educational institution that focuses on learning material on *tahfidz* Alqur'an based on maintaining the quality of recitation and memorization. This Ma'had is under the Mush'ab Bin 'Umair Educational Institution under the umbrella of the Pekanbaru Haamilul Qur'an Foundation (YHQP). Ma'had's location is located on Jl. Kubang Raya, Dwi Satria Kubang Housing Block A no. 1 Kubang Jaya Village, Kec. Siak Hulu Kab. Kampar, Riau. And as the main coach and teacher of this program is the author himself. This institution began operating in 2021. The *tahfidz* program will be attended by students during the first 2 years of the student's education period at *ma'had* (school). Then, the students are given the material on the required *syar'i* sciences and general lessons, while being given supervision to the students in their *muraja'ah* memorization to maintain the robustness of their memorization of the Qur'an.

In the beginning, The Tahfidz Al-Qur'an program was address for Muslims in general without any age limit. But then a desire emerged from the teachers to separate the *tahfidz* activities from the Al-Qur'an Tahsin Council program by establishing *ma'had tahfidz* Al-Qur'an where the students were placed in dormitories so that they could be given maximum guidance and supervision in the process of memorizing and retaining the memorization of the Al-Qur'an.

The education program implemented is to educate and guide young children at the MTs / SMP and MA / SMA levels and also for senior high school graduates to memorize

the Qur'an which is of good quality in terms of the strength of its memorization and also the accuracy of its tajwid. And besides that, they are also provided with other religious knowledge such as Aqidah, Adab or Morals, Fiqh of Worship, Interpretation of the Qur'an, and Arabic.

2 RESEARCH METHODS

This research is an evaluation research with a qualitative descriptive approach using the CIPPO model.

Context, input, process, product, and outcome are the five components of the CIPPO model (Jaedun 2010). In addition, the CIPPO model was originally derived from CIPP (Context, Input, Process, and Product), which was introduced by Stufflebeam in 1965 as part of its efforts to evaluate ESEA ((the Elementary and Secondary Education Act) (Stufflebeam, D.L., Shinfield, n.d.). The research was conducted at Ma'had Tahfidz Mush'ab bin 'Umair. This research is qualitative descriptive research with data collection using a participatory observation method. The researcher is fully involved with what the data source is doing.

3 RESEARCH RESULTS AND DISCUSSION

Ma'had Tahfizh Alqur'an (Mataqu) Mush'ab Bin 'Umair in carrying out his Al-Qur'an Tahfizh program used a curriculum compiled by the Team at Ma'had Tahfizh. The main subject matter is related to the Qur'an, such as *tahsin*, *tajwid* science, and tahfidzul Qur'an activity. It is also added with supporting subject matter in memorizing the Qur'an, such as Arabic, Tafsir Al-Qur'an, Fiqh of Worship, Islamic Adab, and Aqidah Ash Shahihah. Ma'had Tahfizh Alqur'an (Mataqu) Mush'ab Bin 'Umair has a Boarding School (dormitory-based) learning system. The ultimate goal of this program is to produce qualified and characterized *huffadz* (the ones who completely memorize the whole Qur'an) in accordance with the Qur'an and Sunnah.

The author as well as the trustees or *mudir* (leader) of Ma'had Tahfizh Alqur'an (Mataqu) Mush'ab Bin 'Umair will explain tahfidz learning, goals, vision from Ma'had Tahfizh Alqur'an (Mataqu) Mush'ab Bin 'Umair.

3.1. Context Evaluation of the Tahfidz Program

According to Arikunto (Arikunto 2012) this evaluation context serves to help plan a decision and determine the needs to be achieved by the program and to formulate a program objective. Context evaluation is a needs analysis (needs assessment).

The Tahfidz Mush'ab Bin 'Umair program at Ma'had Tahfizh Al-Qur'an has the following objectives: as a forum for students to memorize the Al-Qur'an by correct recitation and well-scheduled *muraja'ah* that is carried out with seriousness, intelligence, and is supported and guided professionally, sincerely, and humanely. The tahfidz Al-Qur'an program itself has a goal, in particular, to produce *huffadz* (memorizers) of the Al-Qur'an who are superior and have good character according to the Al-Qur'an and Sunnah.

In the Tahfiz Program at Ma'had Tahfizh Al Qur'an (Mataqu) Mush'ab Bin 'Umair, there are several series of activities that must be carried out by each *santri* (student). Each of these activities mutually influences or affects other activities, namely related to Tahfizhul Qur'an Learning System:

- 1) **Basic Tahsin.** In the first 3 months, students take part in the tahsin juz 30 Perfect program. The learning method is *talqin*, correction, and practice so that in the last

week of the 3rd month, students are expected to be able to read the letters in juz 30 properly and correctly from the point of view of *tajwid*. Thus, students have not been burdened with the task of memorizing verses from the Qur'an while participating in this basic *tahsin* program.

- 2) **Memorization of Matan Tajwid.** To participate in the basic *tahsin* program for the first 3 months, students are given the task of memorizing 61 *stanzas* of the Tahfatul Athfal *tajwid* matan. Namely, matan *tajwid* which contains basic knowledge of the laws of reading in reading the Qur'an then proceed with memorizing Matan *tajwid* Muqaddimah Al Jazariyah.
- 3) **Memorization of the Qur'an.** This is the core program of Ma'had Tahfizh Al-Qur'an Mush'ab bin 'Umair, which is receiving Qur'an deposits from students for memorization which is started from juz 29 then continues to juz 1, and so on.
- 4) **Muraja'ah.** It is the activity of the students repeating the memorization of the Qur'an which has been deposited with the *ustadz* (teacher) before.
- 5) **Memorization Test.** In the first stage, the test is carried out after each completion of the process of depositing juz Al-Qur'an with a verse connecting system. The second stage of the exam is *tasmi'* (listening) of students' recitation from the last few juz which the students have memorized perfectly.

3.2. Evaluation of Input

The results of this evaluation will be used to examine issues that arise when finding out how to make the most of the available resources of the Al-Qur'an *tahfidz* program and the best alternative to achieve its goals. Evaluation of inputs facilitates decision making, and identifies the best-supporting resources, alternatives, as well as plans and strategies for achieving them that will be needed to support each activity of the *Tahfidz* program. All residents of Ma'had *Tahfidz* start from Mudir; *ustadz* (teacher), Musyrif (supervisor), education staff, students who run the program and parents of students. In carrying out the program, Ma'had *Tahfizh Alqur'an Mush'ab bin 'Umair* gets funding from SPP (school tuition) from students, donations for meal costs from regular donors, and receives operational financing assistance from LAZISMU (Lembaga Amil Zakat, Infaq, and Sedekah Muhammadiyah) Pekanbaru.

The main purpose of input evaluation is to identify achievable program goals and examine anticipated programmatic ones. Various markers that can be used as benchmarks in assessing the input to the Ma'had *Tahfizh Alqur'an Mush'ab 'Umair* forum are the implemented program education plan, student withdrawal, quality of educators, and learning climate (foundation).

The *tahfidz* program at Ma'had *Tahfizh Alqur'an Mush'ab Bin 'Umair* runs a self-education plan. This program teaches Arabic, *tahsin*, *tajwid*, and *tahfidz*, as well as some *syar'i* lessons as a compliment. This step was taken as a driving force for achieving successful learning and being able to achieve the vision that was created: To produce *Hafizh Al-Qur'an* with Qualified and Character According to the Al-Qur'an and Sunnah.

As explained above, the curriculum used is a curriculum designed by Ma'had himself. The *tahfidzul Qur'an* program is supported by highly competent and responsible mentors. The ability to read the Koran, pronounce *Hija'iyah* letters, and practice basic *tajwid* that are understood by prospective students on one page of the Koran are tested at the stages of registration, entrance tests, and selection of students who will be accepted as students. This is considered very important because it will become a provision for the students later

when they attend the tahsin and tahfidz classes. The interviews about the motivation of prospective students, and why do they want to enter and register with Ma'had Tahfizh Alqur'an Mush'ab bin 'Umair. And in this second year, the total number of students is 16 people; 5 first batch, 8 second batch, and 3 students preparing to enter the third batch.

The same teacher served as tahfidz coach, who was assisted by musyirif (supervisor) in directing tahsin for students during the first three months. The teacher must have memorized at least 10 juz and be able to understand the law of recitation correctly, which is the most crucial requirement for Tahfidz coaches and teachers. The tahfidz coach acts as a teacher and helps students correct incorrect readings of the Qur'an, accepts memorization deposits, and motivates them.

The tahsin and tahfidz activities themselves are carried out in the Ma'had Tahfizh Al-Qur'an Mush'ab bin 'Umair environment. Facilities are educational facilities, including classrooms belonging to Ma'had himself and the mushalla of the housing complex. Infrastructure, which includes Mushaf Al-Qur'an specifically for memorization and learning equipment, is a means of supporting the education of Tahfidzul Qur'an.

3.3. Process Evaluation

Analysis of problems related to the management of tahfidz management in teaching and learning activities in the classroom is part of the process evaluation. The evaluation process helps in making decisions about improving learning.

The following details the implementation of the tahfidz program at Ma'had Tahfizh Alqur'an Mush'ab bin 'Umair:

In the implementation of tahfidz learning, each student must pass through the following main activity stages, namely:

Stage I: Tahsin juz 30 in total in the first 3 months for each batch. This stage is carried out by providing talqin tahsin guidance by the supervising ustadz in the hope that the quality of the tajwid students in their recitations of the Qur'an can be more uniform. And within 3 months, students are also given the task of being able to finish reciting the Qur'an 3 times. Then in the last week of the 3rd month, the students read juz 30 by rote. And this stage must be passed by every student.

Stage II: The stage of memorizing juz 29 by being given tahsin guidance in talqin by the ustadz. This stage is used as an experiment to memorize the Qur'an for students, to measure the ability of students to memorize how many pages students can memorize every day. And at this stage students are assigned to try to memorize as much as 1 page every day, then it will be added the next day by looking at their abilities the previous day. The details of the activities in this memorization process will be explained in detail in the description of the next stage.

Stage III: This stage is the stage that carries out the memorization target by the tahfidz curriculum compiled by Mush'ab bin 'Umair's Ma'had Tahfizh Al-Qur'an team. At the memorization stage, students must carry out 4 main activities for each juz that are memorized by students, namely Sabaq, Sabqi, Memorization exam for juz that have completed the sabaq process, Manzil. And here we convey a description of the activities carried out by each student at this stage:

- 1) Sabaq, this is a new memorization deposit activity that is carried out from 07.00 or 08.00 to 09.30. But before this Sabaq is carried out, the students must carry out the Sabaq preparation process starting one day before the Sabaq schedule, with the

contents of the activity:

- a) Tahsin and memorize recitations on new pages that will be memorized, by reading at least 10 times.
 - b) Read the translation of each verse on the new page by reading the verse and the translation alternately until all the verses on the new page have been completed 2 times.
 - c) The memorization process in which the number of readings is adjusted to the ability of the students until they are successfully memorized without looking at the Qur'an.
 - d) Re-read 10 times from a new page that has been successfully memorized without the Qur'an.
 - e) Re-read the translation once round while reciting the verse by heart.
 - f) Submit the memorization of the new page to the musyrif or senior, to test the smoothness of the memorization of the new page.
 - g) After receiving a recommendation from the musyrif or senior to be deposited with the new tahfidz supervisor, make the deposit. And it's 90 minutes long.
- 2) Sabqi, this is a muraja'ah activity for memorizing new juz until the juz is tested, with a target of ± 45 times for each page without looking at the Qur'an. The following details the calculations: For every 2 pages of Sabaq assignments that have been deposited, the santri on that day must perform Sabqi 20 times, then the next day the number of Sabaq assignments decreases, and so does the following day.
- 3) Manzil, this is a muraja'ah activity, the activity of repeating the entire memorization of the Qur'an which has been completely deposited by the students to the ustadz and has passed a fluency test, and all are carried out under the supervision of musyrif. And muraja'ah manzil is divided into two forms of activity, namely:
- a) Manzil outside of prayer, carried out every day by students with a target of 2 juz per day in one assembly. And the rotation will return to the beginning if all memorization has been repeated. In carrying out this manzil, students are prohibited from bringing the Qur'an to their seat, if they forget or have doubts about their memorization, the santri must walk looking for the Qur'an to see the forgotten page or verse, then must record it in his personal book, to serve as a guide in trying to fix it on another occasion.
 - b) Manzil namaz, namely bringing memorization into reciting sunnah prayers, such as tahajjud prayers, qabliyah prayers, ba'diyah prayers, dhuha prayers, etc. Therefore muraja'ah namaz is used for memorizing students who are very mutqin, with a target of 1 juz every day which is different from memorizing juz which is read on the manzil outside of prayer. The implementation is by reading one page for each cycle of sunnah prayers.

Stage IV: This stage is the stage of testing the strength and fluency of the students' memorization, at the lowest starting when the first 3 juz are finished being deposited by the students. In carrying out all activities in Stage III and Stage IV, students must make a separate report for each activity. And those who carry out receipt of deposits, check the completeness of reports and memorize exams are carried out by one ustadz tahfidz.

The management of the tahfidz program activities is as follows:

- 1) Al-Qur'an reading ability tests and interviews are part of the New Student Admissions (PPDB) process.
- 2) Classes are divided based on incoming force, for the first 3 tahsin or talaqqi are carried out in separate classes. Then at the deposit stage, the students were combined, which amounted to 15 people.
- 3) Because the number of students is only 15 people, so only 1 ustadz is appointed to supervise tahfidz.
- 4) The model for the seating arrangement of the students in the halaqah is made like a class, that is, it is not circular, and the supervising ustadz sits in the front. Every student who is ready and gets recommendations from musyrif or seniors immediately goes forward without waiting to be called.

3.4. Evaluation Of Results Or Products

The results of the tahfidz learning program are included in the evaluation of the results or product itself. The results of the tahfidz program can be used to measure the level of students' memorization mastery and improve teacher performance during the learning process.

As program supervisor at Ma'had Tahfidz Al Quran Mush'ab bin 'Umair needs to emphasize that the main focus that students need to achieve in participating in the tahfidz program is:

- 1) Batch 1 which has participated in the tahfidz program since November 2021, then started memorizing juz 29 in January 2022. So if we look at the memorization target, the students of batch 1 in January 2023 should have completed memorizing 30 juz. But until June 2023 not a single student had succeeded, and the highest one only managed to complete 15 juz of memorization with only 8 mutqin (sturdy) numbers, and the others were still below that.
- 2) Batch 2 has participated in the tahfidz program since August 2022, then started memorizing juz 29 in January 2023. So if we look at the memorization target, students from batch 2 in June 2023 should have memorized 11 juz. However, until June 2023 not a single student had succeeded in reaching the target, and the highest one only managed to complete 5 juz of memorization with a mutqin (sturdy) a number of only 5 juz, and the others were still below that.

To be able to increase the enthusiasm and enthusiasm of the students, our Ma'had Tahfizh Al Qur'an Trustees Mush'ab bin 'Umair have made the following efforts:

- 1) Provide weekly holidays for halaqah every Saturday and Sunday.
- 2) Provide sports activities according to the interests of the students every week.
- 3) Providing motivations and studying the etiquette of memorizers of the Qur'an.

The level of achievement of the targets for memorizing the students can be assessed by looking at the students' mutaba'ah yaumiyah books and the report notes of each student's sabaq, sabqi, and manzil activities. Of course, this will be greatly influenced by several factors, and these factors can be student motivation. itself, infrastructure, scheduling accuracy, and other abilities that will help students memorization activities.

Based on musyrif reports and confessions from students, it is known that:

- 1) There are still students who feel compelled to take part in the tahfidz program at

Ma'had Tahfizh Al Qur'an Mush'ab bin 'Umair, this is because the student concerned enters Ma'had Tahfizh Al Qur'an Mush'ab bin ' Umair because of the will of parents and family.

- 2) In addition, there is a lack of parental support for the program, which hinders the student's ability to memorize the Qur'an and prevents them from participating more actively.

3.5. Outcome Evaluation

The achievement of program objectives, such as student stability and tahfidz ability after participating in the program, is the focus of this outcome evaluation. This stage (outcome) is the most important stage that is expected of the santri, this is the goal of the tahfidz Qur'an program itself which is obtained by the santri. Ma'had plans to give prizes to students who complete the memorization of the Qur'an according to the target or exceed it, namely:

- 1) Pinning pins for hafidz who have completed several juz of their memorization well at the graduation ceremony.
- 2) Give relief to students who have completed some of their rote quizzes and exempt them from paying school fees.
- 3) Prizes and awards for hafidz Ma'had Tahfizh Al Qur'an Mush'ab bin 'Umair.
- 4) Tahfidz Graduation which took place towards the end of the year.

The activity "Imam Tarawih Ramadhan Prayer" which was held at the Hidayatul Jannah Kubang Mushalla also showed the direct impact that the community could feel with the tahfidz Al Qur'an program at Ma'had Tahfidz Al Qur'an Mush'ab bin 'Umair.

According to reports from musyrif and responses from congregations of tarawih prayers, students can memorize their memorization well when leading the congregation. This response also testifies to the ethics and manners of these students, who appear more polite, speak more clearly, and demonstrate good manners. Even though there are still some students who still behave not well, it is still within the normal limits for the age of the student.

4 CONCLUSIONS

The following conclusions can be drawn from the research findings that have been conducted:

In terms of context, Mush'ab bin 'Umair's Ma'had Tahfizh Al-Qur'an has a very good vision, namely "Producing Qualified and Characterized Hafizh Al-Qur'an According to the Al-Qur'an and Sunnah". In terms of process, Mush'ab bin 'Umair's Ma'had Tahfizh Al Qur'an provides excellent support for students in the tahfiz process, including; Tahsin, deposit new memorization, muraja'ah, and evaluation. In the product aspect, the achievement of the target for memorizing students was not satisfactory, where the highest memorization of class 1 students only reached 50% of the target, namely 30 chapters in 1 year and 5 months. However, the personality of the students indicated that they were already at a high level. In addition, several factors such as the motivation of the students themselves, infrastructure, accurate scheduling, and other supporting capabilities that will support the students' memorization activities, will certainly have a significant influence on the achievement of this memorization goal. On the outcome

aspect; Ma'had plans to give awards to students who complete memorization according to or above the target included in the resulting aspects of the outcome. The "Ramadan Tarawih Imam Prayer" activity held at the Hidayatul Jannah Kubang Mosque is an example of the direct influence of the Al-Qur'an tahfidz program on Mush'ab bin 'Umair's Ma'had Tahfizh Al-Qur'an.

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