

EVALUATION OF THE IMPLEMENTATION OF THE AL-QUR'AN TAHFIDZ PROGRAM AT EMIISC ELEMENTARY SCHOOL, EXCELLENT METROPOLITAN INTEGRATED ISLAMIC SCHOOL JAKARTA

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ABSTRACT

The research evaluates the implementation of the Tahfiz Al-Qur'an 3 Juz Mutqin program at SD EMIISc Jakarta using the CIPP evaluation model, which includes Context, Input, Process, and Product aspects, and applies a qualitative approach. Data collection was conducted through in-depth interviews with school stakeholders such as the principal, tahfiz coordinator, halaqoh teachers, and administrative staff, as well as through documentation and observation. The collected data was analyzed using the Miles and Huberman model, involving data reduction, data presentation, and conclusion drawing. The findings reveal that the context evaluation focuses on the program's philosophical foundation, mission, objectives, the process of vision and mission formulation, and the urgency of implementing the program. The input evaluation assesses leadership, the tahfiz curriculum, halaqoh teachers, student readiness, funding, and infrastructure support. The process evaluation examines planning, program execution, assessment standards, and monitoring activities. Lastly, the product evaluation measures outcomes such as the results of tahfiz exams, as well as academic and non-academic impacts on students. Overall, the evaluation concludes that the implementation of the Tahfiz Al-Qur'an 3 Juz Mutqin program at SD EMIISc Jakarta is effective and aligns well with the set evaluation standards, reflecting its success in achieving its goals.

Keywords: *Halaqah, Talaqq,; Juz Mutqin, Tahfiz Al-Qur'an.*

INTRODUCTION

One of the activities that can be done in order to study the Qur'an is memorizing the Qur'an. Which is a noble activity in the sight of Allah Ta'ala. The activity or activity of memorizing the Qur'an is not like memorizing books or vocabulary, because in it it is required to pay attention to the makhorijul huruf (where the letters come out), the law of tajweed and tartil (reading it not too fast and not too slow)

in reading the Qur'an. Memorizing the Qur'an is presenting and reading it by heart through the tongue, consistently maintaining what is memorized, maintaining and preventing it from being forgotten and neglected (Al-Dausary, 2022).

One way to maintain the sustainability of the Qur'an is to memorize it, because maintaining its sanctity by memorizing it is a commendable work and a noble deed, which is highly recommended by the Prophet. Many of the Prophet and his companions memorized the Qur'an. Until now, the tradition of memorizing the Qur'an is still carried out by Muslims in the world.

Preserving (keeping) the Quran is done by memorizing it so that it remains in the heart. To preserve memorization, a strong will and high istiqamah are needed. (Supriono & Rusdiani, 2019) In the process of memorizing the Quran, someone who memorizes the Quran makes efforts and attempts to store information in the form of verses and letters that are memorized using the five senses such as sight, hearing and touch. The activity of memorizing the Quran as mentioned above is a form of maintaining the authenticity and purity of the Quran. In practice, the Quran is easy to memorize. Even millions of people can memorize the Quran from toddlers to the elderly. Regarding the ease of learning to memorize the Quran, Allah Ta'ala says:



“Indeed, We have made the Qur’an easy to learn. So is there anyone who will learn?” (Al-Qamar: 17)

Abdur Rauf (2009) commented on the verse above, citing the opinion of commentators, that Allah Ta’ala has made it easy for everyone to interact with the Qur’an for every human being who wants to learn it. Including memorizing the Qur’an, we believe in the guarantee of Allah Ta’ala, if we believe, it means that 50% of the capital to memorize the Qur’an is already in our hands. The rest is our effort and patience and mujahadah (hard work) to transfer the verses of Allah Ta’ala to our hearts.

Of the many educational programs in schools, one of the programs implemented in schools is the tahfiz Al-Qur’an program. The tahfiz Al-Qur’an education program among Indonesian Muslims has been around for a long time and has developed in many educational institutions such as Islamic boarding schools, elementary, middle and high schools, and even several Islamic universities. In practice, the Al-Qur’an memorization program in Indonesia is still simple and does not have a good and structured program. In addition, not all of them use the right method so that the results are not as expected.

In several Islamic Educational Institutions, the Al-Qur’an memorization program has also used the right method and curriculum and also has a target of graduates according to the program that must be achieved when they graduate. The goal is for the output of students to be students who have good morals (good morals), manners, are pious, knowledgeable and become hafidz of the Al-Qur’an. To find out the problems in learning tahfizul Qur’an (memorizing the Al-Qur’an), an evaluation model is needed. The evaluation model for learning tahfizul Qur’an is needed to reveal obstacles to learning in the classroom whose output can improve the quality of learning tahfizul Qur’an in the classroom.

According to Musringudin et al. (2020) Evaluation is a very important part of every activity or program. Evaluation can be said to be a form of control over the implementation of programs or activities carried out by institutions or by individuals. In this case, evaluation has a strategic role that can contribute to the success of a program. Of course, if the evaluation is carried out correctly following the established evaluation procedures. In this study, the evaluation model applied in implementing the evaluation of the Al-Qur’an memorization program at SD EMIISc Jakarta is the CIPP Evaluation Model (context, input, process and product). According to Stufflebeam & Shinkfield (2007), the core concept of the CIPP model is symbolized by the abbreviation CIPP, which stands for context, input, process, and product evaluation. This is in accordance with the memorization program studied regarding decision making in planning programs that are implemented or held, in this case the memorization

program. Musringudin et al. (2020) explain the CIPP evaluation model, "The CIPP evaluation model is considered the most comprehensive framework compared to other models. One of the reasons is that CIPP contains aspects of Context, Input, Process, and Product as objects of evaluation." The uniqueness of this model is that each type of evaluation is related to the decision-making device concerning the planning and operation of a program. The advantage of the CIPP model is that it provides a comprehensive evaluation format at each stage of the evaluation above (Mahmudi, 2011). Later, the results of the CIPP evaluation will explain whether the program that has been and is being implemented can be continued or improved for the progress of the Al-Qur'an memorization program at SD EMIISc Jakarta.

SD EMIISc Jakarta has one of the goals of loving the Qur'an, being able to read the Qur'an according to the rules of tajwid science, and memorizing the 3 juz of the Qur'an (28, 29, and 30). In this case, students are required to memorize 3 juz mutqin when they graduate from elementary school according to the target of the tahfiz program targeted by the school. In this case, SD EMIISc pays special attention to learning the Qur'an, especially learning to memorize the Qur'an.

However, in implementing the 3 juz mutqin tahfiz program at SD EMIISc Jakarta, not all targets set by the school can be achieved because the children's abilities vary. In addition, the teaching staff for tahfiz Al-Qur'an have different capacities and competencies, not all of which are standardized according to the wishes of the school, in this case related to teacher pedagogy. This has an influence on the achievement of student memorization. So an evaluation of the implementation of the program is needed to improve quality even better.

The research conducted is an evaluation research which aims to find, know and evaluate the success of the implementation of the 3 juz mutqin Al-Qur'an memorization program at SD EMIISc Jakarta. In addition, it is also to find out the Evaluation of the Implementation of the Context, input, process and product of the 3 Juz Mutqin Al-Qur'an Memorization Program Using the CIPP Model. This research has the use as a scientific contribution in building and developing science, especially in the evaluation of the Al-Qur'an memorization program at SD EMIISc Jakarta and all levels from kindergarten to high school under the auspices of the EMIISc Foundation. Other uses This research can be used to evaluate and improve the quality of the 3 juz mutqin Al-Qur'an memorization program that has been run by the school, finally this research is expected to provide a significant contribution to improving the quality of the Al-Qur'an memorization program at SD EMIISc Jakarta.

METHOD

Design

This study is an evaluation study based on the form of data studied. The evaluation model used by researchers in this study is the CIPP evaluation model (context evaluation, Input evaluation, process evaluation and product evaluation). Of the four words mentioned above in the abbreviation CIPP is the target of the evaluation, which is none other than the process component of a program activity. It can be said that the CIPP model is an evaluation model that views the program being evaluated as a system (Arikunto & Abdul Jabar, 2018). This model was developed by Daniel L. Stufflebeam in the 1960s. This CIPP evaluation method can be a guide to improving teaching and learning in schools. In addition, this method has a philosophy of learning by doing, namely an ongoing effort to identify and correct deficiencies and errors when conducting evaluations.

The purpose of using this evaluation model is to collect comprehensive and accurate information related to the implementation of the tahfiz program for students of SD EMIISc Jakarta which consists of four types of evaluations, namely; (1) context evaluation; (2) input evaluation; (3) process evaluation and (4) product evaluation.

A qualitative approach is used in this study with a descriptive analysis method. Qualitative

research is research that aims to understand the phenomena of what is experienced by the research subject, for example behavior, motivation, perception, actions and others holistically, and by means of description in the form of language and words, in a specific natural context by utilizing natural methods (Moleong, 2004). In line with the opinion above, the qualitative research method is a research method based on the philosophy of postpositivism, used to research natural object conditions, as opposed to experiments where the researcher is the key instrument, data collection techniques are carried out in a combined manner (triangulation), data analysis is inductive/qualitative, and the results of qualitative research emphasize more on meaning than generalization (Sugiyono, 2017).

This research was conducted for 6 (six) months. Starting with initial research in November 2023-January 2024, continued with intensive research in February to July 2024 which is located in DKI Jakarta, precisely in Kramat Jati which is the area where SD EMIISc is located.

Evaluation Subject

In this study, the evaluation subject is an external subject which is determined based on the criteria of informants or data sources as suggested by Spredley. In this study, there were 15 informants covering 3 source criteria, namely; School leaders (principal, vice principal and also head of Al-Qur'an tahfiz coordinator, female teacher coordinator and also female Al-Qur'an tahfiz coordinator), school administrators (Head of CS/Public Relations PPDB EMIISc, Head of Operations, School Treasurer, School Operator), and subject teachers (diniyyah/general).

In this study, the researcher also ensured the validity of the data obtained, in this case the researcher directly communicated one of which was through interviews with the leaders, managers and teachers at the school. SD EMIISc Jakarta itself is the object of evaluation research on the implementation of the 3 juz mutqin tahfiz program.

Data Collection and Analysis

The researcher conducted this research in stages and systematically. Data collection was carried out through in-depth interview techniques, observation and documentation. In this study, the researcher became a participant and was directly involved in the halaqah activities in the field of tahfiz at SD EMIISc Jakarta. Although the researcher was an insider, the observation stage was carried out as objectively as possible by observing naturally and as it is and also showing the actual situation without any deliberate attempt to organize or manipulate the data. The researcher was involved as a teacher of the Qur'an halaqah only, not a program coordinator either and taught a small portion of the hundreds of other students at SD EMIISc Jakarta and this was quite helpful in this observation process. The advantage is that the researcher participated in the observation and had direct involvement in various activities with the school, so that in some activities carried out, they did not escape the researcher's observation.

Next, at the data analysis stage, all data obtained through the results of interviews, observations, and documentation. All of the data was collected and combined to study the data while selecting data that was in accordance with the research, then a careful analysis was carried out until the data was written in a descriptive text and also a conclusion.

There are many ways to check and test the validity of data. Moleong (2004) stated that there are 4 criteria in checking the validity of data, namely: (1) the degree of trust/credibility test; (2) the transferability test; (3) the dependability test, and the last is the certainty test (confirmability). In this study, the researcher used a data credibility/trust test. The technique used is the triangulation technique, which can be interpreted as checking data from various sources in many different ways and times. In this study, there are 3 (three) ways taken to check data sources through triangulation, namely source triangulation, technique triangulation, and time triangulation (Sugiyono, 2017). Then for data analysis

using the steps explained by Miles and Huberman as quoted by Sugiyono (2017), namely data reduction, data presentation, and drawing conclusions.

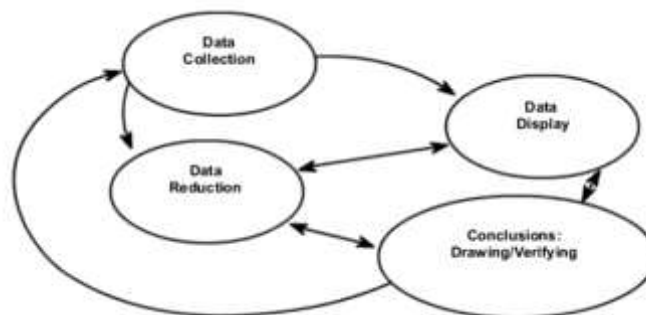


Figure 1: Miles & Huberman's (1994) Interactive Analysis Model

FINDINGS AND DISCUSSION

In implementing the tahfiz program for students, SD EMIISc Jakarta has a special program that focuses on memorizing the 3 juz mutqin Al-Qur'an. This tahfiz program is included in the lessons at school and the report card is also separate from other lesson reports. This tahfiz program is also included in the school curriculum. To obtain valid and accurate data related to the evaluation of the implementation of the tahfiz program 3 juz mutqin. The criteria for selecting achievement data or student tahfiz exam results are determined based on those who have completed this program intensively from the beginning of the school year to the end, in this case the researcher took data from the tahfiz program Al-Qur'an in the 2022-2023 Academic Year. The tahfiz program 3 juz mutqin at SD EMIISc Jakarta needs to be evaluated for its implementation to ensure the achievement of the program and to improve the quality of the program. The evaluation model used in this study is according to the method developed by Daniel L, Stufflebeam, namely the CIPP evaluation model (context, input, process and product).

Context Analysis

In the context evaluation, the evaluation results are divided into five evaluation aspects, namely, philosophical foundation, program foundation, program mission and objectives, the process of involvement in creating the vision and mission and the urgency of the 3 juz mutqin tahfiz program. The five evaluation aspects are in accordance with the evaluation indicators or criteria, namely, having a clear philosophical foundation, in accordance with the objectives of SD EMIISc Jakarta. Having a clear mission and program objectives and also being socialized to new students at the beginning of each new school year (usually at the MPLS event). This program has a very high urgency. The philosophical foundation is in accordance with and in line with the mission and objectives of SD EMIISc, namely to produce lovers of the Qur'an and Sunnah who master the science of sharia, love the Qur'an, can memorize the Qur'an according to the science of tajwid and memorize 3 juz mutqin with readings that are in accordance with the standards of tajwid science and practice in life and also teach others. The basis for this program policy also comes from the vision, mission and objectives of SD EMIISc. Related to the mission of this program, it is expected to produce lovers of the Qur'an who memorize 3 juz mutqin, especially memorizing it at a golden age at the age of children is clearly more strongly stored in the brain's memory.

By memorizing 3 juz mutqin, students will have a strong memorization. Students will also be enthusiastic to compete in memorizing the Qur'an because at SD EMIISc students who have completed 1 juz of memorization in tasmi' and then graduate will receive appreciation in the form of congratulations in the form of posters and will be announced in the parents' WhatsApp group, children

will also be more enthusiastic and motivated in memorizing. By memorizing the Qur'an, it is also hoped that students will also have morals in accordance with the Qur'an. Furthermore, related to the involvement in making the vision and mission, the leaders were invited and discussed for a deliberation regarding the Foundation's vision and mission, which after being agreed upon, was then passed down to the vision and mission of each level, after being fixed, it was then socialized by each level.

During the interviews and observations conducted by the researcher related to the philosophical basis, foundation of the program, mission and objectives of the program, the process of involvement in making the vision and mission and urgency of the 3 juz mutqin tahfiz program at SD EMIISc Jakarta, data was found that students and halaqah teachers knew about the philosophical basis, foundation of the program, mission, objectives and urgency of the 3 juz mutqin tahfiz program and also understood it. Even students were also motivated and competed in memorizing the Al-Qur'an. The philosophical basis, foundation of the program, mission, objectives and urgency of the 3 juz mutqin tahfiz program were always conveyed to parents and new students during the MPLS (school environment introduction period). To the halaqah teachers, the philosophical basis, foundation of the program, mission, objectives and urgency of the 3 juz mutqin tahfiz program were also always conveyed at the beginning of the semester when there were work meetings and upgrading events. The above point is always conveyed so that the halaqah teachers can continue to remember the above and always get motivation in teaching the Qur'an, because it can be a deed of worship that is worth a reward from Allah Ta'ala not only for students who memorize the Qur'an but also for the halaqah teachers who teach. So it can be concluded that the five aspects of context evaluation above have a very appropriate implementation. The research conducted by researchers at SD EMIISc Jakarta is in line with the research conducted by Aisah et al. (2021) in 2021, which provides a conclusion that the implementation of a policy/program will be successful if it begins with communication in the form of socialization.

Input Analysis

In the input evaluation in this study, there are several components, namely the leadership of the tahfiz coordinator, tahfiz curriculum, halaqah teachers, students, financing, and infrastructure. The leadership of the tahfiz coordinator who uses a democratic style and always prioritizes deliberation to find solutions to existing problems and to make decisions and even become a mediator and not selfish. The coordinator also always accepts suggestions and input from teachers. By using a democratic style, teachers will feel happy and comfortable in teaching. The tahfiz curriculum of 3 juz mutqin must achieve its target within 6 years. The first thing to consider is the recruitment of teachers who are competent in the field of tahfiz of the Al-Qur'an.

At SD EMIISc Jakarta, there are two Al-Qur'an learning materials, namely tahfiz and tahsin. For tahfiz, the talaqqi method is used, for tahsi there are the ummi and at-tibyan methods. In this case, the researcher focuses on studying the tahfiz program only. For the ratio of the halaqah, each teacher teaches 10-15 children. For the time of the halaqah itself, it is divided into two, there are morning and afternoon halaqah. For small classes (grades I-III) the time of the halaqah is in the morning at 07.45-09.15. While for large classes (grades IV-VI) the time of the halaqah is in the afternoon at 10.30-12.00. The place for the halaqah learning and teaching has been determined by the Al-Qur'an coordinator. The targets themselves have also been determined, including grades I-II around juz 30, grades III-IV around juz 29 and grades V-VI around juz 28. The details have also been written.

In this tahfiz program, if you want to increase the memorization juz, you must first pass the promotion test. The form of the test method is tasmi' (listening to memorization) in one sitting, memorizing 1 juz to each Al-Qur'an coordinator. Because for sons and daughters the tahfiz coordinators are separated. If the score is not below the kkm, which is 75, then it is declared a pass, if not then go back to smoothing it out and refining your memorization. Again, if you are ready, you can retest. For students who pass the juz promotion, congratulations or congratulations are given to the halaqah group.

Furthermore, in the evaluation of input, the halaqah teacher must have the creed of *ahlus sunnah wal jama'ah*, then have good morals/attitude that can be used as an example for students in both words and deeds. And the main thing is to memorize at least 5 juz with good memorization and have good *tahsin* of the *Al-Qur'an* and be good at *tajwid* and *makhroj* letters. What is no less important is that educators must have the spirit of educators for elementary school age children. In addition, the halaqah teachers are the spearhead in implementing this program to students. They must implement the SOP/standard standards that have been set, if implemented properly, God willing, the success of this *tahfiz* program can be realized and successful. The daily duties of the halaqah teachers are to help students memorize, *muroja'ah* and improve their reading. However, even though halaqah teachers have gone through the selection stage and met the criteria to be accepted, halaqah teachers have different capacities and competencies, not all halaqah teachers are standardized according to the school's wishes. Next, in terms of input, students at SD EMIISc Jakarta mostly come from the Jabodetabek area and around 30% come from around the school. New students have different previous educational backgrounds, this causes different abilities from students. SD EMIISc Jakarta also sets several standards that must be met by prospective new students, including knowing the *hijaiyyah* letters, being able to work on general questions taken from kindergarten questions such as reading, writing and arithmetic, and also the maturity of students in this case according to government recommendations, namely the age of seven years. Later they will be tested in writing, orally and interview. If these requirements are met, they can be accepted and pass the entrance test. This policy was made so that students can follow all programs at SD EMIISc Jakarta including the 3 juz *mutqin* *tahfiz* program and they do not have major difficulties. In memorizing the *Qur'an*, they also have no difficulty because they already understand and know the basics such as knowing the *hijaiyyah* letters. Then in terms of financing operational costs and activities/programs at SD EMIISc Jakarta which includes the 3 juz *mutqin* *tahfiz* program, the source is the student SPP managed by the school. The regulation of financing from income and expenses is also determined by the school. Then the second operational cost comes from the government, namely the BOS (School Operational Assistance) fund, which only received BOS funds this year. The BOS funds are used to meet the needs of facilities and infrastructure that support teaching and learning activities (KBM) in schools, so that activities in schools can run well.

Finally, in terms of facilities and infrastructure at SD EMIISc Jakarta, it is actually quite adequate. For daily learning in the classroom, it is sufficient, but based on the results of interviews and observations in the field, there are still shortcomings in the number of classes for *tahfiz* halaqah activities, the cause is because the number of halaqah participants is less between 10-15 people, because in one class it is divided into several halaqahs. So it does not match the number of local classes available, so there are several halaqahs that study outside the classroom such as in the library, in the classroom hallway, and in the school prayer room, this place is still quite safe and does not interfere with memorizing the *Qur'an*. So the local class for halaqah is not fully representative. For other facilities such as bathrooms, air conditioning and others are good. Based on the analysis above, the evaluation of the input of the *tahfiz* 3 juz *mutqin* program at SD EMIISc Jakarta can be concluded that it is implemented well, only the facilities and infrastructure are inadequate. In terms of facilities and infrastructure, in this case, there are still not enough classes for *tahfiz* circles, because there are several circles that do not study in class. With these limitations, the *tahfiz* field and all levels involved strive to achieve the program's objectives by utilizing existing facilities. This study is in line with research conducted by Mas et al. (2019) in their research concluded that the input component in the implementation of school programs is important for the continuation of a program. In the research, input itself includes leadership, curriculum, teachers, students, financing and facilities and infrastructure for the success of a program. Then Turmidzi (2021) explained in his research related to this input that input readiness is very necessary so that the process can run smoothly. Therefore, the high and low quality of input can be measured from the level of input readiness. The higher the input readiness, the higher the quality of the input.

Process Analysis

In the process evaluation research, there are four things, namely, implementation planning, implementation, assessment standards, and monitoring and evaluation. Implementation planning is always carried out at every annual work program meeting and also every month. In the learning activities of memorizing the Al-Qur'an using the talaqqi method. The assessment standards have also been set, so that teachers are uniform in their assessments. Monitoring and evaluation are also routinely carried out every month, even every day the halaqah teachers must write an online report on the progress of student learning (LPB).

Based on the documents found and direct observations in the field, implementation planning is always carried out routinely. The Al-Qur'an Coordinator makes a program implementation plan at the beginning of each semester which is then socialized to the halaqah teachers such as the halaqah implementation schedule, the target of the tahfiz program and also the methods used. The schedule for the tahfiz halaqah at SD EMII Sc Jakarta is divided into two sessions, namely the morning session for small classes (I-III) at 07.45-09.15, and the afternoon session for large classes (IV-VI) at 10.30-12.00. For small classes, the tahfiz lesson begins first, then the regular lesson, while for large classes, the lesson comes first, then the tahfiz halaqah. This activity is carried out from Monday to Friday. The teachers who teach the halaqah always accompany students in memorization and muroja'ah activities. All of these halaqah activities are carried out face-to-face at school. During the six years that students study at EMII Sc Elementary School, they have a target of memorizing 3 juz mutqin from the Al-Qur'an juz 30, 29 and 28. Details of the target are class I to memorize 24 Surahs juz 30 from An-Nas to As-Syams, class II to memorize 32 surahs juz 30 from An-Nas-Al-Muthafifin, class III to memorize 39 surahs juz 30 and 29 from An-Nas to Al-Insan, class IV memorized 46 letters juz 30 and 29 from An-Nas to Al-Haqqah, class V memorized 52 letters juz 30, 29 & 28 from An-Nas to Al-Munafiqun, finally class VI memorized 57 letters juz 30, 29 and 28 from An-Nas to Al-Mujadilah and The final total target for EMII Sc Jakarta Elementary School graduates is to memorize 3 chapters (30, 29 & 28) mutqin.

Next, the method used in memorizing the Al-Qur'an at EMII Sc Elementary School is the talaqqi method, where the halaqah teacher mentally recite or mentally recite the verses that will be memorized by students at the next meeting. If students' reading has been practiced in talaqqi, it can be more focused in accordance with the rules of the science of tajwid and the correct makhroj of the letters. The first talaqqi method, after students have talaqqi, they return to reading what the teacher has read. If the teacher sees that the reading is good then he is allowed to memorize independently. Then the second is the talaqqi method for those who cannot read the Al-Qur'an independently, usually class I and II cannot. So teachers do classical mentalaqqikan in their respective halaqah classes. So in talaqqikan without looking at the Al-Qur'an one verse is followed by students classically.

Teachers also always fill out online Tahfiz learning progress reports on Google Spreadsheet. Parents are also given a link to the progress in the WhatsApp group, so both parents and the tahfiz coordinator can always monitor. It is hoped that with this, both teachers and parents can work together for the success of the students' memorization targets. In addition, for students who have completed 1 juz of memorization, if they have mutqin and smooth submission with their respective halaqah teachers, then the halaqah teachers can register their students to take the 1 juz tasmi' exam which is tested by the tahfiz coordinator. This is a requirement to continue to the next juz. For the process itself, submitting 1 juz of memorization in one sitting. Based on the researcher's observations, the duration can be around 60 minutes, more or less, depending on the fluency of the memorization. If they successfully pass, students will receive appreciation in the form of congratulations in the form of posters that are shared in the WhatsApp group. For the test guidelines, there are also standard values that must be achieved to pass, a minimum score of 75 or jayyid murtafi' (good), which is assessed starting from fluency, tajwid and also makhroj or accuracy in reading letters. If the score is -26 from the total errors, a re-tasmi' will be carried out. In the assessment standards in this tahfiz program, there are already objective assessment

standards that have been set by the Al-Qur'an coordinator starting from daily assessments and semester exam assessments. So it can be concluded that it has good implementation. In the assessment, not only fluency but also, seen from the correctness of tajwid and makhroj letters. In addition, in the evaluation of the process in the aspect of monitoring and evaluation of its implementation, it is good in implementation. This is based on the researcher's interview with the head of the tahfiz coordinator and direct observation, monitoring is always carried out routinely every month. One of the things that is monitored is the report on the progress of the students' halaqah learning. From there, the development of students' memorization can be seen. Every semester there is also supervision, the tahfiz coordinator will enter the halaqah classes, to monitor the learning process in the classroom. As for the annual monitoring, there is an achievement form that must be filled out by the halaqah teacher to see the achievement of the target percentage. With this, the development and progress of the tahfiz 3 juz mutqin program can be known, even if obstacles are found, solutions can be found. Based on the analysis above, the results of this process evaluation research have very good implementation. According to Rahmanita et al. (2022) in his research said that the main function of process evaluation is to provide input that can help staff or managers run the program according to plan, or maybe modify plans that turn out not to be going well. In this case, SD EMIISc Jakarta in planning the implementation of the 3 juz mutqin tahfiz program always accepts input, criticism and suggestions if there are still shortcomings in the planning of the program implementation and will conduct an evaluation and make improvements to the re-planning if necessary. In addition, Fahma et al. (2021) explained that process evaluation is carried out to measure the extent to which the program implementation is carried out and the components that can be improved. With the above, it can be stated that the results of the process evaluation at SD EMIISc Jakarta were carried out very well and carried out effectively so that the implementation of the process in the tahfiz program could be achieved.

Product Analysis

The findings found by researchers in the aspect of the results of the tahfiz exam scores found that the results of the tahfiz exam in class I which had a target of 24 mutqin letters in Juz 30 achieved a success percentage of 99% for boys and 100% for girls. Then for class II which had a target of 32 mutqin letters in Juz 30 achieved a success percentage of 98% for boys and 96% for girls. While for class III which had a target of 39 mutqin letters in Juz 30 and 29 achieved a success percentage of 94% for boys and 96% for girls. Next in class IV which had a target of 46 mutqin letters in Juz 30 and 29 achieved a success percentage of 92% for boys and 96% for girls. Furthermore, in class V which had a target of 52 mutqin letters in Juz 30, 29, and 28 achieved a success percentage of 80% for boys and 94% for girls. Finally, for class VI which has a target of 57 mutqin letters in juz 30, 29 and 28, the male success percentage is 81% and the female success percentage is 91%.

From these data, we can see and conclude that the achievement of the target has not been fully successful, this is due to the different abilities of students in memorizing the Al-Quran and also the influence of tahfiz teachers who have different capacities and competencies, not all of which are standardized according to the wishes of the school, this has an influence on the achievement of student memorization. The target has not been fully achieved due to one of the reasons being the lack of parental role in monitoring children.

The next finding on the academic impact shows that students who have memorization that is in accordance with the target or exceeds the target set by the school have a significant impact academically. The reference is from the data obtained from the comparison of the scores of students who have memorization that is in accordance with the target or higher memorization and students who have low memorization below the target that was set late. In addition, students who have a lot of memorization also participate in MTQ or MHQ competitions outside of school, both at the fostered and sub-district levels and win, either 1st, 2nd and 3rd place. So there is also an academic influence in terms

of achievement in the competition.

This product aspect is influenced by several things, such as, student ability, student motivation in learning to memorize, student discipline both at school and at home, learning environment conditions, and teacher competency in teaching.

The results of this study explain that the achievement of program targets and objectives is running as expected even though the percentage of achievement is not all 100%. The academic impact can also be seen from the results of student exam scores, the results of several student achievements in competitions and appreciation from the school in the form of congratulations for students who pass the tasmil' juz increase exam. This is as the results of research conducted by Rahmanita et al. (2022) that the evaluation of the product of the Al-Quran reading program showed that the achievement of the program's targets and objectives was going well, as evidenced by the results of student achievement, routine hafidz graduations that were carried out and almost all students passed the learning/program achievement standards, and appreciation from parents for the program that was running made their children have the ability to read, write and memorize the Al-Quran. Finally, the findings on the non-academic impact show that students who have memorization that is on target or exceeds the target have an influence on the student's personality, so it can be concluded that the non-academic impact is with the memorization that students have. The non-academic impact is in the character, morals, good attitude of students towards friends, teachers and even to both parents. Students are also more diligent and disciplined in carrying out daily worship. They also always do activities that are positive and useful. It is also easier to understand many things. Students also have good and well-maintained speech. By constantly memorizing the Al-Quran, their intelligence will also increase. This is in accordance with the objectives of SD EMIISc Jakarta, namely being aware of carrying out worship, having good morals in daily life, loving the Qur'an and having basic leadership character. From the results of document analysis and interviews related to the evaluation of this product, a good evaluation decision was made in its implementation.

CONCLUSION

Based on the data findings and also the discussion of the results of the evaluation of the implementation of the Al-Qur'an memorization program at SD EMIISc Jakarta which includes the stages of context, input, process and product that have been discussed, the conclusions in this study are as follows:

1. The evaluation results in the context evaluation are divided into five evaluation aspects, namely, philosophical foundation, program foundation, program mission and objectives, the process of involvement in making the vision and mission and the urgency of the 3 juz mutqin memorization program. The five evaluation aspects are in accordance with the evaluation indicators or criteria, so the five aspects of the context evaluation above can be concluded to have a very appropriate implementation.
2. The input evaluation in this study has several components, namely the leadership of the tahfiz coordinator, tahfiz curriculum, halaqah teachers, students, financing, and facilities and infrastructure. It's just that the facilities and infrastructure are not yet adequate. In terms of facilities and infrastructure, in this case, there are still not enough classes for the tahfiz halaqah, so the evaluation of the input of the tahfiz program 3 juz mutqin at SD EMIISc Jakarta can be concluded to be implemented well because of several components of the input aspect that are very good, but in terms of facilities and infrastructure are not yet adequate.
3. In the process evaluation research, it covers four things, namely, implementation planning, implementation, assessment standards, and monitoring and evaluation. Implementation planning is always carried out at every annual work program meeting and also every month. In the learning

activities of the Al-Qur'an tahfiz using the talaqqi method. The assessment standards have also been set, so that teachers are uniform in their assessments. Monitoring and evaluation are also routinely carried out every month, even every day the halaqah teachers must write an online report on the progress of student learning (LPB). The results of the research, this process evaluation was implemented very well because the four aspects of the process evaluation had been planned and implemented very well and correctly.

4. In this product evaluation research, the research covers three aspects, namely the results of the tahfiz exam, academic impacts and non-academic impacts. From the results of document analysis and interviews, it was determined that the product evaluation decision was in good implementation because the target had not been fully achieved 100% even though the academic and non-academic impacts had a significant impact or influence.

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