

RESEARCH

Received: December 14, 2025

Revised: January 13, 2026

Accepted: January 29, 2026

Evaluating the Tahfidzul Qur'an Program Based on the Context, Input, Process, and Product Model

Reni Marlena^{1*}, Sumaryati², Nurus Amzana³, Jang Bermanno Putra⁴, Nasution⁵, Mohd Iqbal Haqim Mohd Nor⁶

***Correspondence:**

Reni Marlena
renimarlena@uin-al-azhaar.ac.id

¹²³⁴⁵Universitas Islam Nusantara
Al-Azhaar Lubuklinggau,
Indonesia
⁶Tun Abdul Razak University,
Malaysia

Abstract

This study aims to evaluate the implementation of the Tahfidzul Qur'an Program at the Qur'an House in Lubuklinggau City by using the CIPP (Context, Input, Process, Product) evaluation model. This model was chosen to obtain a comprehensive picture of the functioning of the program in the context of community-based non-formal education. The research approach used is qualitative descriptive, employing data collection techniques such as interviews, observations, and documentation of program implementers, ustadz/ustadzah, students, and student guardians. The results of the study show that this program exists in response to the community's need for an accessible and flexible Qur'an education, especially in urban areas. In terms of context, the program is aligned with the religious mission of the community and local needs. The input components include the readiness of teaching staff dominated by the younger generation, a flexible curriculum, and adequate but straightforward infrastructure. The learning process is carried out by the muroja'ah, talaqqi method, and a memorization recording system that involves the active role of parents. The product evaluation revealed consistent student memorization, albeit with varying levels, and the formation of religious character in students. This study concludes that community-based tahfidz programs like this can be a strategic alternative in strengthening children's non-formal Islamic education and Qur'an literacy.

Keywords: CIPP evaluation; non-formal education; tahfidzul Qur'an; Qur'an house; Islamic community.

Introduction

The accelerating complexity of global challenges such as climate change and techno- logical disruption requires a new generation of learners equipped not only with scien- tific knowledge but also with advanced cognitive skills. Among these, CTS-SciEd has emerged as a core competency for engaging with ill-structured problems, generating innovative solutions, and fostering scientific inquiry in authentic contexts (Goodman, 2005; Lee et al., 2021). Unlike rote memorization or procedural recall, creative thinking involves originality, flexibility, fluency, and elaboration (Smedley & Smedley, 2005). These skills enable students to synthesize information and apply scientific concepts in novel and meaningful ways.

International education policy frameworks reinforce the urgency of CTS-SciEd. For the first

time, the Programme for International Student Assessment (PISA) 2022 introduced creative thinking as a core domain, signaling its global recognition as a critical 21st-century skill (Stanfield, 2018). The PISA Creative Thinking Test evaluates students' abilities to generate, evaluate, and improve ideas across contexts, including science. This global policy shift highlights the importance of developing curricula, pedagogy, and assessment systems that support creative scientific thinking.

The Tahfiz al-Qur'an program refers to the activity of memorizing all thirty juz of the Qur'an, which is one of the main pillars of Islamic education. This practice is not only spiritual worship, but also a cognitive process that demands structured methods, continuous repetition, and strong personal discipline to prevent loss of memorization. (Che Wan Mohd Rozali et al., 2022; Nordin et al., 2023). In Indonesia and various other Muslim countries, the growth of community-based tahfiz institutions is very rapid, but the study of the evaluation of their implementation in a comprehensive and scientific framework is still minimal. Previous research has focused more on pedagogical techniques or participant motivation, while a thorough analysis of the context, inputs, processes, and product of the program has not received adequate attention. (Önen & Ulusoy, 2015). The absence of this systematic evaluation can cause quality gaps in curriculum design, teacher competence, and student achievement, thus emphasizing the need for research with evaluation models such as CIPP to ensure the effectiveness and sustainability of tahfiz education. (Dzulkarnain et al., 2020).

Previous studies on tahfiz implementation evaluation have begun to utilize the CIPP model, but the findings have still focused on specific components and diverse contexts. Izzah (2024) evaluated the 30-juz Tahfiz program at the Islamic Center of North Sumatra and reported on the suitability of context-input, processes that run according to procedures, and positive reading and character outputs, accompanied by recommendations for continuous improvement. Suharyat (2022) at Tahfidz Mahir Bil Qur'an Junior High School, North Jakarta, emphasized the need to rearrange the vision-mission (context), optimize the use of resources (input-process), and strengthen product achievements, which are still low for the majority of students. Syafi'i and Almutawakkil (2024) evaluated the Tahfidz Qur'an Morning program at MTs Tahfidzul Qur'an Azhar Center, Makassar, and showed the support of adequate input context and memorization achievement above the minimum target, although process consistency is the key to sustainability. Muntafi'ah and Kusaeri (2023) at Khadijah Junior High School Surabaya reported on the alignment of program objectives (context), systematic input planning, and grouping of learning processes based on reading competencies, but still recommended stricter standardization and product monitoring. The evidence enriches the understanding of CIPP-based tahfiz practices, but most studies still highlight specific components or settings, so that a more thorough and structured evaluation of implementation remains needed to guide the improvement of the program on an ongoing basis.

This gap indicates the need for research that not only describes learning practices but also assesses program implementation with a comprehensive evaluation model that can uncover strengths and weaknesses from various dimensions. The CIPP (Context-Input-Process-Product) model was developed by Stufflebeam (2014) Offers an appropriate evaluation framework to systematically analyze program needs, resources, learning processes, and outcomes. Until now, the application of the CIPP model in the context of tahfiz programs, especially in Indonesia, is still minimal, so this research makes a new contribution by operationalizing the model in community-based tahfiz programs.

This study aims to evaluate the implementation of the Tahfiz al-Qur'an program at the Qur'an House in Lubuklinggau using the CIPP model. The study focuses on several key areas: context analysis and program inputs, the teaching process and memorization monitoring, and the products of memorization achievements, tajwīd accuracy, and long-term retention. The research findings are

expected to make a scientific contribution to the development of tahfiz evaluation models in Indonesia and become the basis for policy recommendations to improve the quality of community-based Qur'an education.

Method

This study uses a qualitative approach in evaluating the implementation of the Tahfiz al-Qur'an program held in a community-based Qur'an House in Lubuklinggau City, Indonesia. The evaluation was carried out using the CIPP (Context, Input, Process, and Product) evaluation model developed by Stufflebeam (2014). The CIPP model was chosen because it can provide a comprehensive understanding of program implementation, as well as generate constructive feedback to assess the suitability of program objectives, availability of resources, suitability of the learning process, and achievement of student learning outcomes. This approach allows for a thorough and in-depth evaluation, as well as identifying strengths and weaknesses in each aspect that needs improvement. The sampling technique employed was purposive sampling, which involved selecting participants directly involved in the program's implementation, including the head of the Rumah Qur'an program, ustadz/ustadzah Tahfiz teachers, active students at various memorization levels, and parents or guardians of students.

Data collection was carried out through open interviews, non-participatory observations, and documentation studies. The interviews were conducted in a semi-structured manner to explore participants' perceptions, experiences, and responses to the implementation of the Tahfiz program, with questions developed based on CIPP model indicators and adjusted in Indonesian so that they were easy for respondents to understand. Observations are made in daily *Halaqah Tahfiz* activities, such as *sabak* (new memorization), *sabqi* (yesterday's repetition), *manzil* (old memorization repetition), and *sima'an* (memorization deposit), to understand the teaching and learning process, the methods used, the interaction between teachers and students, and the atmosphere of direct learning. Meanwhile, the documentation study includes an analysis of the program syllabus, lesson plan, memorization achievement log, attendance list, and evaluation report, which provides an administrative and pedagogical overview of the planning and implementation of the Tahfiz program.

Table 1. Evaluation Question Indicators Based on CIPP Components and Data Collection Methods

Components CIPP	Aspects	Indicator	Data Collection Methods
Context	Environment	-Program background -Program objectives -Community needs -Social and religious support	Interviews, Documentation Studies
Input	Resources	-Ustadz/Ustadzah qualification -Teaching materials and facilities -Curriculum structure -Recruitment and funding strategies	Interviews, Documentation Studies
Process	Implementation	-Teaching process (<i>sabak, sabqi, manzil, murāja'ah</i>) -Class interactions -Feedback mechanism -Implementation barriers	Observations, Interviews, Documentation
Product	Result	-Memorization achievement	Interviews,

(juz)

- Mastery of tajwīd

-Social and spiritual impact

-Alumni retention and tracking

Documentation Studies

The data collection steps in this study are carried out through several stages that complement each other. First, the researcher conducted an open interview with the head of the program, ustadz/ustadzah, students, and guardians of students to explore their experiences, perceptions, and views regarding the implementation of the Tahfiz program. Second, direct observation is carried out on daily Tahfiz learning activities without the involvement of researchers, so that the interaction process, teaching methods, and learning atmosphere can be observed objectively. Third, the researcher examines various documents related to the implementation and evaluation of the program, such as curriculum, attendance records, and memorization progress reports. All data from interviews and observations were then transcribed, coded, and analyzed to identify key themes relevant to the research focus.

The CIPP evaluation model from Stufflebeam (2014) It is used thoroughly to assess every aspect of the program. The evaluation of the context aspect provides an overview of the reason for the establishment of the program, the religious foundation behind it, and the community's demands for learning to memorize the Qur'an. The evaluation of the input aspect examines the extent to which the readiness of human resources, teaching materials, facilities, and management strategies has met the needs of program implementation. The evaluation of the process focuses on the daily implementation of halaqah activities and the dynamics of interaction formed between students and teachers. Meanwhile, the product evaluation examined the actual results obtained by the participants, including the number of juz successfully memorized, the mastery of tajwīd, and the influence of the program on the social and spiritual behavior of the participants. All of this information is studied in a reciprocal relationship that describes the extent to which the implementation of the tahfiz program is in accordance with the initial goals that the management of the Qur'an House has designed.

Results

Context: Community and Facility Setting

Information about the context of the Tahfidzul Qur'an program at the Lubuklinggau City Qur'an House was obtained through interviews, observations, and visual documentation. This Qur'an house grew out of the aspirations of the suburban urban community who have a need for tahfidz-based non-formal religious education, but limited access to pesantren is the main obstacle. The local initiative then developed into a community-based institution.

One of the founders explains how the institute got started:

"We began with a small group of children on the house terrace, then transitioned to the mosque due to the high interest. Now there are several classes, offered in the morning and afternoon." (Interview, July 12, 2025)

Based on the observations made by the researcher, the learning process was carried out in a family room that was transformed into a prayer space. The students sat in groups on the floor without a permanent partition, only blocked by curtains. Teachers manage two groups at the same time, as noted in the observation journal:

"It appears that the classroom is only blocked by curtains, and the teacher has to handle two groups at the same time." (Field observation, July 12, 2025)

Even with limited facilities, the enthusiasm of parents is very high. They not only encourage their

children to participate, but also support the development of facilities:

“We are ready to help with the needs of facilities, because this is where our children learn the Qur'an.” (Guardian of the Sexes, July 13, 2025)

Institutionally, the Qur'an House does not yet have a complex administrative structure. However, his central vision is to produce a generation of Qur'ans who not only memorize textually but also have manners and behaviors that reflect the values of the Qur'an. The main challenges faced are related to space capacity, the number of teachers, and the limited number of supporting resources.

From the visual documentation, it can be seen that the learning room is simple but functional. The room is blocked off with curtains, not permanent walls. The main facilities include mushaf shelves, whiteboards, memorization notebooks, and audio speakers for joint sima'an activities. Learning activities are carried out in a leisurely manner, without formal tables or chairs. The halaqah schedule is pasted on the wall as a reminder of the daily deposit time.

To summarize systematically, the following table of findings of context aspects based on data collection techniques is presented:

Table 1. Findings of the Contextual Aspects of the Tahfidzul Qur'an Program

Context Components	Findings	Data Collection Techniques
Origins of the Program	Community initiatives; starting from home, then moving to the mosque	Interview
Program Objectives	Producing a generation of Qur'ani with manners and memorization	Interviews, Documentation
Learning Location	Living room, mosque, no permanent partitions, limited facilities	Observation, Documentation
Community Engagement	Strong support from parents and community leaders	Interview
Challenge	Limited study space, teachers handle more than one group	Observation

Source: Interviews, field observations, and documentation

Inputs: Human Resources, Curriculum, and Facilities

Information about the input of the Tahfidzul Qur'an program at the Lubuklinggau City Qur'an House was obtained through interviews with ustadz and ustadzah teachers, guardians of students, and institutional managers. From the results of the interview, it was revealed that the human resources involved in this program mostly came from local Islamic boarding school alumni who had relatively good Qur'an reading skills. These ustadz and ustadzah are generally still young and have a high enthusiasm for teaching, although not all of them have an official certificate of tahfidz training. Ustadzah Rahma, one of the teachers, said that although not all teachers have participated in formal training, they are active in carrying out murojaah activities together and sharing learning strategies between fellow teachers. Ustadzah explained that:

“We have not all participated in certification training, but we regularly meet to share and discuss teaching methods. Some take part in online tahfidz training.” (Interview, July 12, 2025)

On the other hand, parents of students also expressed their hope that the facilities and learning media at the pesantren could be improved. The need for digital tools for memorization recording is one of the main aspirations, as expressed by one of the students' guardians:

“If possible, there will be additional rooms and recording tools for memorization so that students can identify their own reading mistakes.” (Guardian of the Sexes, July 13, 2025)

Through field observations conducted by researchers in the afternoon halaqah activity on July 13, 2025, it was found that the learning process was carried out sequentially and systematically. Students follow the pattern of *sabqi* (repetition of previous memorization), *sabak* (new memorization), and *manzil* (repetition of old memorization) in an orderly and disciplined manner. The memorization deposit is made in turns to the ustadz, and the results are recorded in the memorization report book of each student. One researcher noted:

“Students in class A start with *sabqi* in turn, then followed by *sabak*, which is recited directly in front of the ustadz. A memorized report book is used to record the deposit results.” (Field Observation, July 13, 2025)

The learning instruments used are simple but functional. One of them is the tahfidz card, which is used as a tool for recording and evaluating the daily memorization of each student. This card contains the date column, type of memorization activities (murojaah and ziyadah), memorization deposit, and a paragraph from the listening teacher. This process is part of the daily evaluation and development archive of each student. The card is recorded manually, but it is effective for detecting memorization stagnation and providing early intervention. An ustaz explained:

“We are still manual; every child has a card. There, we record what has been repeated, the number of verses deposited, and who is listening. From there, we know which one to guide more intensely.” (Interview, July 13, 2025)

The card indicates that students are gradually repeating and memorizing material, and teachers use paraphrasing as a verification and control measure. This reflects a coaching system that not only relies on quantitative memorization but also ensures that students have an understanding of the structure and continuity of memorization.

The curriculum structure in this program is not documented in written form but is based on established practices and passed down through generations. The stages of tahfidz education include *tajhiz* (initial habituation and motivation), *tahsin* (improving reading skills), and *hifz* (intensive memorization), using a halaqah approach that highlights the emotional connection between teachers and students.

The input pattern used at the Lubuklinggau City Qur'an House reveals that the program has a simple but adaptable management structure, leveraging local resources with a strong spiritual focus. Although digital technology has not been used in memorization management, the manual methods employed remain relevant and practical for the community-based tahfidz coaching context.

To summarize the findings systematically, the following table is presented showing the input components based on the data collection technique:

Table 2. Findings of the Input Aspects of the Tahfidzul Qur'an Program

Component	Findings	Data Collection Techniques
Teacher HR	Alumni of local Islamic boarding schools; not all are certified; Active Murojaah & Online Training	Interview
Curriculum	Stages: <i>Tajhiz–Tahsin–Hifz</i> ; methods: <i>sabk, sabqi, manzil</i> ; Not officially documented	Observation
Learning Facilities	Mushaf, whiteboard, memorization book, audio speakers, study room	Documentation

Parents' Expectations	Improved memorization, recording facilities, and tools	Interview
-----------------------	--	-----------

Source: Based on Data Collection

Process: Teaching Routine, Monitoring, and Parental Engagement

Information about the tahfidz learning process at the Lubuklinggau Qur'an House was obtained through interviews with teaching ustadzah, guardians of students, as well as the results of direct observation in the field and visual documentation. The teaching process at this institution takes place in the traditional halaqah pattern that has become a characteristic of the tahfidz program. Students follow the stages of *sabqi* (repetition of previous memorization), *sabak* (new memorization), *manzil* (repetition of old memorization), and *sima'an* (memorization deposit) regularly. In its implementation, the interaction between teachers and students takes place intensively but remains warm. One of the ustadzah said that the correction of the reading is always done in a gentle way so that the children do not lose their enthusiasm. He says:

“If the child is wrong, I immediately correct it and ask him to repeat it. But it must be in a soft tone, so that the spirit is maintained.” (Interview, July 13, 2025)

Based on the results of the observation carried out by the researcher in the afternoon halaqah activity on July 13, 2025, it shows a conducive learning atmosphere. The children sit in a circle on the floor, bring their own mushaf, and take turns reciting memorized verses to the ustadzah. Some students were also seen listening to their friends' memorization informally, which showed social support and *peer learning* in the learning process. Field records show that:

“Students in class A start with *sabqi* in turn, then continue with *sabak* which is recited directly in front of the ustadzah. A memorized report book is used to record deposit results.” (Field Observation, July 13, 2025)

Memorization monitoring is carried out daily using checklist books and weekly evaluation notes. Every deposit submitted by the students will be marked and recorded by the ustadzah, including aspects of fluency, accuracy of tajweed, and mastery of verses. This system is still carried out manually and has not taken advantage of digital technology. The field documentation shows a list of students' memorization completed with the date and signature of the teacher.

Parental involvement is an essential part of supporting this learning process. The guardian of the students is asked to help the children repeat memorization at home and report the number of repetitions in the diary. A mother of a student revealed:

“We were asked to record the number of times the muroja'ah children were at home. That helps us keep an eye on it.” (Guardian of the Sexes, July 12, 2025)

However, the quality of this involvement varies, depending on each parent's educational background and free time. Some parents are actively involved in memorization supervision, while others are limited in mentoring due to busyness. The visual documentation below shows the atmosphere of halaqah, where children sit in a circle with the teacher who listens to the memorization in turn.

The learning process at the Lubuklinggau Qur'an House reflects a consistent traditional pattern, characterized by an emotional approach from teachers, social support among students, manual monitoring, and parental participation. Although there are still limitations in the aspects of standardization and digitalization of monitoring, the ongoing process is still effective in maintaining the continuity of student memorization.

To summarize the findings systematically, the following table is presented showing the process components based on data collection techniques:

Table 3. Findings of Aspects of the Tahfidzul Qur'an Program Process

Component	Findings	Data Collection Techniques
Learning Routine	The pattern of <i>sabak, sabqi, manzil, sima'an</i> ; Be disciplined and consistent	Observation, Documentation
Teacher-Santri Interaction	Corrections are done gently to maintain motivation	Interview
Peer Learning	Students listen to each other and help memorize friends	Observation
Monitoring Hafalan	Weekly checklist and note books, not yet digital	Documentation
Parent Involvement	Asked to record children's muroja'ah at home, variations in involvement still exist	Interview

Source: Based on Field Data Collection

Product: Documentation and Assessment Output of Tahfidz Learning

Information about the products of the implementation of the tahfidz program at the Lubuklinggau Qur'an House was obtained through interviews with managers, ustadzah pengawaku, and guardians of students, and strengthened through observation and visual documentation in the field. The products produced are not only in the form of memorization mastered by students, but also administrative archives and learning evaluation documents that serve as a benchmark for the progress of each student over a specific period.

The main form of the documentation product is an evaluation sheet and student development report that records daily memorization achievements, the quality of deposits (fluency, tajwid, and mastery of verses), and the participation of students in additional tasks. One of the ustadzah said:

“We record the progress of children's memorization per day, then every week it is recapped in a report. If something is not going well, we will mark and evaluate it so that it can be followed up on next week.” (Interview, July 13, 2025)

Based on the results of observations on July 13, 2025, the researcher noted that each student brought their own report book during halaqah. After the deposit is completed, the ustadzah records the results directly in the daily evaluation column, including giving comments such as the need for muroja'ah, tajweed is still wrong, or the deposit is smooth. Field notes illustrate that:

“After the deposit, the ustadzah immediately writes notes on the students' memorization book, with a specific code and a concise comment. The book is then collected weekly for recaps.” (Field Observation, July 13, 2025)

The management of the Qur'an House also uses the report as a basis for monitoring teacher performance and student development in aggregate. In addition, this evaluation document is a means of involving parents in the learning process. One of the guardians of the students said:

“Every week, we are given a copy of the report. We know the extent of the child's memorization, including which parts are not fluent. That was very helpful.” (Guardian of the Galaxy, July 12, 2025)

To summarize the findings systematically, the following table is presented showing the components of learning products based on data collection techniques:

Table 4. Product Aspects Findings of the Tahfidzul Qur'an Program

Component	Findings	Data Collection Techniques
Daily Evaluation	Record deposit achievements, tajweed	Observation,

Sheet	records, and smooth memorization	Documentation
Weekly Report Book	Regularly recapped and collected for monitoring	Documentation
Teacher's Notes	Contains evaluative comments (need muroja'ah, less tajweed, etc.)	Observations, Interviews
Signs of Santri Performance	Use symbols, scores, or colors to assess the progress of the students	Documentation
Parent Involvement	Reports are distributed to parents regularly for joint evaluation.	Interview

Source: Based on Field Data Collection

Discussion

At first glance, community-based Tahfidzul Qur'an programs such as the Qur'an House in Lubuklinggau City seem to be outside the framework of modern education, especially when compared to formal religious education or non-confessional religious education in public schools. Its focus on memorization, intimate halaqah recitation, and spiritual discipline coaching is often seen as a "traditional" practice that differs from standardized curriculum and digital evaluation systems. (Nordin et al., 2023). However, this initial impression does not fully capture the fact that this program is an adaptive, contextual, and pedagogically rich learning model, born from the aspirations of people who need tahfidz education but have limited access to formal Islamic boarding schools.

The findings of this study show that the Qur'an House was born from grassroots initiatives, not from top-down policies. Parents and alumni of local Islamic boarding schools built a learning space that not only emphasizes the achievement of Qur'anic literacy but also the formation of manners and character. These communal origins challenge the general dichotomy between "formal Islamic education" and "non-formal education", and affirm the existence of a spectrum of practices that underpin the transmission of Islamic knowledge in the contemporary era (Azman & Supriadi, 2025; Kamali, 2015). Thus, the Qur'an House is not just an alternative to Islamic boarding schools, but a form of creative adaptation: adapting scale, time, and resources to the reality of suburban urban communities.

From the perspective of evaluation theory, the use of the CIPP (Context, Input, Process, Product) model of Stufflebeam (2007) emphasizes the importance of looking at the program not only from the final achievement, but also from the relevance of the context, availability of resources, process effectiveness, and product quality. In the context component, the study's results indicate a need for flexible religious education in urban communities. These findings are in line with the research of Ilfah, Nahar, & Hanum (2025), which shows the growth of non-formal Tahfidz Houses in Medan in response to the community's need for early religious education based on Qur'an memorization, as well as the diversity of student typologies influenced by socioeconomic background and learning motivation. Inputs show the use of local resources, namely, young teachers who are alumni of Islamic boarding schools who have high enthusiasm, even though they have not been formally certified, supporting the findings of Baharudin (2020) that the commitment of teachers and *murojaah routines* determine more about the success of memorization than formal qualifications alone.

The program curriculum is prepared in a non-documentary manner but follows the classical tahfidz tradition, including the stages of *tajhiz* (habituation), *tahsin* (improvement of reading), and *hifz* (intensive memorization). This model is in line with the traditional halaqah pattern identified by Mohd (2022), this method is the most effective for maintaining smooth memorization and tajweed. The emphasis on *sabqi*, *sabak*, and *manzil* methods confirms the results of Ossman Nordin's (2023)

A meta-analysis that cascading repetition is the key to memorization and memory durability.

In the learning process, warm teacher-student interaction, gentle reading correction, and *peer learning support* reflect the application of *compassionate pedagogy* (Hassan & Zailaini, 2013). Memorization monitoring was carried out manually through a checklist book and weekly evaluation, in line with Mohd's (2022) findings On the Importance of Family Involvement in Maintaining Memorization and Retention. The involvement of parents who were asked to record muroja'ah activities at home strengthens *effective home-school partnerships*, in line with the findings of Mukhammad (2025), in his research at SDII Luqman AlHakim Batam, which showed that the role of parents as supervisors and memorization companions is very influential on the success of memorization of the Qur'an. In addition, research by Suci Jayanti (2021) at SDIT AlYasiir Bengkulu also emphasized that parental cooperation in communication and coordination supports the consistency of children's memorization, and was strengthened by the study of Ibrahim and Mariana (2024) which stated that active parental support in memorization routines at home is a key factor in achieving student memorization targets.

Although the monitoring system is still manual, its effectiveness is evident in the teacher's ability to detect memorization stagnation and provide early intervention. This is in line with Stufflebeam's recommendation that good process evaluation should not depend on high technology, but on data accuracy and consistency of implementation. However, the aspiration of parents to add digital recording devices indicates an awareness of the importance of technology integration. These findings are in line with research by Ayyusufi (2022) who examined the evaluation of tahfidz programs with the CIPP model in Islamic boarding schools; although the context is not yet specific to "digitization of memorization cards," their research shows that a structured and comprehensive program evaluation system (including inputs, processes, and products) can improve the quality of memorized products including aspects of accuracy and achievement of targets without reducing the values of the relationship between teachers and students.

Program products include student memorization achievements and administrative archives in the form of daily evaluation sheets and weekly reports. This mechanism demonstrates *formative assessment* practices that emphasize continuous evaluation cycles (Black & Wiliam, 2009). The distribution of reports to parents every week strengthens family involvement and transparency of student achievements. This finding corroborates the research of Nasir (2021) that the disclosure of information on learning outcomes encourages parental commitment in supporting the tahfidz process.

Theoretically, the practice of memorization that prioritizes the internalization of the sounds and rhythms of the Qur'an can be understood through the perspective of *New Literacy Studies* (Grenfell et al., 2013; Rosowsky, 2008). Literacy here not only means understanding the text, but also includes aesthetic and performative experiences. Memorization is seen as a process of living revelation as emphasized by Gent (2018) which makes the memory of students not only a cognitive medium, but also an ethical and spiritual experience.

Thus, the evaluation of the Lubuklinggau Qur'an House through the CIPP model confirms the value of the community-based tahfidz program as a space for religious literacy, social cohesion, and character building. The success of the program is not only measured by the number of verses memorized, but also by the relationships of trust built, moral attitudes instilled, and alternative forms of literacy maintained in the midst of Indonesia's plural and ever-changing urban landscape. These findings are in line with international literature that emphasizes that the success of tahfidz programs is determined by community involvement, the quality of teacher-student interactions, and family support.

Conclusion

The Tahfidzul Qur'an program at the Qur'an House in Lubuklinggau City demonstrates that the community-based education model can be effectively and relevantly applied to meet the needs of urban communities for non-formal religious education. This study has shown that the implementation of the tahfidz program, even though it is not in a formal educational structure and is carried out, is still able to provide significant results in terms of memorization achievement, formation of children's religious character, and active involvement of families in supporting the learning process. The main objective of this study is to evaluate the implementation of the program based on the four components of the CIPP model (Context, Input, Process, and Product) that have been achieved through a thorough exploration of field data, which reveals that the success of the program is not only determined by memorization output, but is supported by a supportive social context, human resources that have a spirit of service, and consistent and directed implementation methods.

Facts on the ground show that the presence of this tahfidz program answers the community's longing for Qur'anic education that is easily accessible and flexible in time, as well as providing space for children to develop in a warm spiritual atmosphere. Meanwhile, in terms of input, practical knowledge of young teachers, a simple and flexible curriculum, and an empathetic and personal learning approach are essential foundations for the sustainability of tahfidz activities. All of these components combine to form a value-based, participatory, and contextual non-formal education model. Conceptually, this program can be categorized as a community-based Islamic education practice that prioritizes local empowerment, social exemplary, and spiritual sustainability, thereby enriching the discourse of religious education beyond the formal path.

Thus, this study not only succeeded in answering evaluative questions about program implementation, but also resulted in a broader understanding of the potential of the community tahfidz model in strengthening children's Qur'an literacy, especially in urban environments with limited access to established Islamic educational institutions. This finding opens up space for the development of new concepts in community-based Islamic education, namely the approach to tahfidz based on affection and social relations. Programs like this, when supported by a sustainable teacher training system and digitization of learning documentation, have the potential to become a prototype for future tahfidz education that is inclusive, adaptive, and grounded. The research also provides practical implications for stakeholders to more seriously support and replicate similar models in various other regions as part of strategies to strengthen grassroots religious education.

References

- Ayyusufi, A. M., Anshori, A., & Muthoifin, M. (2022). Evaluation of The CIPP Model on The Tahfidz Program in Islamic Boarding Schools. *Nazhruna: Jurnal Pendidikan Islam*, 5(2), 466–484. <https://doi.org/10.31538/nzh.v5i2.2230>
- Azman, Z., & Supriadi, S. (2025). The History Of Islamization In Indonesia: Its Dynamics And Development. *El-Ghiroh: Jurnal Studi Keislaman*, 23(1), 67–82.
- Baharudin, M. S., & Sahad, M. N. (2020). Analysis of al-Quran memorization method by understanding the meaning in tahfiz education institutions in Alor Setar Kedah. *QURANICA-International Journal of Quranic Research*, 12(1), 88–98.
- Berglund, J., & Gent, B. (2018). Memorization and Focus: Important Transferables Between Supplementary Islamic Education and Mainstream Schooling. *Journal of Religious Education*, 66(2), 125–138. <https://doi.org/10.1007/s40839-018-0060-1>

- Black, P., & Wiliam, D. (2009). Developing The Theory of Formative Assessment. *Educational Assessment, Evaluation and Accountability(Formerly: Journal of Personnel Evaluation in Education)*, 21(1), 5–31. <https://doi.org/10.1007/s11092-008-9068-5>
- Che Wan Mohd Rozali, W. N. A., Ishak, I., Mat Ludin, A. F., Ibrahim, F. W., Abd Warif, N. M., & Che Roos, N. A. (2022). The Impact of Listening to, Reciting, or Memorizing the Quran on Physical and Mental Health of Muslims: Evidence From Systematic Review. *International Journal of Public Health*, 67, 1604998. <https://doi.org/10.3389/ijph.2022.1604998>
- Dzulkarnain, A. A. A., Azizi, A. K., & Sulaiman, N. H. (2020). Auditory sensory gating in Huffaz using an auditory brainstem response with a psychological task: A preliminary investigation. *Journal of Taibah University Medical Sciences*, 15(6), 495–501. <https://doi.org/10.1016/j.jtumed.2020.08.007>
- Grenfell, M., Bloome, D., Hardy, C., Pahl, K., Rowsell, J., & Street, B. V. (2013). *Language, Ethnography, and Education: Bridging New Literacy Studies and Bourdieu*. Routledge.
- Hassan, S. S. Bin, & Zailaini, M. A. Bin. (2013). Analysis of Tajweed Errors in Quranic Recitation. *Procedia - Social and Behavioral Sciences*, 103, 136–145. <https://doi.org/10.1016/j.sbspro.2013.10.318>
- Ilfah, A., Nahar, S., & OK, A. H. (2025). Diversity of Santri Typology in Tahfidz House Education. *Academia Open*, 10(2), 10–21070.
- Izzah, N., Halimah, S., & Haidir, H. (2024). Evaluation of the Implementation of the Tahfiz Al-Quran 30 Juz Program (Context, Inputs, Processes, and Products) at the Islamic Centre North Sumatra. *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme*, 6(2), 1–15. <https://doi.org/10.37680/scaffolding.v6i2.5556>
- Jamil, I. M., & Mariana, M. (2024). Peran Orang Tua Terhadap Anak dalam Menghafal Al-Qur'an. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 8(2), 415–422.
- Jayanti, S., Amin, A., & Basinun. (2021). Sinergisitas Guru Dan Orang Tua Dalam Mewujudkan Pembelajaran Tahfidz Al-Qur'an Siswa Pada Masa Pandemi Covid-19 Di SDIT Al_Yasiir Kota Bengkulu. *Jurnal Pendidikan Tematik*, 2(1), 227–231.
- Kamali, M. H. (2015). *The Middle Path of Moderation in Islam: The Qur'anic Principle of Wasatiyyah*. Oxford University Press.
- Mukhammad. (2025). Peranan Orangtua dalam Meningkatkan Hafalan Siswa di SDII Luqman Al-Hakim Batam. *Pendas : Jurnal Ilmiah Pendidikan Dasar*, 10(02), 233–240.
- Muntafi'ah, U., & Kusaeri, K. (2023). CIPP-Based Evaluation of the Tahfidz Al-Qur'an Program at SMP Khadijah Surabaya. *SYAMIL: Jurnal Pendidikan Agama Islam (Journal of Islamic Education)*, 11, 201–220. <https://doi.org/10.21093/sy.v11i2.8544>
- Nasir, M., & Rijal, M. (2021). Keeping the middle path: mainstreaming religious moderation through Islamic higher education institutions in Indonesia. *Indonesian Journal of Islam and Muslim Societies*, 11(2).
- Nordin, O., Abdullah, N. M. S. A. N., & Abdullah, A. N. (2023). The Art of Quranic Memorization: A Meta-Analysis. *Pertanika Journal of Social Sciences & Humanities*, 31(2).
- Önen, A. S., & Ulusoy, F. M. (2015). The Effect of the Emotional Intelligence Level of High School Students on their Study Attitudes. *Procedia - Social and Behavioral Sciences*, 191, 2351–2354. <https://doi.org/10.1016/j.sbspro.2015.04.609>
- Rosowsky, A. (2008). *Heavenly Readings: Liturgical Literacy in a Multilingual Context* (Vol. 9). Multilingual Matters.
- Stufflebeam, D. L. (2007). *CIPP Evaluation Model Checklist*.
- Stufflebeam, D. L., & Coryn, C. L. S. (2014). *Evaluation Theory, Models, and Applications*. John Wiley &

Sons.

- Suharyat, Y., Muthi, I., & Hadiyanto, N. E. (2022). An Evaluation of Tahfidz Al-Quran Program at Mahir Bil Quran Junior High School Semper, Cilincing, North Jakarta District. *Influence: International Journal of Science Review*, 4(2), 82–92.
- Syafi'i, A., & Alallah, A. (2024). CIPP Program Evaluation: A Study of Tahfidz Qur'an Morning Program At MTS Tahfidzul Qur'an Azhar Center Makassar. *Inovasi-Jurnal Diklat Keagamaan*, 18(1), 60–76. <https://doi.org/10.52048/inovasi.v18i1.479>