

EVALUATING MANDATORY *TAHFIZ* QURAN PROGRAM IMPLEMENTATION AT *MADRASAH*

Siti Muawanah

National Research and Innovation Agency
Gedung B.J. Habibie, Jl. M.H. Thamrin No. 8, Jakarta Pusat, Indonesia, 10340
Email: analitbang@gmail.com

Abdun Said

MTs Negeri 1 Demak, Demak
Mranggen, Demak, Jawa Tengah, Indonesia 59567
Email: abdunsaid7@gmail.com

Ridwan Furqoni

Universitas Muhammadiyah Yogyakarta
Jl. Brawijaya, Geblagan, Tamantirto, Kec. Kasihan, Kabupaten Bantul, Indonesia, 55183
Email: ridwanfurqoni@gmail.com

Umi Muzayanah

National Research and Innovation Agency
Gedung B.J. Habibie, Jl. M.H. Thamrin No. 8, Jakarta Pusat, Indonesia, 10340
Email: umimoza78@gmail.com

Mustolehudin

National Research and Innovation Agency, Jakarta, Indonesia
Gedung B.J. Habibie, Jl. M.H. Thamrin No. 8, Jakarta Pusat, Indonesia, 10340
Email: mustolehudin@gmail.com

Received: 09, 2022. Accepted: 12, 2022. Published: 12, 2022.

ABSTRACT

Mandatory *tahfiz* is a program initiated by the Regional Office of the Ministry of Religion Affairs Yogyakarta Province. The core of the program is that every *madrasah* is required to target its students to memorize the Quran at least one juz before graduating from studying at the madrasa. This paper describes and evaluates the mandatory *tahfiz* program at *Madrasah Tsanawiyah* in Yogyakarta which has been running since 2016. The approach used is quantitative-qualitative. Data were collected using observation techniques, interviews, and questionnaires. The results of the study show that through the CIPP evaluation model (context, input, process, and product) the mandatory *tahfiz* program at *Madrasah Tsanawiyah* in Yogyakarta is running well. In terms of the context evaluation, 5% of madrasas include *tahfiz* in their vision and mission. The program does not have full parental support. When it comes to input aspect, the mandatory *tahfiz* activities are carried out by 67% of teachers with bachelor's degrees. For evaluation process, mandatory *tahfiz* is carried out for 2-8 hours of lessons. The effectiveness of mandatory *tahfiz* evaluation products is below 30%.

Keywords: CIPP, Madrasah, *Tahfiz*, Yogyakarta

ABSTRAK

Mandatory *tahfiz* merupakan program *tahfiz* wajib yang digagas oleh Kantor Wilayah Kementerian Agama Provinsi Yogyakarta. Inti program tersebut setiap madrasah dituntut menargetkan peserta didiknya untuk menghafal Al-Quran minimal satu juz sebelum lulus belajar di madrasah. Kajian ini bertujuan menjelaskan dan mengevaluasi program mandatory *tahfiz* di Madrasah Tsanawiyah di Yogyakarta yang berjalan sejak 2016. Pendekatan yang digunakan kuantitatif-kualitatif. Pengumpulan data penelitian menggunakan teknik observasi, interview, dan kuesioner. Hasil penelitian menunjukkan, melalui model evaluasi CIPP (context, input, process, dan product) program mandatory *tahfiz*

di madrasah tsanawiyah di Yogyakarta berjalan dengan baik. Dilihat dari context evaluation, 5% madrasah mencantumkan tahfiẓ dalam visi dan misinya. Mandatory tahfiẓ tidak mendapat dukungan penuh orang tua. Dilihat dari input evaluasi, kegiatan mandatory tahfiẓ dilaksanakan oleh 67% pendidik brgelar sarjana. Dilihat dari proses evaluasi, madatory tahfiẓ dilaksanakan selama 2-8 jam pelajaran. Efektivitas produk evaluasi madatory ahfiẓ di bawah 30%.

Kata Kunci: CIPP, Madrasah, Tahfiẓ, Yogyakarta

INTRODUCTION

In the last few decades, Indonesian Moslem enthusiasm to memorize Quran has increased. To refer a specific time, it started from the launching of *Musâbaqah Hijẓil Quran* (MHQ) in 1981 (Hidayah, 2016). The enthusiasm shows up in three fields of education: formal, informal, and nonformal education. In the field of formal education, we can see how huge numbers of schools providing *tahfiẓ* curriculum for their students. By the term *tahfiẓ* here is *tahfiẓ al-Quran*, an activity relating to memorizing the Quran because the term is used specifically for the activity. Although we could not find the definite number yet, we can see almost all Islamic integrated schools offer special programs related to the Quran (such as *tahsîn* or *tahfiẓ*), while the data shows the number of this kind of schools is continuously increasing (Insan Cita Serang, 2018; Lubis, 2018; Sasongko, 2017). In addition, there are also other schools which carry out *tahsîn* and *tahfiẓ* (Syahid & Wahyuni, 2019) either for cocurricular, intracurricular, or extracurricular programs.

Tahfidz Quran has gained social support. There is an increasing enthusiasm from Muslim's for studying Quran. The emergence of "Rumah Tahfiẓ" and "Rumah Quran" (both literally mean "*tahfiẓ* house" and "Quran house") have reached more than 1.200 in 2020 (Republika, 2020). Their main goal is that each village has at least a person concerning on memorizing the Qur'an. In addition, the movement of One Day One Juz (ODOJ) is another proof for the people's high desire to study the Quran. It has significantly influenced reading Quran tradition (Mukaromah & Rahmawati, 2015; Nisa, 2018). Taking advantage of technological devices, the people use mobile phone and social media to support their religious activities. They have to recite one *juz* every day and report their commitment to the group through social media (Aulia, 2016; Falabiba, 2019; Nisa, 2018; Rusni, 2017).

Madrasah as a sort of Islamic formal education is also not left behind. It also has Quran Hadits as the main subject. Recently, there has been a bigger attention to increasing Quran memorization in *madrasah* which can be seen from the emergence of *tahfiẓ* program. More interestingly, some madrasahs build particular dormitory for students taking *tahfiẓ* program. This is in line with several studies reporting the program thafidz Quran implemented in madrasah. A number of studies have shown that madrasahs are concerned with memorizing the Al-Qur'an especially from the students' Quran memorization activities (Arifin et.al., 2013; Arifin et al., 2015). Meanwhile, Dhahir (2018) examines the activities of memorizing the Quran in pesantrens.

The province of Yogyakarta is a considerable area for studying *tahfiẓ* program in madrasah. The embryo of the program sprout in 2012 when the Ministry of Religious Affairs (MoRA) of Yogyakarta initiated "Rintisan Madrasah Unggul" (RMU) program by issuing the Decree 609B/2012. RMU gives madrasah authority to select and determine any kind of specific skills given to the students. The *tahfiẓ* program, which is usually called as "mandatory *tahfiẓ*" is a sort of specific skill program offered by *madrasah* in Yogyakarta. According to the data, 72% of total madrasah in Yogyakarta conducted *tahfiẓ* program (Balai Litbang Agama Semarang, 2021).

There are some rules for the mandatory *tahfiẓ* program. First, each madrasah has to place *tahfiẓ* on intracurricular program and if it is necessary, madrasah can pay a bigger

attention by placing it at extracurricular program. Second, each student has to memorize at least one Quranic juz before finishing their study. Third, if a student takes his/her whole education in madrasah, he/she will memorize at least four Quranic juzes. Forth, the distribution of the four juzes is as follows, RA the 30th juz, MI the 29th juz, MTs the 1st juz, and MA the 2nd juz. If the madrasah wishes to demand their students more than 1 juz, they are allowed to do so. Unfortunately, not all madrasah could meet even the minimum target. According to a research the success rate of the program in MTs in Bantul was only 30% (Furqoni, 2019), while others stated that the *tahfiẓ* program could run well (Anasswastama & Samijdjo, 2019; Nahdhy, 2019).

If we pay more attention to the implementation of the program, each madrasah has different characteristics: pesantren-integrated madrasah, madrasah having boarding school, madrasah having special boarding for the *tahfiẓ* program, and madrasah has none of the two supporting units. The status of madrasah as “state” and “private” is also influential to the program. Therefore, it was important to conduct a research in order to evaluate the program which has run since 2016. Aziz et al., (2018) has conducted research on the evaluation program for using CIPP (context, input, process, and product). The foru aspect has served as the target of the evaluation program. The present study has several research questions. In order to make it easier, the main reseach question is then broken down into four sub-questions: (1) how is the context evaluation of the mandatory *tahfiẓ* program?; (2) how is the input evaluation of the mandatory *tahfiẓ* program?; (3) how is the process evaluation of the mandatory *tahfiẓ* program?; and (4) how is the product evaluation of the mandatory *tahfiẓ* program? (Warju, 2016).

The result of the avaluation will be significant for especially the MoRA of Yogyakarta as the program owner as well as the policy maker for religious education in madrasah in the province. Other MoRA offices outside Yogyakarta can also use the evaluation result to arrange *tahfiẓ* program in their regions. In addition, this study is important for academic discourse in conducting *tahfiẓ* program in formal education institutions either in madrasah (Islamic formal schools) or in school (non-religious public schools).

There is undoubtedly a huge number of studies discussing about *tahfiẓ*. In terms of the place, the *tahfiẓ* program is conducted in *pesantren* (Badruzaman, 2019; Fachrudin, 2017; Ferdinan & Ibrahim, 2018; Fitri et al., 2020; Jazimi & Arif, 2021; Kamaludin et al., 2020; Lutfy, 2013; Mukmin et al., 2020; Santoso et al., 2020; Yusra, 2020; Zahari, 2017), Islamic schools (Ampo & Arif, 2020; Anasswastama & Samijdjo, 2019; Ichsan, 2020; Mabsud et al., 2020; Rusmaya et al., 2019; Sodik, 2019; Subhan Adi Santoso, 2020), schools (Andrias, 2019; Apriati, 2020; Faqih, 2020; Fitriyaningsih & Janattaka, 2020; Herma et al., 2020; Istiqomah et al., 2020; Solihin, 2020; Suratman, 2020; Umar, 2017) and in a community.

Based on some research, the study about *tahfiẓ* could be classified into some categories. The first category is the studies which focused on positive impacts of the program to the character building. Generally speaking, the study in this category are showing up the results that *tahfiẓ* Quran could help building character education to students (Effendi et al., 2018; Faiqoh & Mahfudh, 2015; Marisa & Muliati, 2021; Nadhiroh, 2019; Paridi, 2019; Shabrina et al., 2020; Shobirin, 2018; Zulfitri., 2018; Zulfitria, 2017). The second classification is studies discussing about *tahfiẓ*'s implementation either the implementation of certain method of *tahfiẓ* (Ampo & Arif, 2020; Istiqomah et al., 2020; Sugiyanto et al., 2020; Suratman, 2020; Yusra, 2020) or the description of how the program runs in *madrasah* (Ferdinan & Ibrahim, 2018; Ikhwan et al., 2020; Prayogi & Anwar, 2021; Zahari, 2017). The third classification is studies focusing on evaluation of *tahfiẓ*, such as the study of Firdaus Wajdi (2020), Muyasaroh and

Sutrisno (2014), Retna Fitri et al., (2020), and Mabsud et.al. (2020). Those studies applied CIPP to investigate the implementation of tahfidz Quran.

Some studies have similar subject to this study, they are different in subjects. Wajdi's study focused on online *tahfīz* while the others are on *pesantren*. This study, on the other hand, is focusing on madrasah for Tahfidz program evaluation using CIPP.

METHOD

The study was a kind of evaluative research conducted in the Province of Yogyakarta in 2021 by using qualitative and quantitative approaches. The data were collected through document study, observation, interview, and questionnaire. Document study was performed to some written sources related to the study whose main purpose was to get information about the profiles of the madrasah. Observation was carried out to select madrasah conducting *tahfīz* program. They were Madrasah Tsanawiyah Sunan Pandanaran, Madrasah Tsanawiyah 6 Sleman, Madrasah Tsanawiyah 4 Bantul, and Madrasah Tsanawiyah 3 Kulonprogo. Interviews were conducted to the officials of MoRA, madrasahs' principals, vice principals on curriculum, *tahfīz*'s coordinators, and teachers. Actually, the interview should also be addressed to the students but due to the limitation of pandemic condition, the researchers found it difficult to conduct interview to them. The study also used questionnaire which was distributed to principals, teachers, students, and parents. The questionnaire was distributed through google forms and reached 843 responses.

The study used a kind of evaluation CIPP model (context, input, process, and product (Stufflebeam, 2000; Stufflebeam & Zhang, 2017). This model is a continuous evaluation consisting of four main dimensions whose main goal is to "improve" the program (Mahmudi, 2011). The context dimension aimed to assess needs, problems, and opportunities to define and judge the importance of the outcomes, while input dimension is conducted to find alternative approach to meeting the needs. The process dimension is designed to evaluate the implementation of plan. The product dimension is intended to identify intended and unintended outcomes. To make it more easily understandable, Stufflebeam then gave some examples of the four dimension. However, since this study was related to *tahfīz* program, the study used indicators presented by Mabsud et. al, (2020); Wajdi et.al, (2020); and Almas & Machalli, (2020).

RESULTS AND DISCUSSION

A Brief of the Mandatory *Tahfīz* Program

The term *tahfīz* is a term relating to the activity of studying Quran whose final goal is memorizing the holy book. The mandatory *tahfīz* is a flagship program in madrasah in Yogyakarta which demands their students to memorize certain juz of the Quran. After finishing their study, students of MI (*Madrasah Ibtidaiyah*/Islamic elementary School) should memorize the 30th juz, the students of MT's level should memorize the 1st juz, and the students of MA (*Madrasah Aliyah*/Islamic Senior High School) are required to memorize the 2nd juz.

According to Wajdi as quoted by Hidayah (2016) *tahfīz* Quran is a process of memorizing the Quran so that it can be recited/spoken in certain ways correctly and continuously. When a person has been called as hafidh (title for person memorizing the Quran) he/she will conduct two important things: being able to recite Quranic verses properly and correctly in accordance with tajwid and always trying to keep his/her memorization so that he/she will never forget any single verses of the Quran (Hidayah, 2016).

The "mandatory *tahfīz*" is a specific program relating to the Quran conducted by madrasah in the Yogyakarta Province. The program is designed to set madrasah students memorize at least one juz of Quranic verses after they complete their study in a certain level.

The target for MI, MTs, and MA is the 30th, 1st, and 2nd respectively. Its program is actually a regional policy which had a long journey. The embryo of the program emerged in 2012 and became clearer in 30 March 2014 when the MoRA of Yogyakarta launched “*madrasah tahfiẓ*” in Amongrogo Sport Centre (Almas & Machalli, 2020). At that time, however, the term “mandatory *tahfiẓ*” did not appear yet. The 8th point of the decree said that each madrasah must provide *tahfiẓ* program with the minimum target of memorizing one juz for all students of each level (Anasswastama & Samijdjo, 2019; Nahdhy, 2019). The term mandatory itself appeared explicitly three years later, in the SK Kakanwil Number 237/2018. From the time, therefore, a number of people referred to the *tahfiẓ* program with the term “mandatory *tahfiẓ*”. The minimum *tahfiẓ* target for MTs level is some chapters of the 30th juz (An-Naas to Ad-Dhuha) for grade 7th, the 1st juz for grade 8, and the 2nd juz for grade 9th.

Portraying the Mandatory *Tahfiẓ* Using CIPP

CIPP as a type of evaluation model whose main goal is not “to prove”, but “to improve”. The main user of this evaluation is policy makers because its principal goal is providing the program leaders and executives with systematic information so that they can work well by utilizing existing resources (Mahmudi, 2011). CIPP is based on four evaluation components: context, input, process, and product. Context evaluation leads to the identification of organizational strengths and weaknesses which can be used as a basis for providing input for organizational improvement. Input aims to determine the program needed to create change and looks for obstacles and potentials so that people can find desired alternatives. Process evaluation aims to check predetermined plans, and product evaluation aims to measure, interpret, and assess program achievements (Mahmudi, 2011). The are practical indicators for using CIPP in *tahfiẓ* program thar summarized in Table 1.

Table 1. CIPP for *Tahfiẓ* Program

Components	Indicators
Context	Vision, mission, goals, supporting system, social environment, complaint
Input	Students, teachers, infrastructures and facilities, program manager
Process	Methods, teaching approach, media, time, lesson plan
Product	Students' ability in memorizing the Quran, evaluation score, implementing qur'anic values

Mabsud et al., (2020), Wajdi et al., (2020), and Almas & Mahalli (2020).

Context Evaluation to the Mandatory *Tahfiẓ* Program

Vision and mission play significant roles in madrasah because they are directions to the goal of the education in *madrasah*. Based on their vision and mission, it is a fact that not all *Madrasah Tsanawiyah* in Yogyakarta describing *tahfiẓ* program explicitly. Based on the result on the context evaluation is poor because almost three quarters (73%) *madrasah* do not state *tahfiẓ* clearly either on their vision or their mission statements. Only 5% of them state it explicitly both in vision and mission statements, 2% state it in the mission, and 23% state *tahfiẓ* implicitly on vision and mission statement.

For example, MTs Ma'arif Darussolihin has good statement on vision and mission relating to the *tahfiẓ* program. The vision of the MTs states “to realize independent and creative *pesantren*-based-*madrasah* focusing on *tahfiẓ* Quran. The madrasah mission states: (1) building a strong Islamic foundation (aqidah) and lead the students to have good characters; (2) fostering and helping the students to memorize the Quran well; (3) providing the students with a *pesantren* integrated learning process; (4) realizing learning process using contextual teaching and learning and active, innovative, creative, effective, and pleasant learning process; and 5) preparing professional and trustful educators and education staffs (Profil MTs Maarif

Darussholihin, 2021). Based on vision and mission statements, MTs Ma'arif Darussolihin pays great attention to *tahfiẓ* Quran so that it is explicitly stated on its vision and mission, the statement which leads the *madrasah* to gain its goals and aims.

There is MTs' vision and mission which pays the least attention on *tahfiẓ* program. The vision and mission of the MTsN 5 Kulonprogo is an example of this category because the *madrasah* does not give clear portion for *tahfiẓ* neither in its vision nor in its mission. The vision of this *madrasah* states "creating Islamic generation having good achievement in imtaq (faith and piety) and iptek (science and technology), civilized, and having good environmental insight". The mission statement of MTsN 5 Kulonprogo outlines six items for the mission, but none of them relates to *tahfiẓ*.

MTsN 5 Kulonprogo gives no portion for *tahfiẓ*. Someone may argue that "good achievement in imtaq" includes *tahfiẓ*. That is right; and that is the difference between MTsN 5 Kulonprogo from MTs Maarif Darussolihin. If both madrasa pay attention to the *tahfiẓ*, the second madrasah of course gives a bigger portion from that of the first madrasah. In terms of context evaluation, the MTs Maarif Darussolihin is better than MTsN 5 Kulonprogo.

Support is the second indicator to context evaluation; it comes from inside organization (internal) or outside one (external). Internal support can take the form of madrasah's policies which makes *tahfiẓ* primary program and put in on one of considerations for students' promotion test and graduation. This is actually clearly stated in the Decree Number 237/2018 issued by the MoRA of DIY. To this requirement, the implementation of the mandatory *tahfiẓ* is quite good because 57% of MTs in Yogyakarta meet the requirement, more than a half place *tahfiẓ* as the primary program and place it into consideration for students' promotion/final graduation.

The other kind of support is external support. It is a kind of support coming from third parties. It takes a form of collaboration/partnership between madrasah and other institutions or madrasah with the parents. In terms of this support, it can be said fairly good because 44% of madrasah are *pesantren*-affiliated madrasah and 48% out of them have partnership with outsiders. The partnership can be created between madrasah and *pesantren*, considerable muslim figures, muslim preachers, or other institutions. The partnership can take a form of a visit to certain *pesantren*, living in *pesantren* for certain period of time or even making an agreement with a foundation to develop *tahfiẓ* teachers' skills. The example of the first two partnership forms were performed by MTsN 6 Sleman, while the other partnership form was done by MTsN 4 Bantul. This madrasah made an agreement with Ummi Foundation by inviting professional instructors to teach and train *tahfiẓ* teachers of the *madrasah*.

The other form of external support is the partnership between *madrasah* and parents. There is less supportive relationship between madrasah and parents. Data show that 29% of the parents make regular accompaniment to their children in memorizing (*muraja'ah*) the Quran. The majority of them (56%) make irregular/incidental accompaniment. So is the communication between parents and teachers. The largest portion (31%) admit that they never make a communication with the teachers about their children's progress in *tahfiẓ*.

Input Evaluation to the Mandatory *Tahfiẓ* Program

Teachers and students are two important indicators in input components, especially the teacher-student ratio. This study found there are 130 *tahfiẓ* teachers who teach 7.155 students. It means that the teacher-student ratio is 1:55. It is not ideal because a teacher ideally teaches 10-15 students (Yusuf, personal communication, September, 2021). In addition to teaching *tahfiẓ*, 100 out of 130 *tahfiẓ* teachers are also responsible for other subjects. By this fact means only 30 teachers are specified for *tahfiẓ*.

Another thing to note for input evaluation is the teacher qualification. According to the Law Number 14/2005 a teacher must meet a set of required competences such as having undergraduate qualification and teaching the same subject as his/her formal education. In addition, the certificate of undergraduate must be issued from a registered and qualified educational institution. The data show that the majority of the *tahfiẓ* teachers (86%) meet the criteria, but there are 14% of *tahfiẓ* teachers who do not meet the criteria because their formal education is senior high school. Based on their educational background, 45% are from Islamic education subject, 17% are from Arabic Language subject, and 24% are neither. The rest, 14% of the teachers, are not specified yet because as it is mentioned before they are not finishing undergraduate yet.

Nonformal education also takes into consideration for *tahfiẓ* teacher competence. Based on their informal education, 67% are from pesantren, even 48% of them had learnt in pesantren for more than six years; 33% of them are hafidh/hafidhah, and 46% of them claim to hold "sanad". Hafidh and holding certified sanad are not main requirements for *tahfiẓ* teachers. Only 32% of MTs principals who require hafidh for *tahfiẓ* teachers. The only prerequisite which all MTs principals agree is the ability to read the Quran correctly. Undergraduate education which becomes the most standard requirement for a teacher according to the law is only considered by 45% principals when recruiting *tahfiẓ* teachers. Because of difficulties in recruiting the best standardized *tahfiẓ* teachers, MTs principals used to optimize available human resources, and the teachers of PAI and Arabic language are the most potentials for teaching *tahfiẓ* in madrasah (Shalihah, personal communication, September/2021; Isnaini, personal communication, September, 2021).

The task of *tahfiẓ* teachers is not only transferring knowledge and helping students to memorize the Quran but also doing any other administrative task, such as making weekly effective analysis, basic competence analysis, lesson plan, daily report, mid-term report, annual program, etc. Teachers having undergraduate degree will not find difficulties for doing such administrative tasks, but teachers from senior high schools will find them challenging. They have to learn many new tasks (Jakfar, personal communication, September/2021).

The second indicator to consider in input evaluation is students. Many students coming in MTs are not ready yet. They are student who has no knowledge in Quranic alphabetic at all) (Isnaini, personal communication, September, 2021; Harsoyo, personal communication, September, 2021).

The other element for the input evaluation is materials for the *tahfiẓ*. Basically, the minimum material for *tahfiẓ* in MTs is the first juz of the Quran which is given in the second grade of MTs, while the first grade is provided for matriculation. *Madrasah* is allowed to give more advanced material. The material for this grade is a half of the 30th juz (An-Naas to Ad-Dhuha). The Detailed *Tahfiẓ* Content for this Level is Shown in Tabel 2.

Table 2. *Tahfiẓ* Content For Students

Level	Grade	Semester 1	Semester 2
MTs	VII	An-Naas s.d. at-Takaatur	Al-Qari'ah s.d. Ad-Dhuha
	VIII	Al-Baqarah 1-54	Al-Baqarah 55-88
	IX	Al-Baqarah 89-126	Al-Baqarah 127-141

Based on Tabel 2, there is disconnection of the material given in the mandatory *tahfiẓ*. The disconnection material happens in the material for the 7th grade. The students of the 7th grade are taught An-Naas to ad-Duha, some surah of the 30th juz. At the 8th grade they are taught Surah al-Baqarah 1-88, a new *juz* (the first *juz*) of the Quran. In the Quranic learning more specifically Quranic memoration, someone is not suggested to move on to higher part if

he/she has not completed previous part of the Quran. In short, it will be better if the 30th is completely taught in the 7th grade before the students are demanded to memorize the first *juʒ* in the next grade.

Process Evaluation to the Mandatory *Tahfiʒ*

The third component of CIPP is process. To make evaluation to this component we should consider a set of activities in running the program, starting from the planning to the evaluation. At the first stage, it is selection process. There are 41% of madrasah apply certain requirements for *tahfiʒ* students. Madrasah has to organize students into some classes. Generally speaking, they are classified into three: regular (general), khusus (specific), and khusus al-khusus (very specific). Regular class is for all MTs students, while the other classes are for students with certain criteria. Different category leads to different target and treatment. The target for regular students is the lowest, while the target for very specific students is the highest. The minimum target must refer to SE of the MoRA of DIY. The target for each *madrasah* could be higher but not lower. In MTsN 6 Sleman, for example, the target for regular *tahfiʒ* students is 1.5 *juʒ* in 3 years, while the target for regular students in MTs Sunan Pandanaran is 15 *juzes*.

The second category is specific class. *Madrasah* may give different names to this category, such as “*tahfiʒ* class” or “superior *tahfiʒ*s class”. The target for this class is higher than that of regular class. MTsN 6 sets 2,5 *juzes* as the minimum target for the *tahfiʒ* students in this category, while MTs Sunan Pandanaran requires 30 *juzes* for this category. Another thing the first category differs from the second is time allocation. Time allocation for *tahfiʒ* in MTsN 6 is 2 lesson hours for regular class and 5 lesson hours for *tahfiʒ* class, while in MTsN 4 Bantul time allocation for both regular and special classes are same. Six lesson hours divided into two; 2 intracurricular hours and 4 extracurricular hours. The difference lays on the time of extracurricular hours. The 4 extracurricular hours for *tahfiʒ* class are given in the morning while for the regular class is in the afternoon.

The third category is very specific class. This category is not common for some madrasah. Only certain madrasah has this kind of class. The name for the class is also different from one madrasah to another, such as “*takbaṣṣuṣ 6/ḥalaqah 6*” (MTsN 6 Sleman) and “acceleration” (MTs Sunan Pandanaran) classes. This class has the highest target. In MTsN 6 Sleman the target for this class is 6 *juzes* while in MTs Sunan Pandanaran is 30 *juzes*. In addition to the target, *madrasah* also gives special treatment to the students of this class by giving personal accompaniment which is not given to other classes.

Another component for the process evaluation is teaching-learning *tahfiʒ* method which is different from one *madrasah* to another, from one class to another. Even in one class, a teacher may conduct different methods. Some methods applied to *tahfiʒ* classes are *talaqqî*, classical, *tikerâr*, *murâja’ah*, *tasmî*, *tahsîn*, and “*ngelob*”. The last method is a local term found in MTs Sunan Pandanaran which means adding and increasing memorization individually. By applying various methods, the teachers have applied the principal conformity of students, materials, and learning target. Nevertheless, all madrasahs have the same thing in common, namely using control sheet to monitor students’ progress. The control sheet serves as the students’ journal of memorizing the Quran. The teachers will put date and signatures on the sheet as the students pass the portion of the target and are allowed to move to advanced target in their memorization Quran program.

The next component for process evaluation is learning tools/media. The main media for *tahfiʒ* class is the *mushaf*. In this class, the teachers usually use characterized *mushaf* and the “Qur’an pojok” is the most common useful for this program. The “Qur’an pojok” (Quran corner) is a certain *mushaf* whose bottom row of each page is always ended with the end of

ayat. According to some *tahfiẓ* teachers, this kind of *muṣḥaf* helps students easier to memorize than “usual” Quran (Sumarna, personal communication, September, 2021; Ummu Aiman personal communication, September, 2021), even there is another additional characteristic for the “*Qur'an pojok*”, namely colorful pages which is also called as “Quran blok”. Each page of the Quran is colored with five colors which each portion of the color is different. One color is called as one block. The students are advised to memorize the Quran in accordance with the color (Sumarna, personal communication, September, 2021).

The MoRa of Yogyakarta itself has provided module for *tahfiẓ*, but 43% of the teachers do not use the module. They seek other sources and media instead. Some schools, 11%, not only ignore the modules of the MoRa of Yogyakarta, but also replace the standardized content for *tahfiẓ* with other materials considered to be more suitable for their students.

Time is also important element in the process evaluation. Referring to SE the MoRa of DIY B-1888/Kw.12.2/PP.00.1/2016 the time for *tahfiẓ* in MTs level is two lesson hours as “muatan lokal”. On the implementation, madrasahs give various time for the *tahfiẓ* program. This study found that there are 29% MTs in Yogyakarta Province allocate less than two learning hours for the *tahfiẓ* program, while 71% of them give the program the time two learning hours minimum. Even there are 5% MTs in the province allocate the time for the *tahfiẓ* program longer than eight learning hours. After a thorough identification, the madrasah which gives eight learning hours for *tahfiẓ* program is *pesantren* affiliated-madrasah. Generally, this kind of madrasah is a sort of madrasah which has an intimate relation with “*pesantren tahfiẓ*” or “*pesantren Quran*”. “*Pesantren tahfiẓ*” or “*Pesantren Quran*” is *pesantren* which specifies or give special attention on helping the students on memorizing Quran. The time for the program is shown in the Table 3.

Table 3. Time Allocation for *Tahfiẓ*

Time allocation (learning hours)	Percentage (%)
1	29
2	52
3	7
4-6	7
7-8	0
>8	5

The explanation of giving longer time to the program is due to the target. For “superior *tahfiẓ* classes” the additional longer time is given because the students of this class are demanded to meet a higher target of memoration; while for “regular classes” the additional time is allocated to give the students more opportunities to meet the target because they are from different background. Because of their slow memoration, longer time is needed. In other words, longer learning hours given by *madrasah* to different *tahfiẓ* classes is due to different reason: the superior classes is due to the target, while for regular classes is due to the process.

Product Evaluation to the Mandatarory *Tahfiẓ*

The last element of the CIPP evaluation model is product. It is the results of the mandatory *tahfiẓ* program which can be seen from one of which meeting minimum MSC (minimum score criteria). The minimum score may vary from one madrasah to another but the majority *madrasahs* set their MSC on 75. According to some *tahfiẓ* teachers, more than 75% of *tahfiẓ* students meet the MSC (Sumarna, personal communication, September, 2021). Unfortunately, the questionnaire analysis says different fact. The most students in all grades are on the 30th *juz* with the greater portion on the part of the 30th *juz* than that of on the whole

30th juz. Only 24% of the 2nd grade students and 15% of the third grade meet the minimum target set by the MoRA. Nevertheless, it is also admitted that there are some students who exceed the minimum target that is shown on Table 4.

Tabel 4. MTs Students' Output on Memorizing the Quran

Required Target	Grade 7	Grade 8	Grade 9
Part of juz 30	65%	43%	48%
Juz 30	31%	28%	24%
Al-Baqarah 1-88	1%	24%	9%
Al-Baqarah 89-141	0%	0%	15%
Al-Baqarah 142-164	0%	0%	1%
Juz 3-5	1%	4%	2%
Juz 6-10	1%	0%	1%
Juz 11-30	0%	0%	1%

In *tahfiẓ* tradition, *mutqin* (fluency) or “*lanyab*” in local term is a considerable criterion to say if a person is truly hafidh or not. This criterion could not apply strictly in “general” madrasah unless they are affiliated with *tahfiẓ* pesantren. The later *madrasah* usually sets *mutqin* as a standard for their students taking *tahfiẓ* program more firmly. The strict *mutqin* could not be easily applied due to lack of time for *murâja'ah*. Moreover, the process of *tahfiẓ* is structured by the frame of intracurricular subject which requires meeting certain competence (KI/KD) in certain time. If *tahfiẓ* students have submitted their *tahfiẓ* to their teachers and assigned to pass the target, they can move to advanced target without obligation to rememorize previous targets. It is personal awareness to rememorize their previous *tahfiẓ* targets. It is understandable if the students experience “*bar setor lali*” (forget their recitation as finishing the submission) (Rafiqah, personal communication, September, 2021).

Based on the table 4, it can be seen that the output of the program could not meet the target because most of the students, in terms of memorizing the Quran, are on lower level than the target. Let's take the grade 8 as an example. From the table, it can be seen that the *tahfiẓ* target for the 8th grade is Al-Baqarah 1-88. Unfortunately, only 24% of the students could meet the target, while 71% of the 8th students are still on the 30th juz level. The 30th is actually the *tahfiẓ* target for MI level. So are the students of grade 9th. According to the curriculum, the students of grade 9 are designed to memorize Al-Baqarah 89-141, but as the table shows most of the students (72%) are still on the level of the 30th juz; only 15% of them could meet the target.

After making an evaluation to the mandataory *tahfiẓ* program according to CIPP model, it can be understood that creating a generation who are able to memorize the Quran well is not easy. This research at least confirms the resarch conducted by Almas and Machalli (2020). Their findings said that in terms of context, the *tahfiẓ* program in *Madrasah Aliyah* needs to be improved because it focuses more on the students' ability on reading the Quran, not on memorizing the Quran. The result is inline with this recent finding which revelas that almost three quarters (73%) of MTs in the Yogyakarta Province do not state *tahfiẓ* on their vision and mission. So is in terms of evaluation to the product. If the research of Almas and Mahalli found the product effectivity belongs to medium level (46,6%), this research found that only 28% of the students on Grade 8th and 20% of the students on Grade 9th meet the target. The rest do not meet the target. Most of them belong to the group of part the whole of the 30th juz. Unfortunately, memorizing the 30th juz is actually the target of the mandatory *tahfiẓ* for MI students.

Based on the evaluation to the four components (CIPP) of the mandatory *tahfiẓ* program, the present study found that most of the madrasah did not state *tahfiẓ* clearly on the vision and mission statement. By ignoring *tahfiẓ* from the vision and mission statement it means that the madrasah give less priority to the *tahfiẓ*. Although it becomes a “mandatory” program for *madrasah* in Yogyakarta Province, they do not state the program in their mission. Nevertheless, most madrasah have internal support to the program because more than a half of MTs in Yogyakarta post *tahfiẓ* as primary program. Moreover, almost a half of the madrasah in Yogyakarta (48%) has partnership with third parties. Unfortunately, the support of the parents to the program is not enough because there are still 31% of them did not make any communication to the teachers about their children’s progress on the *tahfiẓ*. Referring to the concept of Context in CIPP model which is designed to identify the strenghts, opportunities, constrains, and weaknesses (Mahmudi, 2011; Stufflebeam, 2000; Ariffin, 2013) it can be said that the madrasahs have some contributing factors to the program although they also hve some constrains at the same time. To make the context better, MTs in Yogyakarta can revisit their vision and mission by giving attention to the *tahfiẓ*.

In terms of the input aspect, teachers, students, and curriculum (materials) are important factors in *tahfiẓ* teaching learning process. Regarding to these three indicators of the input, it seems that the madrasah are not ready yet for the program because of insufficient number of the teachers. Providing professional teachers in *tahfiẓ* program in formal educational institution is quite challanging because there are some considerable legal requirements to meet. Undergraduate education with relevant (the same) subject is one of the requirement to become a professional teacher. On the contrary, there has been no higher educational institution which provides *tahfiẓ* education. Therefore, it is a breakthrough when the principals of the madrasah optimized their human resources. By optimizing human resources here means assigning especially the teachers of Islamic education to handle the program.

In addition, students also need to get serious attention because most of them are not well-prepared for the program. Memorizing the Quran is a special process which is different from other learning process. Some stages must be completed first before moving to other stages. In order to memorize the Quran (*tahfiẓ*), for example, the students have to master *tabsin* (reading the Quran well) first because it is the base for the competence. Without *tabsin* it is very difficult even impossible for a student to memorize the Quran (*tahfiẓ*). Moreover, before continuing to *tahfiẓ bil-ghaib* (memorizing the Quran without reading) a learner has to master *tahfiẓ bin-nadhar* (memorizing the Quran well completely with looking at the *mushaf*) first.

The third component of the CIPP in the mandatory *tahfiẓ* program is process and it is the best among the four because the teachers have grouped the students according to their level. This grouping leads the teachers to teach them more easily because the students belong to the relatively same competence so that they will conduct the process with relatively same rythm. The use of various media and methods also becomes positive contribution to the process of the mandatory *tahfiẓ* program. Various media and methods are important because it can reduce student boredom (Adawiyah, 2021; Warju, 2016; Hanafi, 2021) so that students are well excited about learning *tahfiẓ*. In addition, if the process in CIPP is aimed to evaluate the plan (Stufflebeam, 2000), time allocation contributes good score to the process because the majority of the madrasah gives at least 2 learning hours for the *tahfiẓ*. This is in accordance with the rule given by the MoRA of Yogyakarta Province that each madrasah has to give 2 learning hours for *tahfiẓ*, even for some reasons, *madrasah* is allowed to give longer time if it demands higher output to the students.

The last dimension of CIPP model is product. In terms of evaluation to the product of this program, this aspect is the worst because most students could not meet the target. As it is shown by the table 4, most of them are below the target. It should be taken into consideration that some of them could exceed the target. However, in discussing and evaluating the product of a program, the attention must be paid to the determined target. If the product or output is over the target, the program is considered excellent in its achievement. In contrast, if the output is below the target, the program has problem which needs a solution. Since the majority of the students could not meet the target, it means that the program mandatory *tahfidz* Quran has not achieved the goals. Mandatory *tahfidz* Quran has not been achieved by students at madrasah.

CONCLUSION

The mandatory *tahfiz* is a program from the MoRA of Yogyakarta whose origin can be traced from 2012 with the RMU. The program requires *madrasah* students to have minimum memorization of the Qur'an. The research reveals four findings. The mandatory *tahfiz* evaluation is based on the CIPP method. First, in terms of context evaluation, the program gained a score of 5%. *Madrasah Tsanawiyah* in Yogyakarta generally do not include the *tahfiz* program in their vision and mission. The *tahfiz* Mandatory Program also does not have the full support of parents. Second, in terms of evaluation input, the mandatory *tahfiz* program is implemented by 67% of educators with bachelor's degrees. Third, in terms of the evaluation process, mandatory *tahfiz* is carried out for 2-8 hours. Fourth, the effectiveness of mandatory evaluation products is below 30%. Given the results of the four aspects of CIPP, the *tahfiz* mandatory needs to be improved especially from the context, process and product aspects.

ACKNOWLEDGMENT

We were grateful to the Ministry of Religious Affairs especially the Centre for Religious Reseach in Semarang and the MoRA of DIY that fully supported the research. We also thanked to all principals, teachers, officials, and students of MTs in Yogyakarta for their help to provide us with sufficient data so that the research was succesfully conducted

BIBLIOGRAPHY

- Adawiyah, F. (2021). Variasi Metode Mengajar Guru dalam Mengatasi Kejenuhan Siswa di Sekolah Menengah Pertama. *Paris Langskis: Jurnal Pendidikan Pancasila dan Kewarganegaraan*, 2(1), 68–82. <https://doi.org/10.37304/paris.v2i1.3316>
- Almas, A. F., & Machalli, I. (2020). Implementasi Program Madrasah Tahfidz Kemenag DIY di Madrasah Aliyah Negeri Se-Kota Yogyakarta. *Ta'dib*, 23(2), 189–200. <https://doi.org/http://dx.doi.org/10.31958/jt.v23i2.2071>
- Ampo, I., & Arif, M. (2020). Implementasi Strategi Hafalan Al-Qur'an terhadap Hasil Belajar Siswa di Madrasah Aliyah Al-Huda Kota Gorontalo. *Paedagogia: Jurnal Pendidikan*. <https://doi.org/10.24239/pdg.vol9.iss1.57>
- Anasswastama, A., & Samijdjo. (2019). Kurikulum Tahfidz Al Qur'an di Madrasah Aliyah. *Media Manajemen Pendidikan*, 2(2), 14. <https://doi.org/10.30738/mmp.v2i1.3725>
- Andrias, A. N. A. (2019). Tinjauan Penyelenggaraan Tahfidz Alquran di Sekolah. *TEXTURA*.
- Anis, I. (1392). *Al-Mu'jam al-Wasit*. Retrieved from <https://journal.piksi.ac.id/index.php/TEXTURA/article/view/32>
- Apriati, Y. (2020). Kerjasama Sekolah dan Orang Tua dalam Proses Pendidikan Tahfidz Al-Qur'an pada Anak di Sekolah Tahfidz Plus Khoiru Ummah Banjarmasin. *Padaringan (Jurnal Pendidikan Sosiologi Antropologi)*, 2(1), 164. <https://doi.org/10.20527/padaringan.v2i1.1616>

- Ariffin, S. Abdullah, M. Suliaman, I. & Ahmad, K. (2013). Effective Techniques of Memorizing the Quran: A Study at Madrasah tahfiz Al-quran, Terengganu, *Malaysia Middle-East Journal of Scientific Research* 13(1), 45-48. <https://doi.org/10.5829/idosi.mejsr.2013.13.1.1762>
- Ariffin, S., Abdullah, M. Suliaman, I. & Ahmad, K. (2015). Method on Memorization the Quran in Malaysia: A Study in Darul Tuba Institute, Malaysia, *Proceedings of the International Conference on Global Business, Economics, Finance and Social Sciences (GB15_Thai Conference) Bangkok, Thailand*, 1-9.
- Aulia, F. A. (2016). Strategi Dakwah Komunitas One Day One Juz (Odoj) Di Cilacap. *Skripsi Jurusan Komunikasi dan Penyiar Islam Fakultas Dakwah Institut Agama Islam Negeri Purwokerto*.
- Aziz, S., Mahmood, M. & Rehman, Z (2018). Implementation of CIPP Model for Quality Evaluation at School Level: A Case Study. *Journal of Education and Educational Development*, 5(1), 189-206. Retrieved from <https://files.eric.ed.gov/fulltext/EJ1180614.pdf>
- Badruzaman, D. (2019). Metode Tahfidz Al-Qur'an di Pondok Pesantren Miftahul Huda II Kabupaten Ciamis. *Idea : Jurnal Humaniora*. <https://doi.org/10.29313/idea.v0i0.4888>
- Balai Litbang Agama Semarang. (2021). *Data Magis Balai Litbang Agama Semarang*.
- Cambridge University. (2022). *Cambridge Dictionary*. Cambridge University Press. <https://dictionary.cambridge.org/dictionary/english/mandatory>
- Dhahir, D. F. (2018). Qur'an Memorizers And Internet: Study At Ma'had Khoirul-Kayyis And Ma'had Kutubussittah Babussalam In Makassar. *Journal of Information Technology and Its Utilization*, 1(1), <https://doi.org/15-21.10.30818/jitu.1.1.1618>
- Effendi, D., Syafrin, N., & Syafrin, U. A. (2018). Implementasi Pendidikan Karakter Berbasis Tahfidz Al-Qur'an. *Prosiding Bimbingan Konseling*.
- Fachrudin, Y. (2017). Pembinaan Tahfidz Al-Qur'an di Pesantren Daarul Quran Tangerang. *Kordinat: Jurnal Komunikasi Antar Perguruan Tinggi Agama Islam*. 16(2) <https://doi.org/10.15408/kordinat.v16i2.6445>
- Faiqoh, F., & Mahfudh, S. (2015). Model Pembentukan Karakter Religius Santri Tahfidz Al-Qur'an di Pondok Pesantren Mathali'ul Huda Pusat Kajen Pati. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 13(3) <https://doi.org/10.32729/edukasi.v13i3.246>
- Falabiba, N. E. (2019). Penggunaan Media Online Whatsapp dalam Aktivitas Komunitas One Day One Juz (ODOJ) dalam Peningkatan Minat Tilawah ODOJER di Kota Pekanbaru. *Jurusan Ilmu Komunikasi – Konsentrasi Hubungan Masyarakat Fakultas Ilmu Sosial Dan Ilmu Politik Universitas Riau Kampus*.
- Faqih, N. (2020). Integrasi Program Tahfidz dengan Sekolah Formal di Pondok Pesantren Anak. *AL-TA'DIB: Jurnal Kajian Ilmu Kependidikan*, 13(2). <https://doi.org/10.31332/atdbwv13i2.1134>
- Ferdinan, F., & Ibrahim, M. (2018). Pelaksanaan Progam Tahfidz Al Qur'an (Studi Pesantren Darul Arqam Muhammadiyah Gombara Sulawesi Selatan). *TARBAWI: Jurnal Pendidikan Agama Islam*, 3(01). <https://doi.org/10.26618/jtw.v3i01.1379>
- Fitri, R., Zakir, S., Derta, S., & Darmawati, G. (2020). Penggunaan CIPP Model dalam Mengevaluasi Pelaksanaan Tahfiz Qur'an di Pondok Pesantren. *Journal Educative : Journal of Educational Studies*, 5(1). <https://doi.org/10.30983/educative.v5i1.3071>
- Fitrianiingsih, R. A., & Janattaka, N. (2020). Analisis Penguatan Pendidikan Karakter Peserta Didik Melalui Kegiatan Ekstrakurikuler Tahfidz Al Qur'an Pada Siswa SD Muhammadiyah 1 Trenggalek. *Jurnal Pendidikan Dasar Nusantara*, 5(2) <https://doi.org/10.29407/jpdn.v5i2.13372>
- Furqoni, R. (2019). *Laporan Survey Hasil Pembelajaran Tahfidzul Qur'an*.

- Hanafi, M., Jumiati, M., Muhammad, F., Wiyono, N., Ardyanto, T. D. (2021). Quran memorization and early childhood development: a case-control with neuroscience approach, *Bali Medical Journal (Bali MedJ)*, 10(2), 697-700.
- Herma, T., Kusyairy, U., & T, M. R. (2020). Analisis Penerapan Metode Tabarak Menghafal Al-Qur'an Juz 30 di Sekolah Tahfidz Al-Husna Balita dan Anak Makassar. *Nanaeke: Indonesian Journal of Early Childhood Educatio*, 3(1) <https://doi.org/10.24252/nananeke.v3i1.14332>
- Hidayah, N. (2016). Strategi Pembelajaran Tahfidz Al-Qur'an di Lembaga Pendidikan. *Ta'allum: Jurnal Pendidikan Islam*. <https://doi.org/10.21274/taalum.2016.4.01.63-81>
- Ichsan, A. S. (2020). Tipe Gaya Belajar Siswa Madrasah Ibtidaiyah dalam Menghafal Al Quran di Yogyakarta. *Al-Aulad: Journal of Islamic Primary Education*. <https://doi.org/10.15575/al-aulad.v3i1.5955>
- Ikhwan, A., Che Noh, M. A., & Iman, N. (2020). Implementation of the Tahfidz al-Qur'an Curriculum at the Tahfidz Malaysia Boarding School". *Journal of Critical Reviews*, 7(8), 866–870. <https://doi.org/10.31838/jcr.07.08.185>
- Insan Cita Serang. (2018). 15 Tahun JSIT Indonesia, Majukan Pendidikan Bangun NKRI. <http://www.ics.sch.id/15-tahun-jsit-indonesia-majukan-pendidikan-bangun-nkri/>
- Istiqomah, W., Asfiyak, K., & Sulistiono, M. (2020). Implementasi Pembelajaran Al-Qur'an Melalui Program 3T_Ulc (Tahfidz Ummi, Tahfidz Lds, Dan Tahfidz Camp) di Sekolah Dasar Islam Al-Ghaffaar Kecamatan Dau Malang Jawa Timur. *JPMI: Jurnal Pendidikan Madrasah Ibtidaiyah*, 2(2). Retrieved from <http://riset.unisma.ac.id/index.php/JPMI/article/view/7739>
- Jazimi, I., & Arif, M. (2021). Metode Menghafal Al-Qur'an di Pondok Pesantren Tahfidzul Qur'an Al-Muttaqin Taki Niode Kota Gorontalo. *Jurnal Ilmiah Islamic Resources*, 17(2) <https://doi.org/10.33096/jiir.v17i2.86>
- Kamaludin, H., Hidayat, S., & Ali, M. (2020). Manajemen Pembelajaran Tahfidz Al-Qur'an di Pesantren Al-Kahfi Surakarta dan Pesantren Nurul Iman Karanganyar. *Profetika: Jurnal Studi Islam*, 21(1). <https://doi.org/10.23917/profetika.v21i1.11061>
- Lubis, A. (2018). Sekolah Islam Terpadu dalam Sejarah Pendidikan Islam di Indonesia. *Jurnal Penelitian Sejarah dan Budaya*. 4(2). <https://doi.org/10.36424/jpsb.v4i2.60>
- Lutfy, A. (2013). Metode, Tahfidz, Al-Qur'an, Pondok Pesantren. *Holistik*.
- Mabsud, M., Muchtar, A., & Bukhori, K. (2020). Evaluasi Pesantren dalam Meningkatkan Efektivitas Menghafal Al-Qur'an di Madrasah Tsanawiyah Al-Ittifaqiyah Indralaya. *Jurnal Intelektualita: Keislaman, Sosial Dan Sains*, 9(2) <https://doi.org/10.19109/intelektualita.v9i2.6105>
- Mahmudi, I. (2011). CIPP: Suatu model evaluasi program. *Jurnal University of Darussalam*.
- Marisa, V., & Muliati, I. (2021). Implementasi Pendidikan Karakter Melalui Program Tahfidz Al-Qur'an. *An-Nuba: Jurnal Pendidikan Islam*, 1(2). <https://doi.org/10.24036/annuha.v1i2.41>
- Mukaromah, K., & Rahmawati, U. (2015). The Influence of The One Day One Juz (ODOJ) Movement on The Tradition of Reciting Qur'an. *QIJIS (Qudus International Journal of Islamic Studies)*, 3(2). <http://dx.doi.org/10.21043/qijis.v3i2.1584>
- Mukmin, A., Natsir, N. F., & Faqihudin, M. (2020). Manajemen Pembelajaran Tahfidz Al-Qur'an di Rumah Yatim dan Pesantren Ruhama Bogor. *Jurnal Dirosab Islamiyah*, 2(1), 19–33. <https://doi.org/10.47467/jdi.v2i1.97>
- Muyasaroh, M., & Sutrisno, S. (2014). Pengembangan Instrumen Evaluasi CIPP pada Program Pembelajaran Tahfidz Al-Qur'an di Pondok Pesantren. *Jurnal Penelitian Dan Evaluasi Pendidikan*, 18(2). <https://doi.org/10.21831/pep.v18i2.2862>

- Nadhiroh, L. (2019). Implementasi Pendidikan Karakter Melalui Program Tahfidz Al Quran Siswa Kelas IV MIN Kalibuntu Wetan Kendal Tahun Ajaran 2017/2018. *Proceedings of the National Education Seminar*.
- Nahdhy, M. (2019). Kurikulum Tahfidz Al Qur'an di Madrasah Tsanawiyah Sunan Pandanaran Sleman Yogyakarta. *Sosiohumaniora: Jurnal Ilmiah Ilmu Sosial Dan Humaniora*, 5(2) <https://doi.org/10.30738/sosio.v5i2.5334>
- Nisa, E. F. (2018). Social media and the birth of an Islamic social movement: ODOJ (One Day One Juz) in contemporary Indonesia. *Indonesia and the Malay World*, 46(134). <https://doi.org/10.1080/13639811.2017.1416758>
- Oxford University Press. (2022). *Oxford Learner's Dictionaries*. Oxford University Press. <https://www.oxfordlearnersdictionaries.com/definition/english/mandatory?q=mandatory>
- Paridi, A. (2019). Implementasi Program Pengembangan Karakter Islami melalui Program Tahfidz. *Kbāẓanah Pendidikan Islam*, 1(1). <https://doi.org/10.15575/kp.v1i1.7136>
- Prayogi, E. E. Y., & Anwar, S. (2021). Management of Madrasa-Based Education Quality Improvement at the Tahfidz Qur'an Islamic Boarding School in Metro City. *Review of International Geographical Education Online*, 11(7), 480–491. <https://doi.org/10.48047/rigeo.11.07.52>
- Rusmaya, D., Rochaeni, A., & Dewi, N. P. (2019). Penentuan Fasilitas Sanitasi Berdasarkan Persepsi Santri di Tahfidz Qur'an Madrasah Tsanawiyah (MTs) Assalam Kota Bandung. *Journal of Community Based Environmental Engineering and Management*, 3(1). <https://doi.org/10.23969/jcbeem.v3i1.1497>
- Rusni, A. (2017). Penggunaan Media Online Whatsapp dalam Aktivitas Komunitas ODOJ dalam Meningkatkan Tilawah Odojer di Kota Pekanbaru. *Jurnal Online Mahasiswa*, 4(1). Retrieved from <https://jom.unri.ac.id/index.php/JOMFSIP/article/view/13910>
- Santoso, M., Baidan, N., & Muttaqin, Z. (2020). Learning Management of Tahfidz Al-Qur'an Program at Modern Pesantren of Indonesia. *European Journal of Molecular & Clinical Medicine*, 7(8), 251–261.
- Sasongko, A. (2017). Pesat, Perkembangan Sekolah Islam Terpadu. *Republika.Co.Id*. <https://www.republika.co.id/berita/dunia-islam/islam-nusantara/17/07/15/ot3za2313-pesat-perkembangan-sekolah-islam-terpadu>
- Republika. (2020). *Sebaran Rumah Tahfiz di Indonesia Meluas*. <https://www.republika.co.id/berita/q7ahy3313/sebaran-rumah-tahfiz-di-indonesia-meluas>
- Shabrina, M. N., Azizah, N., & Rifqi, M. Z. (2020). Pembelajaran Tahfidz sebagai Media Menumbuhkan Karakter Tanggung Jawab pada Anak Temper Tantrum. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 6(4). <https://doi.org/10.31004/obsesi.v4i2.511>
- Shihab, M. Q. (2006). *Menyingkap Tabir Ilahi al-Asma' al-Husna dalam Perspektif Al-Qur'an*. Lentera Hati.
- Shobirin, M. (2018). Pembelajaran Tahfidz Al Qur'an dalam Penanaman Karakter Islami. *Quality*, 6(1). <https://doi.org/10.21043/quality.v6i1.5966>
- Sodik, B. (2019). Implementasi Pembelajaran Tahfidzul Qur'an di MI Istiqomah Sambas Purbalingga. *Jurnal Penelitian Agama*, 20(2), 299-314. <https://doi.org/10.24090/jpa.v20i2.2019>
- Solihin, R. (2020). Pengembangan Media Pembelajaran Interaktif Tahfidz Al-Qur'an di Sekolah Dasar. *Jurnal Asy-Syukriyyah*, 21(02). <https://doi.org/10.36769/asy.v21i02.108>
- Stufflebeam, D. L. (2000). The CIPP Model for Evaluation. In D. Stufflebeam, C. F. . Madam, & T. Kellaghan (Eds.). *Evaluation Models*, (279–317). Kluwer Academic Publishers.
- Stufflebeam, D. L., & Zhang, G. (2017). *The CIPP Evaluation Model: How to Evaluate for Improvement and Accountability*. The Guilford Press.

- Santoso, S.A. (2020). Pengaruh Hafalan Ayat Al-Qur'an terhadap Prestasi Belajar Siswa Mata Pelajaran Al-Qur'an Hadits di Madrasah Ibtidaiyah Al-Azhar Serambi Barat Bangkalan. *Jurnal Pendidikan Islam*, 6(2). <https://doi.org/10.37286/ojs.v6i2.82>
- Sugiyanto, B. M., Anshori, A., & Muthoifin, M. (2020). Implementasi Pembelajaran Al-Qur'an Metode Littaqwa di SDIT Nur Hidayah Surakarta dan Metode Karimah di MI Nurul Karim Karanganyar Tahun 2019/2020. *Profetika: Jurnal Studi Islam*, 21(1), 86–95. <https://doi.org/10.23917/profetika.v21i1.11062>
- Suratman, S. (2020). Implementasi Kurikulum Metode Ummi Kelas Tahfidz. *El-Buhuth: Borneo Journal of Islamic Studies*, 2(2). <https://doi.org/10.21093/el-buhuth.v2i2.2327>
- Syahid, A & Wahyuni, A. (2019). Tren Program Tahfidz Al-Qur'an sebagai Metode Pendidikan Islam. *Elementary*, 5(1), 87–96. Retrieved from <https://e-journal.metrouniv.ac.id/index.php/elementary/article/view/1389>
- Taufik, & Kosasih, A. (2018). Dari Martabat Profesi hingga Sertifikasi: Sejarah Guru di Jakarta (1965-2014). *Alur Sejarah: Jurnal Pendidikan Sejarah*, 3(1). Retrieved from <https://journal.lppmunindra.ac.id/index.php/alursejarah/article/view/2804>
- Umar. (2017). Implementasi Pembelajaran Tahfidz Al-Qur'an di SMP Luqman Al-Hakim. *Jurnal Pendidikan Islam*, 6(1). <http://dx.doi.org/10.30651/td.v6i1.934>
- Wajdi, F., Fauzia, S., & Hakam, A. (2020). Evaluasi Program Tahfidz Melalui Media Sosial di Yayasan Indonesia Berkah. *Jurnal Online Studi Al-Quran*, 16(1) <https://doi.org/10.21009/jsq.016.1.05>
- Yusra, Y. (2020). Penerapan Metode Muraja'ah dalam Pembelajaran Tahfizhul Qur'an di Pondok Pesantren Tahfizhul Qur'an Imam Syafi'i Kota Bitung. *Journal of Islamic Education Policy*, 4(2). <https://doi.org/10.30984/jiep.v4i2.1281>
- Zahari, I. (2017). Pembelajaran Tahfizh Al Qur'an Pesantren Nurul Huda Mergosono Malang. *Ta'allum: Jurnal Pendidikan Islam*, 5(1). <https://doi.org/10.21274/taalum.2017.5.1.53-66>
- Zulfitria. (2018). Peran Pembelajaran Tahfidz Al-Qur'an dalam Pendidikan Karakter Siswa. *Prosiding Seminar Nasional Pendidikan Era Revolusi*. 24 Maret.
- Zulfitria. (2017). Peranan Pembelajaran Tahfidz Al-Qur'an dalam Pendidikan Karakter di Sekolah Dasar. *Naturalistic : Jurnal Kajian Penelitian Pendidikan dan Pembelajaran*, 1(2), 124–134. <https://doi.org/10.35568/naturalistic.v1i2.9>
- Warju. (2016). Educational Program Evaluation using CIPP Model, Innovation of Vocational Technology Education 12(1), 36-42. <https://doi.org/10.17509/invotec.v12i1.4502>