



The Educational Evaluation of *Tahfiz Al-Qur'an* Program in Boarding School: Stake Model Perspective

M. Sugeng Sholehuddin¹, Wael Ali Muhammad Sayid², Abdul Basit Amin³, Rofiqotul Aini⁴, Miftah Mucharomah⁵

^{1,3,4}UIN K.H. Abdurrahman Wahid Pekalongan, Indonesia

²Ain syams University Cairo, Mesir

⁵MSI 17 Pabean, Kota Pekalongan, Indonesia

ARTICLE INFO	ABSTRACT
<p>Article History: Received: September 14, 2022 Revised: October 21, 2022 Accepted: November 12, 2022</p> <p>Keywords: education evaluation; <i>tahfiz al-Quran</i>; Stake model</p>	<p>This research aims to analyze the education evaluation of the <i>Tahfiz al-Qur'an</i> program's planning, implementation, and evaluation using the Stake model perspective. This study also aims to analyze the obstacles in implementing the program. This research will provide academic contributions to evaluating the <i>Tahfiz al-Qur'an</i> program, especially in the MBS Al-Hidayah Wonopringgo Pekalongan. This qualitative study used a field research approach. They were analyzed using the Stake model, including contingency and congruence. The results of this research were (1) the planning evaluation of the program was well prepared; (2) The implementation of program evaluation according to the stage of the Stake model: inputs (antecedent), form asatiz/asatizah met the criteria of the <i>Tahfiz al-Qur'an</i> graduate school and boarding school. In contrast, the criteria of a graduate's Bachelor had not been fulfilled. The <i>santri</i> have not fully fulfilled the criteria to read the Qur'an. Aspects of the curriculum already meet the criteria of the <i>Tahfiz al-Quran</i> program but lack the allocation of study time. The process of learning (transaction) was implemented according to the plan. The result of learning outcomes reached the target of each class. (3) Evaluation of the program was conducted routinely at the end of the semester.</p>

Corresponding Author:

M. Sugeng Sholehuddin

Email: m.sugeng.s@uingusdur.ac.id

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INTRODUCTION

Several studies have discussed the evaluation of *Tahfiz al-Quran* education in the last decade. *Tahfiz al-Quran*¹ is one of the learning evaluation programs currently being developed by Islamic educational institutions, both in the full-day and Islamic boarding schools (*pesantren*). As the first authoritative source of knowledge in Islam, Al-Quran is important for students to memorize it. The implemented program is the learning activity of *Tahfiz al-Quran*, which involves elements of teachers, *santri* (students of Islamic boarding school), curriculum/materials, facilities and infrastructures, management, and the environment to achieve learning objectives. In the implementation of the learning program, it is indicated that problems become inhibiting factors in memorizing the Qur'an, especially for those who memorize the Qur'an. Problems can come from the hafiz (internal) or outside the hafiz (external). Internal problems include the initial ability of *santri*, the unwillingness to do *sim'a'an*, being arrogant, not repeating memorization regularly, being too ambitious to add new memorization, and not being profound. The external factors that hinder the memorization process include the adequate time available in the program, the large number of Quranic verses that have similarities and similarities, and the absence of a mentor or teacher when memorizing Al-Qur'an.²

The implementation of program evaluation should ideally use one of the program evaluation models developed by experts in the field of educational program evaluation. Kaufman and Thomas divided the program evaluation model into eight models. They are Goal Oriented Evaluation Model (Tyler), Countenance Evaluation Model and Responsive Evaluation Model (Robert E. Stake), Goal Free Evaluation Model and Formative Summative Evaluation Model (Michael Scriven), CSE-UCLA Evaluation Model (the University of California in Los Angeles), CIPP Evaluation Model (Daniel Leroy Stufflebeam), and Disperancy Model (Malcolm Provus).³

The researchers used the Countenance Evaluation Model developed by Robert E. Stake from the University of Illinois. It is also known as the Stake Model. Stake developed the Countenance model as the first model of curriculum evaluation. Countenance means the whole and things that are liked (favorable). Provus stated that the Stake Model aims to be a complementary framework for developing curriculum assessment plans. Stake pays primary attention to the nature of the data collected as a basis for the relationship between goals and the follow-up action. Stake considered that there was a discrepancy between the expectations of the teacher and the assessor. The discrepancy in question is the difference in the results of the assessment carried out by the teacher and the assessment carried out by education experts.⁴

¹ Zailani, 'Evaluasi Program Tahfiz Al-Quran Dengan Menggunakan Model CIPP Pada Pondok Pesantren Raudhatul Amin Kandangan' (UIN Antasari, Banjarmasin, 2018). Niken Masuroh, 'Evaluasi Program Tahfiz Al-Qur'an Di SMP Al Irsyad Al Islamiyah Purwokerto' (IAIN Purwokerto, 2015), v. Rizqa Sholehatin, 'Evaluasi Program Tahfiz Al-Quran Program Studi Kedokteran Universitas Muhammadiyah Yogyakarta' (Universitas Muhammadiyah, Yogyakarta, 2018), 3-4.

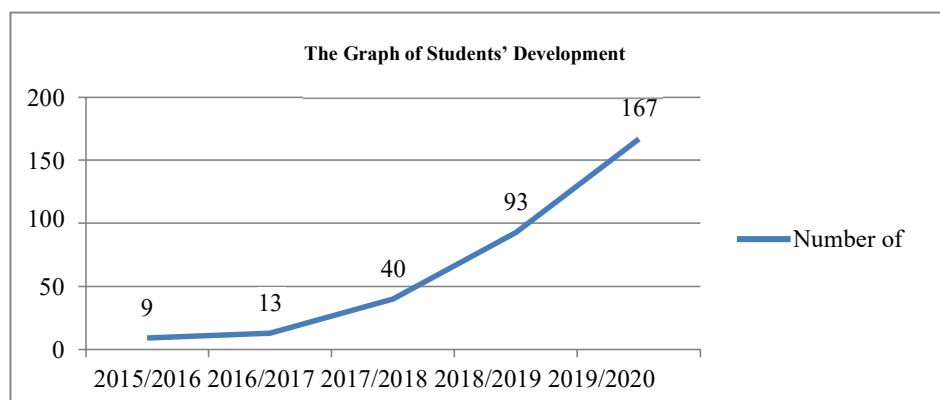
² Imam Robandi, *Becoming the Winner: Riset, Menulis Ilmiah, Publikasi Ilmiah, Dan Presentasi* (Yogyakarta: Andi Offset, 2017), 26.

³ Suharsimi Arikunto and Cepi Safrudin Abdul Jabar, *Evaluasi Program Pendidikan: Pedoman Teoritis Praktis Bagi Mahasiswa Dan Praktisi Pendidikan* (Jakarta: Bumi Aksara, 2009), 40.

⁴ Hamid S Hasan, *Evaluasi Kurikulum* (Bandung: Remaja Rosdakarya, 2014), 206.

The selection of the Stake Model is based on the strength of the Stake model, as according to E. Howard, the evaluator assesses according to the needs of the program, describes the possibility of a complex program reality, and gains new theories and insights about the program to be evaluated and based on data in the field. Meanwhile, the weaknesses of the Stake model include the approach taken being too subjective, considering quantitative evaluation and data collection instruments less necessary, and requiring enormous costs and labor.⁵ Researchers used the Stake model to evaluate the *Tahfiz al-Quran* program implemented by the Muhammadiyah Boarding School (MBS) Al-Hidayah Wonopringgo Pekalongan.

The flagship program of *Tahfiz al-Quran* in MBS al-Hidayah Wonopringgo as a form of education management innovation had a positive impact on the growth of the number of students, especially on the total number of SMP Muhammadiyah Wonopringgo because MBS *santri* automatically become *santri* of SMP Muhammadiyah Wonopringgo. The development of the number of *santri* in the last five years, from the 2015/2016 academic year to 2019/2020, is shown in graph 1.



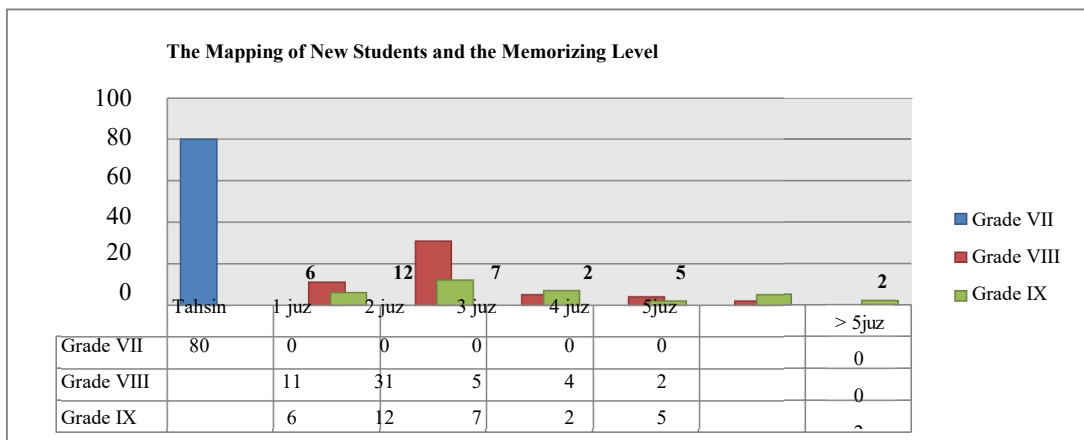
Graph 1. The development of *santri* in the academic year of 2015/2016 – 2019/2020⁶

Based on graph 1, the number of *santri* has increased significantly by more than 100%. The significant increase in the number of *santri* each year cannot be separated from the good management of the *pesantren*. One of the fields managed by *pesantren* is the curriculum.

The *pesantren* curriculum, which has been integrated with the learning of SMP Muhammadiyah Wonopringgo, facilitates memorizing and *muraja'ah* as obligatory materials and activities in the *Tahfiz al-Quran* program. The *Tahfiz al-Quran* program in MBS al-Hidayah Wonopringgo Pekalongan strives for *santri* to have at least 5 (five) *juʿ* of memorization taken up to grade IX. The following are the results of mapping new *santri* (grade VII) and the development of student memorization at the beginning of the 2019/2020 academic year.

⁵ Vo Thi Kim Anh, "Evaluation Models in Educational Program: Strengths and Weaknesses," *VNU Journal of Foreign Studies* 34, no. 2 (2018): 143.

⁶ Source: Documents of student development in the last five years.



Graph 2. Mapping of new *santri* and student memorization achievements in July 2019⁷

Based on graph 2, the results of the mapping of new *santri* (grade VII) show that new *santri* are in the *tahsin* category. It is the program to improve the reading of the Quran according to the rules of *tajwid* before entering the *Tahfiẓ al-Quran* program. The targeted class VIII *santri* had memorized at least 2 (two) *juz*, yet there were still 11 *santri* who had not reached the target. The targeted class IX *santri* had memorized 4 (four) *juz*. At the same time, there were still 6 *santri* achieving 1 (one) *juz*, 12 *santri* achieving 2 (two) *juz*, and 7 *santri* achieving 3 (three) *juz*.

The results of the memorization of *santri* who had not reached the target of the *Tahfiẓ al-Quran* program are the reason for the need for an evaluation study of the *Tahfiẓ al-Quran* program at MBS al-Hidayah Wonopringgo Pekalongan. Program evaluation was carried out using the Stake model to observe the evaluation of the *Tahfiẓ al-Quran* program at MBS al-Hidayah Wonopringgo Pekalongan to obtain information on achieving program objectives.

RESEARCH METHOD

This study employed a field research approach. Researchers went to the research site to make observations of a phenomenon in a natural state.⁸ Researchers conducted observations at the Muhammadiyah Boarding School al-Hidayah Wonopringgo Pekalongan. It was qualitative research. The primary data source in this study include 1) *Mudir* (head of pesantren); 2) The curriculum officers; 3) *ustaz/ustazah*; 4) *Santri*, and 5) Curriculum documents of MBS Al-Hidayah Wonopringgo Pekalongan. The data collection techniques used in this study were interviews, observation, and documentation. The validity of the data obtained through observation, interviews, and documentation was tested in three ways. They were triangulation, member checking, and persistence of observations.

Following the object of study and the evaluation model used, the Stake model, the data analysis used in this study includes contingency and congruence. Relationship analysis consisted of logical and empirical linkages. Logical linkages result from the evaluator's

⁷ Source: New *santri* and student memorization achievements.

⁸ Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, 21st ed. (Bandung: Remaja Rosdakarya, 2005), 26.

consideration of the logical linkages among program inputs, processes, and outcomes. It is based on field data. Conformity analysis is a comparative analysis of what is planned and the reality of the activity.⁹

Logical linkage analysis described the logical linkages between inputs, processes, and results of the *Tahfiz al-Quran* MBS al-Hidayah Wonopringgo program plan (intent). Empirical linkage analysis described the input, process, and results based on the data on implementing the *Tahfiz al-Quran* MBS Al-Hidayah Wonopringgo Pekalongan program. Conformity analysis compared what was planned (intent) with what happened in the evaluation (observation) of the *Tahfiz al-Quran* MBS program at Al-Hidayah Wonopringgo Pekalongan and to get a complete and precise understanding of achieving the research objectives determined by the researcher.

The Stake method is a program evaluation model introduced by Robert E. Stake from the University of Illinois, also known as the Countenance Method (overall), also called the consideration evaluation model.¹⁰ According to Provus, the Countenance Stake model aims to complete the framework for developing a curriculum assessment plan. Stake's primary concern is the relationship between the objective of the assessment and subsequent decisions based on the nature of the data collected. It is because Stake sees a discrepancy between the expectations of the assessor and the teacher. The assessment made by the teacher was not the same as the assessment carried out by the assessment expert.¹¹ According to Worthen & Sanders, Stake emphasizes the existence of two primary activities in evaluation, namely description, and judgment, and distinguishes three stages: input (antecedents), processes (transactions), and outcomes. The description includes two things that indicate the position of the evaluation target: the expected goal of the program (intent) and what happened (observation). The evaluator shows the step of consideration that refers to the standard.¹²

RESULT AND DISCUSSION

Education Evaluation

The word 'evaluation' is originally an English word that means 'assessment'.¹³ Fitzpatrick, Sanders, and Worthen defined evaluation as identifying, clarifying, and applying defensible criteria to determine an evaluation object's value (worth or merit) concerning those criteria.¹⁴ Brian K. Lynch stated that evaluation is the systematic attempt to gather information to make judgments or decisions.¹⁵ It is a systematic process of collecting, analyzing, and interpreting data or information to determine the level of achievement of

⁹ Hasan, *Evaluasi Kurikulum*, 206.

¹⁰ A. Rusdiana, *Manajemen Evaluasi Program Pendidikan: Konsep, Prinsip, Dan Aplikasinya Di Sekolah/ Madrasah* (Bandung: CV Pustaka Setia, 2017).

¹¹ Hasan, *Evaluasi Kurikulum*.

¹² Jody L. Fitzpatrick, James R. Sanders, and Blaine R. Worthen, *Program Evaluation: Alternative Approaches and Practical Guidelines*, 3rd ed. (Boston: Pearson Education Inc., 2011).

¹³ John M. Echols dan Hassan Shadily, *An English – Indonesian Dictionary*, XXVI (Jakarta: Gramedia Pustaka Utama, 2005), 220.

¹⁴ Fitzpatrick, Sanders, and Worthen, *Program Evaluation: Alternative Approaches and Practical Guidelines*, 7.

¹⁵ Brian K. Lynch, *Language Program Evaluation: Theory and Practice* (Australia: Cambridge University Press, 1996), 2.

objectives.¹⁶

According to Rusdiana, the steps that need to be taken in planning an evaluation are: determining the purpose of the evaluation, formulating the problem; determining the data type; determining the evaluation sample; determining the evaluation model based on the evaluation objectives; determining the evaluation tool; planning a personal evaluation; planning a budget; and planning the schedule of activities.¹⁷

Tahfiz al-Quran

The word “*Tahfiz*” is the *masdar* form of *haffaza*. It comes from the word *hafiza-yahfazu*, which means to memorize.¹⁸ According to Quraish Shihab, *hafiz* is taken from three letters that contain the meaning of maintaining and supervising. From this meaning, memorization was born because those who memorize well maintain their memories. The word *hafiz* implies the emphasis and repetition of the maintainer, as well as its perfection. Winkel defines memorization as embedding verbal material in memory so that later it can be reproduced literally.¹⁹

According to Farid Wadji, *Tahfiz al-Quran* can be defined as the process of memorizing the Qur'an so that it can be recited/uttered by heart correctly in specific ways continuously. The person who memorizes it is called an *al-hafiz*, and the plural form is *al-huffaz*.²⁰ *Hafiz* Qur'an can read the Qur'an starting from recognizing the *hijaiyah* letters, the nature of the letters, *makeharjul* letters, and being able to read the word order (the arrangement of *hijaiyah* letters) with *tajwid*.²¹ With this understanding, memorizing the Quran is a process of instilling material in the form of Qur'anic verses in memory and being able to reproduce them in verbal form. According to Sa'dulloh, there are various memorization methods, namely *Binnadzar*, *Tahfiz*, *Talaqqi*, *Takrir*, and *Tasmi*.²² The memorizers of the Qur'an are required to have the ability to read the Qur'an correctly and adequately. They can be measured by several indicators, including understanding recitation, *makeharjul* letters, character traits, and reading fluency.²³

Data on program implementation collected by researchers in evaluating the Stake model program begins with a description matrix consisting of the categories of plans (intense) and observations. These two categories cover three stages, namely input (antecedent), process (transaction), and result (outcome). The stages of the Stake model were

¹⁶ Arikunto and Cepi Safrudin Abdul Jabar, *Evaluasi Program Pendidikan: Pedoman Teoritis Praktis Bagi Mahasiswa Dan Praktisi Pendidikan*, 40. Robert O. Brinkerhoff et al., *Program Evaluation: A Practitioner's Guide for Trainers and Educators*, 4th ed. (Boston: Kluwer Nijboff Publishing, 1983), xv. Norman Edward Gronlund and Robert L. Linn, *Measurement and Evaluation in Teaching*, 6th ed. (New York: Macmillan, 1990), 3.

¹⁷ Rusdiana, *Manajemen Evaluasi Program Pendidikan: Konsep, Prinsip, Dan Aplikasinya Di Sekolah/ Madrasah*, 3.

¹⁸ Ibrahim Anis and Abd Al Halim Muntasir, *Al-Mu'jam Al-Wasith* (Mesir: Dar al-Ma'arif, 1972), 185.

¹⁹ W.S. Winkel, *Psikologi Pengajaran* (Yogyakarta: Media Abadi, 2007), 87.

²⁰ Farid Wadji, “Tahfiz Al-Qur'an Dalam Kajian Ulum Al-Qur'an (Studi Atas Berbagai Metode Tahfiz)” (UIN Syarif Hidayatullah, Jakarta, 2010), 18.

²¹ Ianatut Thoifah et al., “Classification of Indonesian Students' Ability to Read Al-Qur'an: The Role of Educational Institutions,” *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 19, no. 2 (2021): 269–89.

²² Sa'dulloh, *9 Cara Cepat Menghafal Alqur'an* (Jakarta: Gema Insani Press, 2008), 55–57.

²³ Nanang Khosim and Ianatut Thoifah, “Pembelajaran Al-Qur'an Untuk Generasi Millenial Di Universitas Muhammadiyah Malang,” *Al-Muaddib: Jurnal Kajian Ilmu Kependidikan* 2, no. 2 (2020): 165–77.

used in collecting data on the implementation of the evaluation of the *Tahfiz al-Quran* program at MBS al-Hidayah Wonopringgo Pekalongan.

Input Stage (Antecedent)

The input stages (*antecedent*) in the implementation of the evaluation of the *Tahfiz al-Quran* program at MBS al-Hidayah Wonopringgo Pekalongan are the conditions or factors that existed before the evaluation was carried out, including *asatiz/ asatizah*, the condition of *santri*, and the curriculum.

1. *Asatiz/ asatizah*

Asatiz/ asatizah is an educator who is an alumnus of the *pesantren*, both those who have graduated and are still in the service of their *pesantren*. Evaluation of the qualifications, competencies, and implementation of the *asatiz/ asatizah* in MBS Al-Hidayah Wonopringgo Pekalongan task was assessed by Saefurrokhman, a *mudir* in MBS al-Hidayah, and it was found that they were still not ideal.

Asatiz/ asatizah, who teaches at MBS al-Hidayah Wonopringgo Pekalongan, has not yet fully memorized a minimum of five juz and does not yet have an undergraduate education qualification, so they still have to undergo an undergraduate education because they are a high school graduate or equivalent. Lecture activities result in the reduced implementation of the task of assisting *santri* during morning activities.

2. *Santri's* condition

The mapping of the new *santri* of MBS al-Hidayah Wonopringgo for the 2019/2020 academic year showed that as many as 35 male *santri* and 13 female *santri* could not yet read the Quran well. The category of *santri* who already could read the Quran was 20 male *santri* and 12 female *santri*. All new *santri* were required to follow the *tahsin* program for three months.

3. Curriculum

The Muhammadiyah Central Education Council compiles the MBS al-Hidayah Wonopringgo curriculum for Primary and Secondary Education and the Muhammadiyah Pesantren Development Institute (LP2M). The curriculum structure consists of special characteristics materials (Al-Islam and muhammadiyah), language, and the *Tahfiz al-Quran* program.

Stages of the Process (Transaction)

The process stages (transaction) in evaluating the *Tahfiz al-Quran* program at MBS al-Hidayah Wonopringgo Pekalongan included implementing *Tahfiz al-Quran* material, learning strategies, and learning models. *Tahfiz al-Quran* learning activities at MBS al-Hidayah Wonopringgo consist of memorization and *muraja'ah* (repeating memorization) activities with classical and *balaqah* strategies.

Classical learning used the *jama'* model where *ustaz/ustazah* read one or more verses then repeated by *santri* in their class. After the verses guided by *ustaz/ustazah* were read well, the participants were asked to close the *mushaf* and memorize them slowly. Furthermore, the *santri* deposit their memorization to the *ustaz/ustazah* in carrying out *Tahfiz al-Quran* learning,

asatiz/asatizah was assigned to guide *santri* to achieve the minimum ability to memorize *santri* according to the curriculum, especially the ability to memorize every day. Learning through *balaqah* (groups) is carried out when learning in *pesantren*. *Santri* were divided into several groups, with group members ranging from eight to fifteen *santri*. Learning in *balaqah* uses the *jama'* method and the *wahdab* method. The *jama'* method is used when the *ustaz/ustazah* provides motivation and techniques for memorizing the Koran and assisting *santri* in repeating their memorization together. The *wahdab* method was used when *santri* memorized verses of the Qur'an individually before depositing their memorization to the *ustaz/ustazah* companion.

The schedule for the implementation of learning at MBS al-Hidayah Wonopringgo can be seen in the following table:

Table 1. *Tahfiz al-Quran* activity and study schedule

Time	Activity	Boys	Girls
04.30 – 05.30	<i>Tahsin</i> Tahfiz	and mosque	mosque
14.00 – 15.00	Tahfiz	Classroom	Classroom
18.00 – 18.45	Motivation and <i>muraja'ah</i>	mosque	mosque
20.00 – 21.00	<i>Muraja'ah</i>	Room	Room
21.00 – 22.00	Learn lessons	school mosque	Classroom

Stages of Results (Outcomes)

Stages of results (outcomes) in the implementation of the evaluation of the *Tahfiz al-Quran* program at MBS al-Hidayah Wonopringgo Pekalongan in the form of the results of learning *Tahfiz al-Quran* achieved by *santri* at MBS al-Hidayah Wonopringgo Pekalongan which is the result of mentoring asatiz/asatizah in memorizing and *muraja'ah*.

The evaluation of the *Tahfiz al-Quran* program conducted by MBS al-Hidayah Wonopringgo Pekalongan is a process evaluation. It was also called program implementation, carried out to assess various factors related to the program in analyzing the results of research on the implementation of the evaluation of the *Tahfiz al-Quran* program in Muhammadiyah Boarding School (MBS) Al-Hidayah Wonopringgo Pekalongan. There are three stages of the Stake method. They are input (antecedent), process (transaction), and outcome (outcome) in a standard description matrix in the judgments matrix. The three stages were analyzed through empirical/observational linkage (contingency observation) and congruence.

Empirical Linkage Analysis

Empirical Linkage Analysis of Inputs with Processes

The analysis of the empirical linkage between input and the facts of implementation in the field at the input stage, in the form of *asatiz/asatizah* background, initial abilities of *santri*, and curriculum structure of the *Tahfiz al-Quran* program in MBS al-Hidayah Wonopringgo Pekalongan shows that the availability of *asatiz/asatizah* from the perspective of the background the pesantren has met the planned criteria.

The implementation of the *tahfiz* curriculum by *asatiz/asatizah* through teaching and learning activities in the form of adding memorization and *muraja'ah* (repeating memorization) is seen in daily learning activities, both at school and *pesantren*. The implementation of the evaluation of the *Tahfiz al-Quran* program at the input and process stages has an empirical relationship, which is based on observations of activities at MBS al-Hidayah Wonopringgo. *Asatiz/asatizah*, who has a *pesantren* background and has memorized the Quran is very suitable to facilitate memorization and *muraja'ah* activities of *santri* based on the abilities of *santri*, which of course, facilitates the learning process of *Tahfiz al-Quran* at MBS al-Hidayah Wonopringgo.

Empirical Linkage Analysis of Processes with Outcomes

Tahfiz learning process at MBS al-Hidayah Wonopringgo in detail delivered by Dyah Rosyida FA, *Tahfiz* learning at MBS al-Hidayah Wonopringgo centered on *ustaz/ustazah* who teach and learn strategies classically and *halaqah*.

Tahfiz al-Quran learning results at MBS al-Hidayah Wonopringgo revealed by Agung Hidayatullah. He said, "Every day, *santri* are targeted to memorize at least half a page, approximately 5 to 7 lines."

Empirically, the implementation of *tahfiz* learning at MBS al-Hidayah Wonopringgo correlates with the implemented learning process and the daily learning outcomes of *santri*.

Congruence Analysis

Congruence analysis compares what was planned (intent) with what happened in the observation activity. Conformity analysis occurs at the input, process, and result stages.

Input Stage (Antecedent)

The components analyzed are the suitability between the plan (*intent*) and observations at the input stage (*antecedent*). Conformity analysis at the input stage (*antecedent*) includes *asatiz/asatizah*, the condition of *santri*, and the curriculum.

a. *Asatiz/asatizah*

The following is the analysis of the congruence of the input stages (antecedent) on the *asatiz/asatizah* aspect, as shown in the following table.

Table 2. Matrix of input stages on aspects of *asatiz/asatizab*

Description matrix		Consideration Matrix	
Intent	Observation	Standard	Consideration
<i>Asatiz/asatizab</i> has the following criteria: Graduates from <i>pesantren</i> , especially <i>Tabfiz al-Quran pesantren</i> , memorized Quran at least five juz, have an educational qualification of S.1	<i>Asatiz/asatizab</i> of MBS Al-Hidayah Wonopringgo was a graduate of Islamic boarding school and community service, memorized the Quran between two to ten <i>juz</i> , high school education qualification and still taking S.1	<i>Asatiz/asatizab</i> is a graduate of an Islamic boarding school and community service who has memorized a minimum of five <i>juz</i> of the Quran and has an undergraduate education qualification.	Encouraging <i>asatiz/asatizab</i> to memorize at least five juz through the cycle program and continuing education up to S.1 qualification.

Based on table 2, *asatiz/asatizab* of MBS al -Hidayah Wonopringgo Pekalongan who had met the planned criteria were *pesantren* graduates and had memorized the Quran. However, some have not reached five *juz*. The educational qualifications for S.1 have not been fulfilled because all of them were high school graduates, and some were still in the process of taking the undergraduate program.

b. Condition of *santri*

The following is an analysis of the congruence of the input stages (antecedent) on the *santri* aspect, especially new *santri*, as shown in Table 3.

Table 3. Matrix of input stages on the *santri* aspect

Description matrix		Consideration matrix	
Intent	Observation	Standard	Consideration
<i>Santri</i> can read the Quran well and achieve minimal memorization in each class.	The ability of <i>santri</i> to read the Quran was still not following the rules fluently	<i>Santri</i> can read Quran well and can achieve minimal memorization in each class.	Develop a <i>tahsin</i> program for <i>santri</i> , whose basic abilities were still minimal

Based on table 3, the *santri* of MBS al-Hidayah Wonopringgo Pekalongan, especially new *santri*, could read the Quran but had not met the planned criteria. There are still *santri* who cannot fluently read the Quran following the rules. Hence, MBS al-

Hidayah Wonopringgo Pekalongan needs to optimize the *tahsin* program (improve the reading of the Quran).

c. Curriculum

Table 4 is a matrix of input stages (antecedent) on the curriculum aspect.

Table 4. Matrix of input stages on curriculum aspects

Description matrix		Consideration matrix	
Intent	Observation	Standard	Consideration
<i>Tahfiz al-Quran</i> curriculum has a target structure of at least five <i>juz</i> memorization for three years with sufficient time allocation for memorization and <i>muraja'ah</i> , both integrated with only hours of lessons at SMP Muhammadiyah Wonopringgo and at <i>pesantren</i> .	<i>Tahfiz al-Quran</i> curriculum had a target structure of memorizing a minimum of five <i>juz</i> for three years with insufficient time for memorizing and <i>muraja'ah</i> , especially allocation during lesson hours at SMP Muhammadiyah Wonopringgo	<i>Tahfiz al-Quran</i> curriculum has a target structure of at least five <i>juz</i> of memorization for three years with sufficient time allocation for memorization and <i>muraja'ah</i> , both integrated with study hours at SMP Muhammadiyah Wonopringgo and Islamic boarding schools.	The structure of the memorization material needs to be detailed in the minimum standard of memorization of <i>santri</i> each month and written in the official curriculum document and the addition of time allocation on the hour lessons of SMP Muhammadiyah Wonopringgo.

Based on table 4, the MBS Al-Hidayah Wonopringgo Pekalongan curriculum has a structure for the *Tahfiz al-Quran* program in the form of a minimum memorization target of five *juz* for three years with an allocation of memorization and *muraja'ah* time. However, the allocation for lesson hours at Muhammadiyah Middle School Wonopringgo is still assessed less because it only allocates 70 minutes twice a week, so it is necessary to add *tahfiz* time allocation during class hours at SMP Muhammadiyah Wonopringgo.

Stages of the Process (Transaction)

The following table provides a matrix of evaluation of the stages of the process (*transaction*) of evaluating the Stake model program as written in table 5.

Table 5. Matrix of process stages (transaction)

Description matrix		Judgment matrix	
Intent	Observation	Standard	Judgment
Learning <i>Tahfiẓ al-Quran</i> by <i>asatiẓ/asatiẓab</i> in the form of activities to add memorization (<i>ẓiyadah</i>) and repeat memorization (<i>muraja'ab</i>)	<i>asatiẓ/asatiẓab</i> carry out <i>Tahfiẓ al-Quran</i> learning activities in the form of adding memorization (<i>ẓiyadah</i>) and repeating memorization	<i>Tahfiẓ al-Quran</i> learning by <i>asatiẓ/asatiẓab</i> in the form of activities to add memorization (<i>ẓiyadah</i>) and repeat memorization (<i>muraja'ab</i>)	<i>Ziyadah</i> and <i>muraja'ab</i> learning is carried out consistently according to the program schedule
Learning strategies with classical and <i>halaqah</i> (group)	Classical learning strategy when learning at SMP Muhammadiyah Wonopringgo. <i>Halaqah</i> strategy at Islamic boarding school	Learning strategies with classical and <i>halaqah</i> (group)	
Learning using the <i>jama'</i> method and the <i>wabdab</i> method. The <i>jama'</i> method is used in classical learning by providing motivation to learn, delivering rote material, and <i>muraja'ab</i> together. The <i>wabdab</i> method is used in memorization learning before submitting a	Learning used the <i>jama'</i> method and the <i>wabdab</i> method. The <i>jama'</i> method was used in classical learning to provide and deliver rote material and <i>muraja'ab</i> together. The <i>wabdab</i> method is used in memorization learning before submitting a	Learning by using the <i>jama'</i> method and the <i>wabdab</i> method. The <i>jama'</i> method is used in classical learning by providing motivation to learn, delivering rote material, and <i>muraja'ab</i> together. The <i>wabdab</i> method is used in	Learning with the <i>jama'</i> method provides motivation to be carried out continuously so that the spirit of the <i>santri</i> in memorizing is maintained.

Description matrix		Judgment matrix	
Intent	Observation	Standard	Judgment
rote deposit to <i>ustaz/ustazah</i> .		learning before submitting a rote deposit to <i>ustaz/ustazah</i>	

Table 5 shows the evaluation of the stages of the learning process (transaction) of the *Tahfiz al-Quran* program at MBS al-Hidayah Wonopringgo Pekalongan, which consists of the learning process, the use of learning strategies and learning methods has met the standards that have been set. Maintaining consistency in the learning process of *tahfiz* (*ziyadah* and *muraja'ah*) must be maintained continuously.

Stages of Results (Outcomes)

The evaluation matrix follows the Stake model program evaluation in table 6.

Table 6. Matrix of Outcomes

Description matrix		Judgment matrix	
Intent	Observation	Standard	Judgment
The memorizing achievement of grade VII <i>santri</i> is at least one <i>juʒ</i> at the end of the odd semester	The data on the achievement of <i>santri's</i> memorization of class VII shows: 4 <i>santri</i> were at the <i>tahsin</i> stage, 42 <i>santri</i> memorized 1 <i>juʒ</i> , 28 <i>santri</i> memorized 2 <i>juʒ</i>	The memorizing achievement of grade VII <i>santri</i> is at least one <i>juʒ</i> at the end of the odd semester	The recapitulation of the grade VII students' memorization achievements was carried out continuously according to the target every month by the curriculum field
The achievement of memorizing grade VIII <i>santri</i> is at least three <i>juʒ</i> at the end of the odd semester.	The data of grade VIII students' memorization achievement shows: One student memorized 1 <i>juʒ</i> , 10 <i>santri</i> memorized 2 <i>juʒ</i> , 24 <i>santri</i>	The memorizing achievement of grade VIII <i>santri</i> is at least three <i>juʒ</i> at the end of the odd semester.	The recapitulation of the memorization achievements of class VIII <i>santri</i> was carried out continuously according to the target every month by the curriculum field

Description matrix		Judgment matrix	
Intent	Observation	Standard	Judgment
	memorized 3 <i>juḏ</i> , 5 <i>santri</i> memorized 4 <i>juḏ</i> , 4 <i>santri</i> memorized 5 <i>juḏ</i> , 4 <i>santri</i> have memorized more than 5 <i>juḏ</i> .		
The achievement of memorizing grade IX <i>santri</i> is at least five <i>juḏ</i> at the end of the odd semester.	The data on the memorization of grade IX <i>santri</i> shows: 6 <i>santri</i> memorized 2 <i>juḏ</i> , 12 <i>santri</i> memorized 3 <i>juḏ</i> , 2 <i>santri</i> memorized 4 <i>juḏ</i> , 7 <i>santri</i> memorized 5 <i>juḏ</i> , and 7 <i>santri</i> had memorized more than 5 <i>juḏ</i> .	The achievement of memorizing grade IX <i>santri</i> is a minimum of five <i>juḏ</i> at the end of the school year	The recapitulation of the memorization achievements of class IX <i>santri</i> is carried out continuously according to the target every month by the curriculum field

As shown in table 6, the learning outcomes are compared to the plan (intent) of learning outcomes and standards set to get good results. Writing a recapitulation document of *santri's* memorization achievements is better if it is carried out regularly, then used as report material to parents/ guardians of *santri*. Reports on learning outcomes that are continuous every month have a good impact on parents because parents know the development of their children continuously.

The *Tabfiḏ al-Quran* program evaluation conducted by MBS al-Hidayah Wonopringgo aims to determine the suitability of the program implementation with the program plan. Evaluation of the program evaluation is carried out at the end of each semester. The material for this activity is to analyze the evaluation data collected during odd semesters. The data collected were used to plan and implement evaluations in even semesters.

Saefurrohman says, evaluation of the *Tabfiḏ al-Quran* program at MBS al-Hidayah Wonopringgo is carried out at the end of each semester. The goal is that obtain the data needed based on the program evaluation activities that have been planned. The data we obtained was then used as material in planning the activities of the pesantren in the following semester. MBS al-Hidayah Wonopringgo Pekalongan prepared the planning for evaluating the *Tabfiḏ al-Quran* program during the In-House Training (IHT) activity. Planning activities

include evaluating aspects that affect the implementation of the *Tahfiz al-Quran* program, the availability of *asatiz/asatizah*, *santri*, curriculum, and supporting facilities and infrastructure. Indeed, sometimes the data needed in the program evaluation plan, we cannot get at the end of semester program evaluation activities. Therefore, we continue to improve the evaluation of this program.

Based on written documents on the evaluation of the *Tahfiz al-Quran* program and the evaluation meeting of the *Tahfiz al-Quran* program, MBS al-Hidayah Wonopringgo needs to be carried out continuously so that the conformity of program implementation with the program plan can obtain more in-depth data, especially the level of implementation, which at the end capable of producing the desired changes. Monitoring targets include the planned program implementation level, indicators for achieving goals, unplanned positive additional impacts, and negative side impacts.²⁴

CONCLUSION

Based on the results of research on the implementation of the evaluation of the *Tahfiz al-Quran* program at MBS al-Hidayah Wonopringgo Pekalongan conducted by researchers following the formulation of the problem, the conclusions of the research results in the perspective of the evaluation of the Stake model, the planning carried out has fulfilled the logical linkages at each stage of input (antecedent), process (transaction), and outcome. The implementation of the evaluation of the *Tahfiz al-Quran* program at MBS Al-Hidayah Wonopringgo Pekalongan has been carried out according to the stages of the evaluation of the Stake model, namely input (antecedent), process (transaction), and program outcome.

The input stage (antecedent) included aspects of *asatiz/asatizah*, *santri*, and curriculum. *Asatiz/asatizah* in MBS Wonopringgo Pekalongan had met the plan on the criteria for graduating from pesantren and had memorized the Quran. In contrast, the academic qualification criteria for an undergraduate degree had not been met. The *santri* aspect had not fully met the specified criteria. 32 *santri* had met, and 48 *santri* had not met, so they followed the *tahsin* program. The curriculum aspect met the criteria for the *Tahfiz al-Quran* program. However, the allocation of lesson hours provided was still insufficient to achieve the memorization target determined for each class. The stages of the learning process (transaction) in the form of using *tahfiz* learning strategies and methods had been carried out according to the specified plan. The learning strategy was carried out classically and *balaqah*. The learning methods used were the *jama'*, *the wabdah*, and *the muraja'ah*. In contrast, the *Kitabah* method is only used for *santri* who have not met the specified memorization target. The stages of learning outcomes in the form of rote achievement results during semester 1 of the 2019/2020 academic year based on class indicate that in class VII, as many as 80 *santri* had reached the target of memorizing 1 *juz*, and 4 *santri* were still in the *tahsin* stage. Evaluation (monitoring) of the *Tahfiz al-Quran* program at MBS al-Hidayah Wonopringgo Pekalongan has been carried out regularly at the end of the semester. The monitoring results show that MBS al-Hidayah Wonopringgo needs to be carried out continuously so that the suitability of

²⁴ Arikunto and Cepi Safrudin Abdul Jabar, *Evaluasi Program Pendidikan: Pedoman Teoritis Praktis Bagi Mahasiswa Dan Praktisi Pendidikan*.

program implementation with the program plan can produce more in-depth data, especially the level of implementation, which in the end, can produce the desired changes.

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