The Evaluation Of Tahfiz Quran Learning Program In Integrated Islamic Elementary School (Sdit) Dod Deli Serdang

Abd Rahman[1] , Fakhruddin[2] and Mesiono[3]

[1]Department of Islamic Education, Faculty of Tarbiyah Science and Teacher Training, State Islamic University of North Sumatera, 20371, Indonesia

[2]Department of Islamic Education, Faculty of Tarbiyah Science and Teacher Training, State Islamic University of North Sumatera, 20371, Indonesia

[3]Department of Islamic Education, Faculty of Tarbiyah Science and Teacher Training, State Islamic University of North Sumatera, 20371, Indonesia

[1]7889rahman@gmail.com

[3]mesiono@uinsu.ac.id

ABTRACT

An evaluation of the implementation of the tahfiz Quran learning program is needed which can be reviewed from all aspects in a comprehensive manner, both in terms of program needs, program inputs, program processes and outputs of the learning program. Therefore, this study aims to evaluate the tahfiz Quran learning program through the CIPP (Context, Input, Process and Product) evaluation model that focuses on a number of core questions namely related to context conditions, input conditions, process conditions, and product conditions of the tahfiz Quran learning program. This research was conducted at the Integrated Islamic Elementary School SDIT DOD Deli Serdang under the auspices of the Indonesian Integrated Islamic School Network (JSIT). This research method uses qualitative research methods, data collection is done by interviewing techniques, observation, and document study with CIPP evaluation analysis (context, input, process and product). The results of this study are:

The condition of the context of the tahfiz Quran learning program at SDIT DOD Deli Serdang was considered very good. This is seen from the aspects of support, program needs and needs for the program and program objectives. Thus it can be recommended that from the aspect of the context of the tahfiz Quran learning program at SDIT DOD Deli Serdang can be continued. At the input condition it is concluded with sufficient value. This is reviewed in terms of eligibility on human resources criteria, implementation budget criteria, infrastructure criteria, and on the learning program procedure criteria. Researcher's recommendations on input aspects of the tahfiz Quran learning program at Deli Serdang DOD SDIT can be forwarded to important notes needing improvements. In the condition of the process it was found that the process of implementing the tahfiz Quran learning program with the specified criteria got sufficient. Then the recommendation of this study is that from the aspect of the process of the tahfiz Quran learning program in SDIT DOD Deli Serdang forwarded to the improvements. The condition of the product, this study found that the aspects of the competence of the tahfiz Quran with less value and on the criteria of noble morals and good deeds with very good value. Thus it can be recommended that from the product aspect of the tahfiz Quran learning program at SDIT DOD Deli Serdang be continued by improvements.

Kata kunci; Evaluation, Tahfiz Quran, Learning Program

INTRODUCTION

The Problems of Tahfiz Quran Program

At the beginning of the growth of Islamic education in Indonesia, learning the tahfiz Quran didn't get a place in the hearts of the people. Unlike children in Morocco, where during the golden age of Islamic civilization, the approach of learning the Quran for young people in Morocco was more on the approach of ontography (knowing one letter and linking it with reading sounds) so that they were more and better producing the Huffaz (a person who has memorized Quran) compared to any Muslim region.[1]

Quran learning in the Islamic education environment in Indonesia at first was still focused on *the al-qiroati wa at-tadwin ta'lim*, namely Quran learning which main purpose is to make students able to read and write the Quran. All early Islamic educational institutions in Indonesia such as Mosques and Langgar, Islamic Boarding Schools, Meunasah, Rengkang and Dayah, and Surau,[2] all of them focus and emphasize on sharpening the ability of students to read the Qu ran properly in accordance with the rules of reading.

The Islamic Boarding School itself, which at the beginning of the growth of Islamic educational institutions in Indonesia, could actually be used to memorize the Quran because of the stay system (stay at islamic boarding school) , turned out to only memorize verses that were considered to be important, which became compulsory memorization rather than memorizing the Quran as a whole. Memorization is more focused on the selected traditions, as well as several other religious lessons such as fiqh, arabic, interpretation, tasawwuf (Sufism), morals and others. Even what becomes obligatory memorization for Islamic boarding school students is the nahwu form of Nazam (poetry) such as matan Alfiah bin Malik and other lessons besides the Quran which students must memorize.[3]

For the Integrated Islamic Elementary School itself, the learning of the tafiz Quran has become part of the Islamic education curriculum. They divide the content of Islamic education into 3 parts, namely islamic education (PAI), Quran and Arabic. In the realm of the Koran, there are three learning contents namely *Tilawah-Tahsin* (improvement reading) Quran, *Tahfiz*

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[1] Hasan Asari, *Menyingkap Zaman Keemasan Islam* (Bandung: Citapustaka Media, 2007), h. 28

[2] Haidar Putra Daulay, *Sejarah Pertumbuhan dan Pembaruan Pendidikan Islam di Indonesia* (Bandung: Citapustaka Media, 2001), h. 22-30

[3] *Ibid.,* h 78

(memorizing) Quran and *Tarjim-Tafs*ir (translating and interpreting) Quran.[4] In the implementation of this tahfiz Quran learning program, SDIT DOD Deli Serdang gets various kinds of problems.The problems that we see is the low level of achievement of memorizing, limitations tahfiz teacher; The teacher of tahfiz must be a person who is competent in the field of tahfiz Quran, clear his knowledge and religion, clearly memorize it, as well as good reading, morals and be able to manage students in class and outside the classroom. The tahfiz Quran is part of religious knowledge, and therefore it should be noted to whom this responsibility is given.[5]Other problems are the determination of tahfiz Quran the learning time , the setting of rote targets or rote schedules, the school where the rote is deposited; The tahfiz Quran learning program is a burden on parents at home, not the burden of school.Other problems such as inattention of parents, lack of time to repeat memorization at school, and the end of this problem all to the lost of the rote.

In connection with some of the problems above, the management of SDIT DOD Deli Serdang should continue to pay serious attention and evaluate all sectors of the tahfiz Quran learning program implemented, in order to achieve the learning objectives to the maximum as expected. The intended evaluation aims to measure how well the achievements are achieved with planning. In addition, the aim is to uncover the various weaknesses that must be corrected and the various advantages that must be maintained and can provide more targeted recommendations so that the recommendations can be a reference whether the program it is continued or repaired or stopped.

CIPP Evaluation

According to Alkin that what is meant by evaluation is the activity of providing information in making a decision.[6]This definiton is supported by Alkin who said that*"evaluation is the determination of something's quality, value, or importance or the product of such a*

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[4] Fahmy Alaydroes dkk, *Standart Mutu Kekhasan Sekolah Islam Terpadu* (Tim Mutu JSIT, 2014), h 189-190

[5] Abu Zakaria Yahya Bin Asraf An-Nawawi, *At-Tibyan: Adab Penghafal Alquran* terj. Ummiyati Saidatul Hauro', dkk (Solo: Al-Qowanm, 2014), h. 40

[6] Alkin, DC, *Evaluation Theory Development: Evaluation Comment* (New Bur Park LA: Sage, 1969), h. 76

determination" that is evaluation is the determination of the quality of something or value, or the importance of something or the product of the stated purpose.[7]

Evaluation is carried out to determine the value of a program that has been implemented by which an evaluator is able to provide decisions in the form of an evaluation of the object of the evaluation.[8]Evaluation is preceded by assessment, while assessment is preceded by measurement. Measurement is defined as an activity comparing observations with criteria, assessment is an activity of interpreting and describing measurement results, whereas evaluation is determination of values or behavioral implications.[9]

Program evaluation itself means determining the quality of something or value, or the importance of something or the product of the stated goals.[10]Mesiono said that the definition of program evaluation is a series of activities carried out deliberately to find out to what extent the success of the program. Thus it can be said that the knowledge of program evaluation is the construction of knowledge structures or the ability to know the extent to which planned activities can be carefully achieved.[11]

From some of the opinions above related to the definition of the evaluation, an evaluator or educational program activists need to conduct an evaluation that aims to see, observe and assess the educational program that has been planned and implemented, with an indication whether the implementation of the learning program is appropriate to what planned or not. In terms of objects, the evaluation is divided into two types, namely processing programs evalution and service programs.For the learning program itself is part of the evaluation of the processing program so that the CIPP evaluation model is the right model to use. This CIPP evaluation directs the target object of its evaluation on the process and input until the results.[12]

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[7] E. Jane Davidson, *Evaluation Methodology Basics: The Nuts And Bolts of Sound Evauation* (London: Sage Publications, 2005), p. 240

[8] Stufflebeam, D.L. *The CIPP Model For Evaluation* ,the article presented at the 2003annualconferenceoftheOregonprogramevaluatorsnetwork(OPEN), diakses pada 25 Maret 2019 di http://umpwr.ac.id/download/publikasi-ilmiah/Evaluasi%20Program%20Pembelajaran.pdf

[9] Griffin, P. & Nix, P. *Educational assessment and reporting* (Sydney: Harcout Brace Javanovich,Publisher, 1991), h.3

[10] E. Jane Davidson, *Evaluation Methodology Basics: The Nuts And Bolts of Sound Evauation* (London: Sage Publications, 2005), p. 240

[11] Educators; Jurnal Ilmu Pendidikan dan kependidikan, Volume 4 Nomor 2, Juli-Desember 2017 (Medan: Pusat Studi Pendidikan Rakat (PUSDIKRA), 2017), h. 4.

[12]Suharsimi Arikunto dan Cepi Safrudin Abdul Jabar, *Evaluasi Program Pembelajaran; Pedoman Teoritis Praktis Bagi Praktisi Pendidikan* (Jakarta: Bumi aksara, 2004), h. 31-37.

Program evaluation is a series of activities carried out deliberately and continuously to test, see and observe in depth the achievements of a program. Program evaluation will reveal various factors that support or hamper the success of a program. An easy way to evaluate this program is to compare and measure the achievement of program success with the achievements that should have been achieved in the initial formulation of the program.

One appropriate program evaluation model used is the CIPP model, which is an evaluation that focuses on the context, input, process and product of a program. Context evaluation is oriented towards identifying the strengths and weaknesses of the organization (program) and providing input to improve the organization (program).Context evaluation aims to provide an assessment of all organizational circumstances, identify various aspects that can be assessed as weaknesses, provide support for strengths that can be used in covering weaknesses, identify problems that will and are being faced by the organization, seek and provide the solutions to these problems.

Context evaluation is to determine the relevant context, identify target populations and assess their needs, identify opportunities to address needs, diagnose problems that underlie needs, and assess whether project objectives are responsive to those assessed. The purpose of context evaluation is to assess the physical readiness of the entire curriculum , to analyze whether current goals and needs are appropriate, and to assess the sensitivity of identified needs to effectively identified needs.[13]Fachruddin Azmi said that in the deepening of studies on a policy can be done using needs analysis techniques.[14]In this case, the context evaluation to be deepened is related to:

  a. Program environment which includes: support of the school environment, the environment around the program and the surrounding community towards the tahfiz Quran learning program.
  b. Program needs, which include: reasons for organizing, implementation needs such as program participants and program organizers, school needs and community needs for the program and student needs for the program.

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[13] Ezgi Darama, dkk., *Evaluation of 5th Grade English Curriculum According to Stufflebeam's Context, Input, Process, Product (CIPP) Model,* (International Journal of Psycho-Educational Sciences, Vol. 7, Issue (2), September –2018) , h. 76

[14]Fakhruddin Azmi, *Kebijakan Pendidikan Islam Memberdaakan Peradaban* (Medan, CV Manhaji, 2016), h. 8

     c. The purpose of implementing the program includes the achievements to be achieved in implementing the program.

Input evaluation is input evaluation oriented to help determine the program in order to make improvements needed by management (program). Therefore, input evaluation will diagnose the obstacles and potential available resources. The main goal is to help clients assess alternatives regarding the organization's needs and organizational goals. In other words, input evaluation serves to help clients avoid wasteful and expected innovations that will fail or at least waste resources. Input evaluation helps determine programs to meet identified needs. The question used in input evaluation is "How should the program be carried out?" in addition to identifying procedural design and educational strategies that are likely to achieve the program results as desired.[15]Input evaluation will attempt to deepen the analysis of various inputs from program managers who are responsible for implementing the programs that have been set. This analysis is more focused on the condition of human resources, because human resources is one of the supporting factors and obstacles to the success of a program. Therefore, the fundamental questions in this input evalution is the questions that relate to matters that lead to solving problems that drive the implementation of a program.[16]In this case, the problems that will be revealed include:

     a. Human Resource

     b. Supporting Facilities and Equipments

     c. Funds or Budget

     d. Implementation procedure

Process evaluation will be carried out on all lines of implementation of a program. Process evaluation will conduct an analysis of all events in the implementation of program activities that have been determined. One of the objectives of this process evaluation is to monitor all activities, whether in the form of things that can cause obstacles to the implementation of the program, or other things that can potentially provide difficulties in implementation. In this case, we need a special information discovery that is not in accordance

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[15] Guili Zhang, dkk, *Using the Context, Input, Process, and Product Evaluation Model (CIPP) as a Comprehensive Framework to Guide the Planning, Implementation, and Assessment of Service-learning Programs*, Journal of Higher Education Outreach and Engagement, Volume 15, Number 4, (2011), p. 64-65

[16]Eko Putro Widoyoko, *Mendesain Model Pembelajaran Inovatif-Progresif* (Jakarta: Kencana Prenada Media Group, 2012), h. 30

with what is expected. With a shorter statement, this process evaluation leads to an evaluation of the planned program implementation,[17]so this process evaluation will reveal the obstacles in implementing the program.[18]In this case, the process evaluation that will be carried out focuses on; Implementation, supporting factors, and inhibiting factors.

Product evaluation is the final stage of evaluation in the CIPP Evaluation model. This evaluation will be directed at the results of a program. At its level, product evaluation will reveal an assessment of the feasibility of the program's implementation. The final result of this product evaluation is the provision of recommendations to the program. The intended recommendation is whether the program is feasible to be continued, or is not feasible so it needs to be stopped.[19]In this case, the deepening of the product evaluation analysis will focus on; the competence of tahfiz Quran, noble morals, and good deeds.

Tahfiz Quran Learning in Integrated Islamic Elementary School

Tahfiz Quran Learning in the Integrated Islamic Elementary School has the aims: 1) to foster a love of the Quran, 2) to cleanse the mind and feelings and purify the hearts and souls of students, and 3) to provide a foundation and basics that the knowledge learned is sourced from Quran.[20]From the learning objectives, tahfiz Quran learning serves to be a wayto instill a sense of peaceful, comfort, and concentration.In addition, it is also a way to get used to living with the Quran and as a way to practice spiritual, emotional and intellectual intelligence.[21]

Teaching the ability to read the Koran with tahsin and tartil standards (reading in accordance with the rules of Tajweed), and the ability to memorize the Quran (tahfizhul Quran) with a minimum standard of two juz each level of the education unit is the mission narrative of the Integrated Islamic School.[22]From the mission of the integrated Islamic school, it can be understood that the target of achievement in the tahfiz Quran learnings is two Juz of the Quran. In Tahfiz Quran Learnings at the level of the Integrated Islamic Elementary School, Graduates Competency standards that have been formulated are: "Having the Ability to Read, Memorize,

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[17]Daniel L. Stufflebeam, *Evaluations Models View Points on Educational and Human Service Evaluation,* (New York: Kluwer Academic Publisher, 2002), h. 279

[18]Daniel L. Stufflebeam and Anthony J. Shingfield, *Evaluations, Theory, Models, and Application* (San pransisco: Josse-Bass, 2007), h. 30

[19]Stufflebeam and Anthony , *Evaluation…,* h. 8

[20] Alaydroes, dkk, *Kekhasan,* h. 189

[21]*Ibid.,* h. 190

[22]*Ibid.,* h. 7

and Understand the Quran Well".[23]From the Graduates Competency Standards, formulate Competency Indicators as follows:[24]

Number	Competency Indicator
1	Being able to Read the Quran by Paying Attention to Tajweed and Tartil Science Rules
2	Being able to memorize the Quran in juz (chapter) 30 and selected verses
3	Khatam (finished reading the Quran as a whole) at least three times
4	Reading the Quran translation of juz 30
5	Learn to relate the Quran to the realities of life in accordance with the stages of development

Integrated Islamic School Network has set the standard of teachers who are responsible for supporting the learning of tahfiz Quran.Integrated Islamic School Network allows educators with certificate qualifications of senior high school graduates and equivalent. However, teachers who only graduated from senior high school graduates and equivalent must have memorized 30 Juz (Chapters) or all chapters Quran as evidenced by a Rote Certificate.[25]the Integrated Islamic School captures teachers with teacher standards set by Permendiknas (regulation of the national ministry of education) number 13 of 2007 concerning standards of Academic qualification and Teacher Competence, by developingTeacher Standards in accordancewith the specificity of Integrated Islamic school itself.

RESEARCH METHOD

This research was conducted at the Integrated Islamic Elementary School SDIT DOD Deli Serdang, North Sumatra, which aims to obtain data on: 1. The environment of tahfiz Quran learning program, 2. The needs of the tahfiz Quran learning program, and 3. The objective of the tahfiz Quran learning program at SDIT DOD Deli Serdang.The research method in this study is a qualitative research method using evaluation research as the analysis media. The evaluation model that the researchers chose is the CIPP evaluation model *(Context, Input, Process and Product)*. The evaluation program of the evaluation which will discuss the needs analysis of the policies of a program. Fachruddin Azmi proposed an in-depth study of policies that could be

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[23]*Ibid.,* h. 286
[24]*Ibid.*
[25]*Ibid.,* h. 15

carried out using needs analysis techniques.[26]In this case, the context evaluation that will be deepened is with the environmental program, needs program and program implementation objectives.

Data and primer data sources were obtained from the head of the foundation, the principal, vice principal in the field of curriculum, vice principal in the field of student affairs, deputy head of the field of tahfiz or the coordinator of the tahfiz, tahfiz teachers or the homeroom teacher, assistant homeroom teacher, The head of JSIT North Sumatra Region, students' parents, and students.In addition, primary data is also obtained from school archives and documentation. As for secondary data sources as supporting data obtained from the surrounding community, the Mosque Prosperity Board (BKM) around the school, The destination school forSDIT DOD Deli Serdang alumni.

Research data will be obtained in three ways, namely observation, interviews and documents[27]. Interviews in this study were conducted with three interview models, namely: Open interviews, structured interviews and in-depth interviews. The activities in data analysis in this study are *data reduction, data display and conclusion drawing / verification.*The procedure of data analysis in this research is to follow the steps of evaluating the CIPP model which is focused on context evaluation. As for the technique to obtain the validity of research data that has been collected is to determine the following four criteria, namely: *data credibility test, transferability test, dependability test and confirmability test*.

RESEARCH RESULTS AND DISCUSSION

1. **The context aspects of the tahfiz Quran learning program at SDIT DOD Deli Serdang**

The needs of the tahfiz Quran learning program at SDIT DOD Deli Serdang

Surrounding communities need the tahfiz Quran learning program. This can be seen from the grounds and reasons of the surrounding community that makes tahfiz Quran learning program the as a reason for the peopleto entrust SDIT DOD Deli Serdang as a place for their children to gain knowledge. This can also be trusted considering that in a field observation,

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[26]Fakhruddin Azmi, *Kebijakan Pendidikan Islam Memberdaakan Peradaban* (Medan, CV Manhaji, 2016), h. 8

[27]Jhon W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (callifornia: Sage Publications, 20003), h. 181

researchers saw that the location of the SDIT DOD Deli Serdang establishment was not far even very close to the State Elementary School, only around one kilometer.

It was also explained that students really needed the tahfiz Quran learning program. According to the prospect of the students in the future really needs tahfiz Quran. With the tahfiz Quran learning program, Islamic students will be helped in memorizing the Quran. This becomes important considering that the Excellent Islamic Schools of the Junior High Schools (SMP) and Islamic boarding schools are currently recruiting many students by path of rote Quran. Tahfiz Quran is the motivation of students in encouraging further learning. This is due to the fact that the learning system at SDIT is generally a Full Day School, so that by tahfiz Quran learning program first before general learning, will provide positive energy in students.

The material for the tahfiz Quran learning program is juz 29 and juz 30, following the Quran curriculum of the Indonesian Integrated Islamic School Network. The material for memorizing it in SDIT DOD Deli Serdang starts from the last surah (chapter) of 114 of the Quran surahs, namely An-Nas, which then goes on to Al-Falaq, Al-Ikhlas to the An-naba surah in juz 30. There are two considerations submitted by the principal as a reason for the stipulation of Surah An-Nas as early memorization in class one, the second reason is the ability to memorize students who have memorized short surahs in the previous kindergarten and the second because of short verses material such as surah An-Nas are short verses that are often heard by students both at the mosque and in other media. The next reason is because the ability of parents of students whose majority have memorized short surahs in juz 30, among them are surah An-Nas.

There are several requirements to become a teacher in SDIT DOD Deli Serdang, namely : saleh (righteous) , at least have memorized 2 Juz of the Quran that have been taught and do not memorize themselves (without deposit), at least have studied with a teacher or in ma'had (islamic boarding school).Teacher do not have to be from one of the community organizations specifically, may be from outside PKS organizations but after joining SDIT DOD Deli Serdang will be given mentoring and must follow the mentoring as PKS preaching to those who join JSIT (SDIT).

The main target in selecting students is the economic level of students' parents who are sought from middle to upper.While related to the work of parents, the school does not require certain jobs. Likewise with regard to religious applications, the most important thing is to be

Muslim, while the belief is not a requirement for student input. Whereas the requirement to become a participant in tahfiz Quran learning program at SDIT DOD Deli Serdang is the ability of students to read the Quran.In this case, the effort made is to provide more hours for reading the Quran recitation (tahsin Quran) in class one. Whereas for class two through class four, tahsin learning begins to be reduced by adding tahfiz Quran learning.

The budget for the tahfiz Quran learning program comes from student tuition fees. There are no special donors or special allocations prepared for the implementation of tahfiz Quran learning program. Because tuition fees are affordable, as a result of various problems such as, the unavailability of learning media such as infocus and others.According to him, All of these started from a lack of budget..

The purpose of the Tahfizh Quran Learning Program

The tahfiz Quran learning program at SDIT DOD aspires to create a righteous and intelligent generation through the Holy Quran with a minimum of 2 Juz Quran memorization. So that by bringing generations closer to the Quran it will shape students' souls and foster their intelegence quotient (Iq) in a more positive direction. This is the hope of all Muslim families of course. Based on this, it can be understood that the purpose of the tahfiz Quran learning program at SDIT DOD Deli Serdang is to have the tahfiz Quran competency coupled with noble morals and do good deeds.

2. Input aspects of the implementation of the tahfiz Quran learning program at SDIT DOD Deli Serdang

a. The Analysis of human resource criteria

Related to the professionalism of the teachers of the tahfiz Quran learning program in SDIT DOD Deli Serdang,judging from the theory presented by education experts, it can be said that the teachers who teach the tahfizh Quran learning program at SDIT DOD Deli Serdang do not include professional teachers. In this case it can be seen from one of the professional indicators of the teacher that is mastering learning material, so that in tahfiz Quran learning , the teacher can be said to have mastered the learning material if the teacher has more memorization from students, so that in the learning process, various memorization obstacles can be overcome by the teacher.

The problem of comparing the number of teachers with students can also be said to have not reached the standard. In the tahfiz Quran learning system with the halaqah model, the standard ratio is 1 to 8.[28]Sobari Sutarif said that the ratio of the number of students and tahfiz teachers were 1 to 12[29], so each tahfiz teacher can only effectively teach tahfiz to a maximum of 12 students.At SDIT DOD Deli Serdang school, the ratio of teachers to students is 1 to 11-12. In this case, it can be said that a standard ratio in the tahfizh Quran learning program if the two teachers assigned to teach 20 to 22 students in one class have the same competence of the Quran.

b. The Analysis of school facilities and infrastructure criteria of SDIT DOD Deli Serdang School

In a copy of the Republic of Indonesia Minister of National Education Regulation Number 24 of 2007 concerning Facilities and Infrastructure Standards for Elementary Schools / Madrasah Ibtidaiyah (SD / MI), Junior High Schools / Madrasah Tsanawiyah (SMP / MTs), and Senior High Schools / Madrasah Aliyah (SMA) / MA) mentioned that the minimum ratio of classroom is 2 m^2 per student. For study groups with less than 15 students, the minimum area of a classroom is 30 m2. Minimum width of class room 5 m.[30]Based on the above government regulations and by comparing it with the results of the study it can be concluded that the classroom and other infrastructure facilities for the tahfiz Quran learning program have not been properly fulfilled.

2. The analysis of SDIT DOD Deli Serdang school bugdet criteria

The tahfiz Quran learning program can be implemented well and effectively and efficiently if there is sufficient budget. This sufficient funding budget has been regulated by the government in a standard education funding regulation. In a copy of the Regulation of the Minister of National Education Number 69 Year 2009 Concerning Nonpersonal Operating Cost Standards for 2009; From the above government regulations it can be understood that the education budget in an education unit must be endeavored to be planned carefully in order to continue a learning program that will be implemented. In this case, related to the budget of the

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[28]Hasan Bisri, *Pengelolaan Model Pembinaan Tahfizh Alquran* dalam Journal Tadbir Muwahhid, Volume 2, Nomor 1, April 2018, h. 66

[29]Sobari sutarip, *Menghafal Alquran dengan Mmudah dan Ceria* (Iqra Kreativ, 2010), h. 75

[30] Salinan Peraturan Menteri Pendidikan Nasional Republik Indonesia Nomor 24 Tahun 2007 Tentang Standar Sarana Dan Prasarana Untuk Sekolah Dasar/Madrasah Ibtidaiyah (SD/MI), Sekolah Menengah Pertama/Madrasah Tsanawiyah (SMP/MTs), dan Sekolah Menengah Atas/Madrasah Aliyah (SMA/MA), h. 4

tahfiz Quran learning program in SDIT DOD Deli Serdang, it can be concluded that the budget originating from students' parents in the form of tuition fees (SPP) is an inhibiting factor for the implementation of the tahfiz Quran learning program. This lack of budget has an impact on all aspects of implementation, both from the provision of human resources, media, and other infrastructure improvements. So, this budget constraint must be a serious evaluation also from the school management to be corrected as soon as possible.

3. The Analysis of procedure criteria needed by SDIT DOD Deli Serdang school

The implementation schedule that has been prepared by representatives in the SDIT DOD Deli Serdang curriculum field, that the implementation of the tahfiz Quran learning program is held in the morning with a duration of 1 hour 15 minutes. The quantity of time provided is used for two learnings the Quran, namely Quran recitation (reading) and tahfiz Quran. In this case the researchers considered that such a short learning time would not be able to achieve rote learning targets if used for two learnings Quran at once namely tahsin and tahfiz.

The preparation of the schedule for the tahfiz Quran exam is also a research finding that must be focused well. In this case, the researcher saw that there was no evaluation of the activities of the tahfiz Quran learning program at SDIT DOD Deli Serdang in the form of monthly, mid semester, and final semester exam. In this case, the person who responsible for the tahfiz Quran learning program must make a standard schedule with measurable achievements so that the exam for the tahfiz Quran learning program at SDIT DOD Deli Serdang can be carried out.

The next problem that was found in the tahfiz Quran learning program at SDIT DOD Deli Serdang was the determination of the standards for the assessment of tahfiz Quran exam. In this case the researchers see that the tahfiz exam conducted at SDIT DOD Deli Serdang does not yet have a standard reference in determining the assessment of the achievements of the tahfiz Quran. As a result, the assessment of whether well or not the rote learning achievement of the students is only seen from whether or not rote learning fluency, how well or not the way to recite the Quran by the students.

The syllabus of the tahfiz Quran learning program is not well structured, even the results of this study reveal that the responsibility of the tahfiz Quran learning program in SDIT DOD Deli Serdang has not made the syllabus of tahfiz Quran learning. This becomes a major obstacle

in the implementation of the tahfiz Quran learning program because the achievements that are supposed to be achieved on a daily basis cannot be carried out properly. This causes the implementation of the tahfiz Quran learning program at SDIT DOD Deli Serdang not properly controlled. Minimum achievements of students in every day, or every week, or every month is not well structured. This resulted in the person who has responsible for the tahfiz Quran not being able to evaluate students' rote learning and unable to determine the time of the exam as explained above. The Learning Implementation Plan (RPP) of the tahfiz Quran learning program was also not found at SDIT DOD Deli Serdang. This study revealed that the teachers of the tahfiz Quran at SDIT DOD Deli Serdang carried out the tahfiz Quran learning program without the syllabus and RPP. This is certainly not in accordance with what has been determined by the government.

3. **The Process Aspect of tahfiz Quran learning program at SDIT DOD Deli Serdang**

Regarding the method of implementing the tahfiz Quran learning program at SDIT DOD Deli Serdang by the teachers of Islamic Boarding School, the researchers saw that the teacher used various methods of rote learning that varied, although criticism and suggestions for these methods could be further improvements. The rote learning method for class one , researchers suggest using the Muqoththa'ah method that can help students memorize morecomfortably, relax, casual and fast and can have rote (memorization) well.

Researchers see directly in a research activity that is observation, in which a tahfiz teacher uses the talaqqi method as his tahfiz teaching method.The strategy used in the talaqqi method here is that the tahfizh teacher teaches while looking at the Mushaf (Manuscript) of the Quran. The expected criterion to emerge in this problem is that a tahfiz teacher does not see the mushaf again when listening to students' memorization.

Teachers are expected to be able to give good examples in reading the Quran. Based on the results of research through several interviews and observations conducted, problems related to the teacher's ability to recite the Quran according to the recitation application is an obstacle that needs to be addressed. This can be seen from the teacher competency in reading the Quran that still needs reading improvement. This is important because the learning method applied is the *Talaqqi method*.

Associated with learning media can be said that in accordance with the results of research both through interviews and observations researchers concluded the learning media in the tahfiz Quran learning program at SDIT DOD Deli Serdang has not received serious attention from themanager.So the conclusion of this research is that learning media are part of the constraints of implementing the tahfiz Quran learning program at SDIT DOD Deli Serdang.

According to researchers, in this technological era, many learning media can be utilized in the implementation of tahfiz Quran learning program. Tahfiz teacher are not only monotonous in the use of blackboards, mushaf Quran and Iqra books. However, other media that can help achieve rote learning targets can be used such as active speakers for murottal, projector, and other media. The breadth of the meaning of Quran rote learning material should facilitate the teachers in providing learning media for the tahfiz Quran learning so that it is not a boring learning.

The ability of students to memorize themselves at home. This is a common problem in the tahfiz Quran learning program including SDIT DOD Deli Serdang which considers that students memorizing themselves at home is a plus value in the tahfiz Quran learning program.Indeed this is not done by the tahfiz teacher, because in reality the first is that parents are busy with their own busy lives and do not have time to guide and teach to memorize the Quran to their children.And second is the ability of students parents in reading and memorizing the Quran also varies so that schools should no longer charge this problem to them at home.

Repeating memorization or muroja'ah in their home is expected by the school, despite the fact that not all students can repeat the rote at their home. This results in the smoothness of students's rote themselves which also results in the achievement of rote targets that have not been reached to the maximum extent possible. In contrast to muroa'ah at school, related to this, the ability of students to carry out memorization of muroja'ah activities at school together, researchers see from the observation that most students are able to repeat and follow muroja'ah activities together, although there are still students who have not memorized fluently due to forgetfulness, but it can be said that they can carry out activities in class according to established criteria.

Related to the teacher's responsibility in recording each student's memorization development in a book report, it has been implemented well so that researchers provide an

assessment of this very well and need to be continued. Although it needs to be rearranged related to what aspects are recorded, such as the development of reciting, rote and muroja'ah rote. With this memorizing note will help the class teacher or tahfiz teacher communicate with students' parents. In the results of the research through interviews it can be concluded that the teacher has carried out communication related to the development of students' rote well so that the researcher gives a very good value in accordance with the criteria of the related problem.

4. **Product aspects of the tahfiz Quran learning program at SDIT DOD Deli Serdang.**

The results of research on product aspect of the aspect of the Quran competency, good deeds and morals. The product of the tahfiz Quran learning program at SDIT DOD Deli Serdang on the aspects of the Quran comptency get less marks. This is found from the data that students have not reached the rote target, from as many as 2 juz (chapters) of the initial target set, those who reached the 2 juz memorization target were not reached by anyone. There are only 1 juz and even then not all students, students who have memorized juz 30 as a memorization (rote) achievement, not all students have a smooth memorization, or it can be said that only 70% of students have memorized fluently. The accuracy of the application of tajweed (recitation) law can be said to be quite good but does not reach good grades, students who recite memorization without seeing the Quran (Muroja'ah) there are some tajweed laws which are still wrong.

Meanwhile, the results of research on the aspect of noble morals, of the 6 criteria set, only 1 criterion get sufficient value, while the other 2 criteria get very good grades, and 3 other criteria get a good grade. Thus, it can be concluded that the criteria for noble morals have been achieved with good grades in the tahfiz Quran learning program at SDIT DOD Deli Serdang. As for the aspect of good deeds, out of the 4 criteria set, only 1 criterion gets a good grade, while the other 3 criteria get very good grades.

CONCLUSION

1. In context, it can be concluded that the tahfiz Quran learning program at SDIT DOD Deli Serdang received support from the government, the school environment and the surrounding community. Besides that, it is also a necessity for schools, the community and also Deli Serdang DOD SDIT students. Thus it can be recommended that from the

context aspect of the tahfiz Quran learning program at SDIT DOD Deli Serdang can be continued.

2. In the Input, it can be concluded that there are some weaknesses and constraints on the aspect of Human Resources as the implementer of the tahfiz Quran learning program at SDIT in Deli Serdang, the lack of an implementation budget, limited facilities and infrastructure, implemented without neat procedures, implementation schedules that have not been well arranged , the schedule for the tahfiz exam is not yet available, the objectives of the tahfiz Quran are not yet formulated, both daily, monthly, semester and annual targets, no syllabus and RPP. Recommendations from the input aspects of the tahfiz Quran learning program at SDIT DOD Deli Serdang can be continued with the note that it really needs to be improved especially in the selection of human resources.

3. In the process, it can be concluded that the implementation was not in accordance with what was planned, the target of Quran rote learning which had been set as much as 2 Juz of the Quran was not reached at all, the number of memorization of tahfiz teachers is equivalent to the memorization of students and there are even teachers who jointly learn to memorize with their students, this is an obstacle in the process of implementing the tahfiz Quran learning program at SDIT DOD Deli Serdang. The teacher habit of seeing the mushaf (manuscripts) when teaching some memorized verses also becomes inappropriate. The lack of learning media, the inability of students to deposit memorization according to rote learning targets every day. Thus it can be recommended that from the process aspect of tahfiz Quran learning program at SDIT DOD Deli Serdang continued by improvements.

4. In the product, the conclusions of this research are the achievement of 2 juz memorization target of the initial target that has been set, students who achieved 2 juz memorization target are not available, from the criteria of noble morals and good deeds according to the established criteria. Thus it can be recommended that from the product aspect of the tahfiz Quran learning program at SDIT DOD Deli Serdang is continued by improvements.

SUGGESTIONS

1. For principals, they should recruit human resources who have good Quran competency, especially in the tahfiz Quran learning program. In addition, allocating the budget of tahfiz Quran learning program will also make this program run even better. Special supervision is needed on the process of implementing the tahfiz Quran learning program so that the product of it can be achieved properly.

2. For the vice-principals to make a neat schedule, both the lesson schedule of the tahfiz Quran learning program, as well as the exam itself, so that the implementation of it can be evaluated properly.

3. For vice-principals in the field of tahfiz Quran, it is recommended to make a rote learning schedule in the form of daily, monthly, semester, and annual targets so that the target of 2 Juz in 6 years can be measured. In addition to it, the person who is responsible for tahfiz should also make a syllabus and RPP so that the implementation of the tahfiz Quran learning program can be carried out in accordance with what is planned.

4. To the homeroom teacher as well as tahfiz teacher to continue to hone the ability to memorize the Quran and improve the reading of the Quran so that the achievement of students memorization becomes better. The quality of students memotization is very dependent on the tahfiz teacher, so it is obligatory for the tahfiz teacher and homeroom teacher to make themselves worthy of the task.

5. For the assistant of homeroom teacher to be able to position themselves as a companion who is able to assist the process of implementing the tahfiz Quran learning program. The presence of tahfiz companions is not just a class security guard, but also the second tahfiz teacher in the class so it is also compulsory for you to improve the ability of the Quran both in terms of memorization and reading.

6. For students' parents to be able to provide assistance in repeating role learning at home. This is considered necessary because of the limited time for memorizing rote in school. With the activeness of parents at home it will help achieve faster rote learning.

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