

Research Article

An Evaluation of Tahfidz Al-Quran Program at Mahir Bil Quran Junior High School Semper, Cilincing, North Jakarta District

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Abstract: This study aims to describe the evaluation of the Tahfidz Program at Tahfidz Mahir Bil Qur'an Junior High School Cilincing, North Jakarta. The evaluation components focus on the context, input, process, and product of the Tahfidz Program. This type of research is Evaluative Research. The evaluation model used in this study is the CIPP evaluation model. Data collection techniques using IOD (Interview, Observation, and Documentation). The research results are as follows: 1) From the context component, the formulation of the vision, mission, and objectives of the tahfidz program needs to reorganize. The vision, mission, and aim need to be improved and adjusted. Some criteria are still out of sync, and there has been no evaluation of changes since 2015 until now. 2) The input component shows that the teacher's input has been stated well. As for student input, it is necessary to note that the criteria for acceptance of students to Advanced Junior High School need to be emphasized because this will affect the target of achieving tahfidz itself. Curriculum inputs indicate that there is a need for standard and documented curriculum reforms. The input of facilities and facilities, in general, is good, it's just that for the 4th floor it needs to be reviewed because it still feels uncomfortable. 3) From the components of the process, the use of methods, materials, and time are good. It's just that maximizing existing resources does not feel optimal. 4) From the components of the product, it's still not good. Many of the targets have been missed the target. A program can be continued by decreasing of memorization target.

Keywords: *CIPP evaluation model, Tahfidz Program, Target Tahfidz Program.*

A. INTRODUCTION

Memorizing the Holy Qur'an will be enormous savings for the afterlife. The meaning of memorizing the Qur'an is only obtained and obtained from the pious and thoughtful mankind to achieve it. As kalamullah, Qur'an is certain to intercede for those who read it on the last day, which will undoubtedly come (Kamil et al., 2021; hashim et al., 2015). The Holy Qur'an is a light for life. It is like a magic lantern for the heart that does not need to be lit by fire. This lantern can illuminate a dark feeling. Exploring the breadth of wisdom behind the depths of the verses meaning in the Qur'an will build complete thinking skills and perfect practices for people's happiness (Muhammad et al., 2022). The intense comprehension on the verses will clarify the steps taken by all the mankind to get peace and save place at the end of their life. The journey of life is clearly demonstrated in the Holy Qur'an. At last, the human being just have to choose a road they take, whether it leads to a blessing of Allah SWT or the opposite (Mustafa et al., 2014).

In the mid of 2009, an educational based Holy Qur'an at Tanjung Priuk, North Jakarta started to attract the people. The stakeholders in education started to establish and to develop a quranic school based education, such as islamic elementary school, islamic junior high school, islamic senior high school, or islamic vocational school. Most of the educational institution have the same target to create a Qur'an based school as their remarkable program. In 2015, Tahfidz Mahir Bil Qur'an junior high school was established. This institution is a

part of Mahir Indonesia Foundation which goal of its graduate students is to achieve a fully completion of Qur'an memorization for 30 Juz. This goal is a huge attraction for the parents to register their kids in this institution.

Mahir Indonesia foundation concerns on a religious educational development especially on Tahfidzul Qur'an and Arabic language. This foundation also has 3 affiliation named Rumah Tahfidz Mahir Bil Qur'an, Tahfidz Mahir Bil Qur'an junior high school and Tahfidz Mahir Bil Qur'an senior high school. Rumah Tahfidz Mahir Bil Qur'an is established to create a hafidz qur'an trainer especially in adult level. Its objective is to prepare a candidate to be a teacher of tahfidz Al Qur'an for one year educational period. While the other institution, the junior and senior high of Tahfidz Mahir Bil Qur'an were made as formal educational institutions with a vision "To create an independent and qur'anic generation".

Tahfidz Mahir Bil Qur'an junior high school has targeted the qur'an memorization for 30 Juz as their compulsory program. Each day of school, every student has to submit a memorization deposit of sabaq (the new memorization of qur'an verses), sabqi (the previous memorization), and manzil (the murojaah of certain previous memorization) to each of the Tahfidz teacher (halaqah teacher). The details of students' memorization is starting from Juz 30 to Juz 26, then continued to Juz 1 and so. The new students or transferred who have achieved certain memorization outside of the Tahfidz Mahir Bil Qur'an institution should fulfill the standard made by this school such as: a) The first year of school, the students have to memorize 10 Juz (The Juz 30 to 26, and the first to the fifth juz of the holy qur'an); b) The second year, the students have to memorize 12 Juz (starting from Juz 6 to 17); and c) The third year or last year of school (in the first semester), the students have to memorize 5 juz (starting from Juz 18 to 22), and the second semester, the students have to memorize Juz 23 to 25.

To achieve the above targets, the students are obligated to submit one page of memorization a day. For the sabqi level, the students have to submit the memorization starting from the beginning of the memorize juz (Thaha et al., 2021; Malika et al., 2016). For manzil, the submitted memorization should be minimum a quarter of one juz in a day. The Mushaf used in this tahfidzul qur'an is a standardized Mushaf of Madinah Rasm Utsmani (Dzulkarnain et al., 2020; Hanafi et al., 2019).

Along with the school development, an evaluation is also done. An evaluation is made to assess the result achievement of the program. So that, the achievement of school's objectives or goals can be visualized and measured clearly (Sauri et al., 2022). This evaluation of the tahfidz program is significantly needed. It purposed to analyze and to measure the progress of the tahfidz program in line with the goals or objectives set up, and whether or not any significant challenges appears and are able to interfere the program (Abdullah et al., 2017). Only if, a distinguish result of the program where the students are unable to fulfill the criteria of memorizing the 30 Juz, then a qualitative evaluation should be implemented immediately in order to analyze the causal factors. In addition, an evaluation also purposed to monitor the running program and input the improvement at Tahfidz Mahir Bil Qur'an junior high school tahfidz program. Through the evaluation implemented in monitoring the output of the Tahfidz program, it is hoped that the realization of the program can be fully achieved. Lastly, it simultaneously can improve the students qualities at Tahfidz Mahir Bil Qur'an Junior High School, Semper Barat, Cilincing, North Jakarta.

This research focuses on the context, input, process, and product components of the tahfidz program at Tahfidz Mahir Bil Qur'an Junior High School, Semper Barat, Cilincing, North Jakarta. Based on the focus of the research, the problem was formulated by analyzing the context, input, process, and product of the Tahfidz Mahir Bil Qur'an Junior High School tahfidz program. This research purposed to describe and examine the composition of the

context, input, process, and product of the Tahfidz program at Tahfidz Mahir Bil Qur'an Junior High school. The results of this study are expected to be useful theoretically and practically.

B. LITERATURE REVIEW

The word evaluation comes from English language "evaluation". This term is then absorbed into Indonesian to maintain its authenticity. Theoretically, evaluation is an activity of gathering information about particular activities. Thus, it is used for analyzing the proper alternative in making a decision. Based on this definition, there are several elements in the evaluation, namely collecting information and making decisions from the obtained information.

Nurzannah & Estiawani (2021) and Suryana et al. (2018) also stated the same thing in explaining evaluation that the activity of describing, seeking, and digging information that is useful for decision making. Then the Director General of Non-School Education of the Ministry of National Education stated that program evaluation is a process for collecting and analyzing data in a structured, systematic manner and using certain methods and instruments as a measure of the level of success or achievement of the program goals using predetermined benchmarks. In the sense put forward by Stufflebeam, there are two things in the evaluation, namely the description of the information and alternative decisions from extracting the information.

Dini (2022) and Susanto et al. (2021) explained that program evaluation is an evaluation related to a program in the implementation of education, including those related to curriculum, human resources, research projects and other educational activities. Then Kosim et al. (2019) also explained that educational evaluation is a form of educational system procedure where the aim is to review the educational process that has been held within a certain period. In the sense expressed by halimah et al. (2020), evaluation is carried out on an educational program within an institution. As explained by Ikhwan et al. (2020), the evaluation is carried out within a certain period of time.

Nasution (2022) et al explained that evaluation is a study that is formulated and carried out to assess and increase the value of the program being evaluated. Here, they also explain that evaluation is gathering information to improve the quality or quality of a program. Brinkerhoff et al stated that evaluation is the process of determining how far educational goals can be achieved and in the process of implementing the evaluation there are seven aspects must be considered; 1) determine the focus related to what will be evaluated, 2) design evaluations, 3) gather information, 4) analyze and understand information, 5) compile reports, 6) manage evaluations, 7) evaluate for evaluation. From these definitions related to evaluation, the researcher concludes that evaluation is the stage of extracting, collecting, and describing information in an educational program at a particular institution. By using the method or instrument used in carrying out an evaluation to review a program carried out within a certain period of time to improve the quality or quality of a program. The final result of the evaluation is data that is complete, detailed, clear and has the function of being a barometer of various subsequent policies. A program must be evaluated. In order to see whether or not the program that has been implemented is in accordance with the vision, mission, and objectives. Additionally, it is also seen to see the relevancy of the determined criteria or any outer factors affected. Moreover, the evaluation can also be done to see the continuity of the program and the improvements needed to be applied.

The evaluation criteria structured using seven principles. First, if the evaluated program is the implementation of a policy, then the criteria used for the evaluation are based on the determined provision to the policy. Second, the form of operational guidelines for a

program. In making the implementation instructions, the principles, objectives, goals, and signs for the implementation of the program must be considered. Third, numbers of scientific theories. Fourth, various research results that have been published or disseminated. Fifth, expert judgment. Sixth, the team agreement of evaluators. Seventh, the evaluators own criteria along with improvement steps (Azha et al., 2013; Yaacob et al., 2014).

In this study, the evaluation criteria were compiled with special guidelines, the *Tahfidz Al Qur'an* program guide book. This book was published by Yayasan Mahir Indonesia Jakarta in 2017 and other supporting references. These criteria include various components in the form of evaluation targets. The sub-components are aspects of the evaluation target and indicators of each aspect. The basis used to determine the quality of the implementation of *Tahfidz* program is the value obtained from each component of the evaluation criteria. Sub-components are given a score of 1-4 according to the scope of the indicator. The final score is abbreviated as NA, the total score is abbreviated as JPS, and JSM is the maximum number of scores. So, the formula used in calculating the final score is $NA = JPS : JSM \times 100$. Then, the resulting value is used to draw conclusions about the quality of the implementation of *Tahfidz* program whose criteria are as follows: a) Value 90–100: *Mumtaz/Excellent*; b) Value 80–89: *Jayyid Jiddan /Very Good*; c) Value 70–79: *Jayyid/Good*; d) Value 60-69: *Maqbool/Fair*; and e) Value 0-25: Bad

CIPP is an evaluation model that focuses on management or is commonly called a form of program management evaluation. The CIPP model is based on the opinion that the main goal of program evaluation is not to prove but to improve something. Therefore, this model is also classified as an evaluation that focuses on efforts to improve the program or a form of development evaluation. It can be said that the CIPP model is used to support the development of an institution and to help institutional leaders and staff to obtain and use input systematically so that they can meet all their needs by working optimally with available resources (Shukri et al., 2020; Yaacoob et al., 2015).

CIPP model was developed by Stufflebeam, by developing four standard evaluation patterns in the form of Context, Input, Process, and Product, which is abbreviated as CIPP. CIPP is the target of evaluation, which is a component of the process of an activity program (Saragih et al., 2021; Dahliana & Kasduri, 2022). So that it can also be interpreted that CIPP is an evaluation model that positions the program to be evaluated into a system. The specificity of this model is that each type of evaluation is related to the tools used to make decisions regarding the planning and operation of a program. The advantage of the CIPP model is that it presents a comprehensive evaluation format for each evaluation process, namely the context, input, process, and product stages. The elements of the CIPP Evaluation include:

1. Context: Context evaluation is intended to identify the strengths and weaknesses of the institution and provide input for improving the institution. The goal is to assess all the conditions of the institution, identify its weaknesses, list the strengths of the institution that can be used to cover its shortcomings, diagnose various problems faced and find ways to solve them.
2. Input: Input evaluation leads to determining the program to implement the necessary changes, knowing the constraints and potential of existing resources. This evaluation aims to assist the institution in reviewing various alternatives related to the needs of the institution and its goals. That is, the function of this evaluation is to assist institutions in preventing innovations that are not useful and are predicted to fail or innovations that waste the available resources.
3. Process: Process evaluation is checking the implementation of a predetermined plan. This is intended as input for institutional managers and their staff regarding the

compatibility between the realization of plans and schedules that have been made previously and the efficient use of available resources. If the plan is important to develop, then the evaluation will provide a clue. Then another goal is to periodically assess the progress of their success in carrying out their roles. Provide a detailed record of the implementation of the plan and its comparison with the original objectives. The end of the process evaluation is to become a very important source of information to explain various product evaluation results later.

4. Product: The objective is to identify, describe, and assess various program outcomes. Assessment of the success of this institution's program is collected from various individuals who contribute individually or in groups and then analyzed. This means that the success or failure of the program is examined from various perceptions. The procedure can be started by evaluating the performance of the institution by the needs that have been analyzed previously. The last function is to determine whether the program from the institution is important to be continued, repeated, or modified in various other places or should be stopped.

Tahfidz has a meaning as *mashdar* (مصدر) or the noun verb of the words *haffadza-yuhaffidzu-tahfiidzan* (حَفَّظَ يُحَفِّظُ تَحْفِيزًا) means as *ad daf'u ilaa hifdzihi 'an dzahri qalbin* (الدَّفْعُ إِلَى حِفْظِهِ عَنْ ظَهْرِ قَلْبٍ) with its literal meaning as attempting to protect in the heart. Beside, tahfidz also defines as *hamalahu 'alaa hifdzihi* (حَمَلَهُ عَلَى حِفْظِهِ) means hold to protect. The words *hafizha-yahfadzu-hifdzan* (حَفِظَ يَحْفَظُ حِفْظًا) has a meaning as *shaanahu wa harasahu* (صَانَهُ وَحَرَسَهُ) that has a literal meaning as to protect. The *Mashdar* is *hifdzan* not *tahfiidzan*. As an example, if someone said (*حَفِظَ الْمَالَ*) *hafidza al maal*, it means to protect the wealth, and those who mention (*حَفِظَ الْعَهْدَ*) *hafidza al 'ahda*, it means (*حَفِظُهُ وَ لَمْ يَخْنَهُ*) *hafidzahu wa lam yakhunhu*, protecting a promise and not to betrayed. The protector is called as (*حَافِظٌ*) *haafidz* or (*حَفِيزٌ*) *hafiidz*. The root of word *hafidza* is *haafadza* (حَافَظٌ) which has a meaning as *ra'aahu wa dzabba 'anhu* (رَعَاهُ وَ دَبَّ عَنْهُ), its meaning is to preserve, as it stated in a Holy Qur'an:

فَتَتَّبِعَنَّ لِلَّهِ وَفُؤْمُوا الْوَسْطَى وَالصَّلَاةِ الصَّلَاةِ عَلَى حَافِظُوا

“Observe the ‘five obligatory’ prayers especially the middle prayer and stand in true devotion to Allah.” (QS. Al Baqarah (2): 238).

In the above ayah, Allah swt uses the word *haafidz* that sources from the word *haafadza-yuhaafidzu* with a meaning ‘preserving’. Linguistically, Qur'an is a *mashdar* of *qara-a* (قَرَأَ), *Qara-a/qar-an/qur-aanan* (قَرَأَ قَرَأَ قَرَأْنَا) that has a meaning as *talaa* (تَلَا) with a meaning of reading or *jama'a* (جَمَعَ) to collect. Referring to the first meaning, *talaa*, then *mashdar* has a meaning as *isim maf'uul* or *matluwwun* (مَتْلُوءٌ) interpreted as a thing to read. Taking a second reference, *jama'a*, then the *mashdar* is *isim faa'il* or *jaami'un* (جَامِعٌ) means to collect, as what a Holy Qur'an is a source of collecting information and laws. Al-Qur'an is the word of God revealed to his messenger, Muhammad SAW beginning with Surah Al-Fatihah and ends with Surah An-Naas:

نَنْزِيلًا الْقُرْآنَ عَلَيْكَ نَزَّلْنَا نَحْنُ إِنَّا

“Indeed, it is we who have revealed the Quran to you O Prophet in stages.” (Q.S. Al Insaan (76): 23)

Allah SWT also stated:

تَعْلَمُونَ لَعَلَّكُمْ عَرَبِيًّا قُرْآنًا أَنْزَلْنَاهُ إِنَّا

“Indeed, we have sent it down as an Arabic Quran so that you may understand.” (Q.S. Yusuf (12): 2)

Allah SWT has protected the Qur'an from changes, additions, and subtractions, and Allah SWT has preserved the purity of the Qur'an. It is stated by Allah SWT:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

“It is certainly We Who have revealed the Reminder, and it is certainly We Who will preserve it.” (Q.S. Al Hijr (15): 9)

So that for centuries the Qur'an has been revealed, there has not been and will not be one of the enemies of Allah SWT who can change, add and reduce the purity and authenticity of the Qur'an unless Allah destroys them. Syekhul Islam Ahmad bin Abdil Halim bin Taimiyyah in *Al-Aqidah Al-Wasithiyyah* stated that:

"Believing if the Qur'an as the word of God, is not a creature, it is obligatory, from God it was revealed and to God, it will return. That Allah has spoken in essence, and the Qur'an revealed to the Prophet Muhammad SAW is the true word of Allah, not the words of anyone. We must not state that the Qur'an is only a saga or an expression."

then continued:

"...The Qur'an is the word of Allah, the letters and their meanings, not just the letters without their meaning, or the meanings without the letters".

The Qur'an is the word of Allah. By reading and studying the Qur'an, Allah SWT loves the acts. Allah gives a valuable reward to those who read it. And will appear on the Day of Resurrection as an intercessor for those who read it in the world. The Qur'an is the word of Allah revealed to the Prophet Muhammad. Reading the Qur'an is worship. The wording and content are a miracle, including in the manuscripts and quoted *mutawatir*. From the explanations of the experts in the Qur'an, it concluded that the Qur'an is not a creature. It revealed by Allah to the Prophet through the intermediary of the angel Gabriel Al-Amin, beginning with QS. Al-Fatihah and Surah An-Naas as the last surah. To read them includes worship and getting a reward from Allah. As for what is meant by Tahfidz in this study, memorizing the Qur'an programmed at Tahfidz Mahir Bil Qur'an Middle School in Semper Barat Cilincing.

C. METHOD

The type of research used is evaluative qualitative research. This type of evaluative qualitative research is applied to the object that the researcher wants to find out the quality of an activity. Evaluation is the activity of collecting data or information. In making a comparison against the criteria, then concluded. The conclusion is what is meant by evaluation. In evaluative research in the education management sector, the majority can be categorized into evaluative research, because what is carried out in the management sector is the implementation of a policy.

The primary data sources of this research are narrative descriptions and actions. The rest is in the form of supporting data such as documents, photos, and simple statistics. Data is the result of recording researchers both in the form of facts and figures. Besides, the primary data sources in qualitative research are utterances, expressions, testimonies, and actions of the subjects studied. The primary data sources are the results of in-depth interviews and well-recorded and recorded observations. Meanwhile, secondary data is only for support, for example, documentation and others. In this study, the primary data sources are descriptive words and narratives as well as the actions of people who are observed or interviewed by note-taking, and/or recording and taking pictures. In this study, the selected informants are The Principal, Deputy Principal for Curriculum, Coordinator of Tahfidz Teachers, Halaqah Tajwid Teachers, Tahfidz Teachers, and parents of Tahfidz Mahir Bil Qur'an Junior High students in Semper Barat Cilincing, North Jakarta.

The instruments used in this study were interviews, observation, and evaluation instruments for the implementation of the Tahfidz program. The data collection method used IOD (Interview, Observation, and Documentation). Observation is an effort to observe and document things that happen during the action. When the action is carried out, at the same

time, observations are also carried out regarding the whole that occurs throughout the learning process. This observation is applied to observe and record the program of Tahfidz Al-Qur'an at Tahfidz Mahir bil Qur'an junior high school, Cilincing North Jakarta. It focuses on the matters that appeared during the implementation of the Tahfidz Al Qur'an learning activity, including the school situation, facilities and learning infrastructure, student and teacher learning activities, and others. This observation aims to find out about the state of the school as well as the learning activities of students and teachers and what the school is running to support the success of the Qur'an tahfidz program at the Tahfidz Mahir bil Qur'an Middle School in Semper Barat, North Jakarta.

The most basic data collection method in qualitative research is the interview. The interview is a method arranged to obtain a clear picture of the subject's perspective on the research theme. The interview is a method of collecting data through a one-sided question and answer method carried out in a structure and the research objectives. The question and answer include two people or more, and each party can use communication channels smoothly and naturally. Interview guidelines used are in the form of "semi-structured". In this case, initially, the interviewer presented a series of structured questions. It then continued to one to one deeper questions to seek further information. So that the answers obtained can cover all variables; with in-depth and complete information. For researchers, this method effectively grabbed information from the informant, either the principal or Tahfidz teacher about the implementation of the Qur'an tahfidz program at Tahfidz Mahir bil Qur'an junior high school. Additionally, the researchers used documentation to find the data needed to be analyzed at Tahfidz Mahir bil Qur'an junior high school.

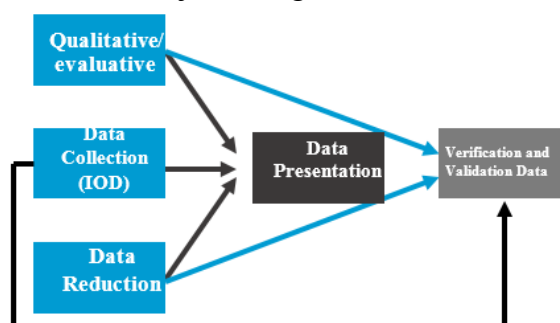


Figure 1. Research Method Flow

D. RESULTS AND DISCUSSION

The results of the study found that in the component context, the formulation of the vision, mission, and objectives of the tahfidz program needs to reorganize. The school's visions, mission, and objectives have to be improved and adjusted. Some criteria are still out of synchronization, and there has been no evaluation of changes since 2015 until now. Vision is a long-term, future, and ideal goal to be achieved. Vision can be a source of motivation and inspiration as the formula of mission, goals, curriculum, learning process, teachers, students, etc. At the beginning of the program's establishment, it was still plainly implemented without any standardized guiding program. The tahfidz learning has already been included in the school curriculum since the beginning of the school in 2015. Clearly, at the same time, the vision of the tahfidz program has been set up in 2015. Based on the interview with the principal, the program's vision has only changed once. Therefore, the initial target for graduation was 30 juz, it was then revised at the beginning of the 2019/2020 school year to 15 juz. The vision that runs and is carried out by the current principal is committed to the principles of the ongoing foundation.

The mission formulation is partly out of synchronization with the ongoing tahfidz program. As the information gathered from the interview is correlated with the vision, the mission of the tahfidz program should be made flexible, and easily implemented. From the beginning of the tahfidz program implementation in 2015 to currently, the implementation is running normally with a private system of one teacher handling 10 to 12 students without any other method variations. There are also no meticulous purposes exist of the tahfidz program at Mahir bil Qur'an junior high school. The vision, mission, and objectives of the existing tahfidz program are only presented in the form of a document of the vision, mission, and goals of the school in general. Likewise, concerning the administration of tahfidz learning so far, there are no administrative written documents. The running program is exclusively returned to the respective tahfidz teachers. Moreover, there is no written standardized design of the tahfidz program yet. All the practicality of the program run is based on the experience of the tahfidz teachers on their previous teaching and learning experience with the halaqah teacher.

Second, the Input component shows that the teachers' input has been stated well. From the results of interviews with the principal, researchers find out the existence of a recruitment process for teachers or educators at the institution. To serve as an educator at Mahir Indonesia Foundation, the prospective teachers must be selected through a recruitment process both in general and specified recruitment. Specified recruitment is exclusively designed for a tahfidz teacher who will teach Tahfidzul Qur'an subject. As for student input, it is necessary to note that the criteria for students' acceptance into Mahir Bil Qur'an Junior High School need to be emphasized as they affected the target of achieving the goal for the tahfidz program. Based on the admission test, the student candidate will only be mapped and measured by their ability in reading, current memorization of the Qur'an, and basic comprehension of Islamic knowledge. Based on the curriculum input, the selection should be formally documented and standardized as the target of achieving the Qur'an memorization of Tahfidz Mahir Junior High School can be achieved and mastered by all students per semester from grades VII-IX.

The preparation of this curriculum is detailed and divided per week which is entirely designed by the school. In preparing the curriculum, the Mahir Indonesia foundation executed the curriculum team to design the best-fit features program for the school. However, the prerogative right is still in the school stakeholders. As a fact found, the deposit and others methods used in the tahfidz program have been running without a standard reference decided by the school. The existing methods used are perfectly good- sabaq, sabqi, and manzil. However, it needs to be adapted well to the school surrounding and students of Mahir Bil Qur'an Junior High School capability:

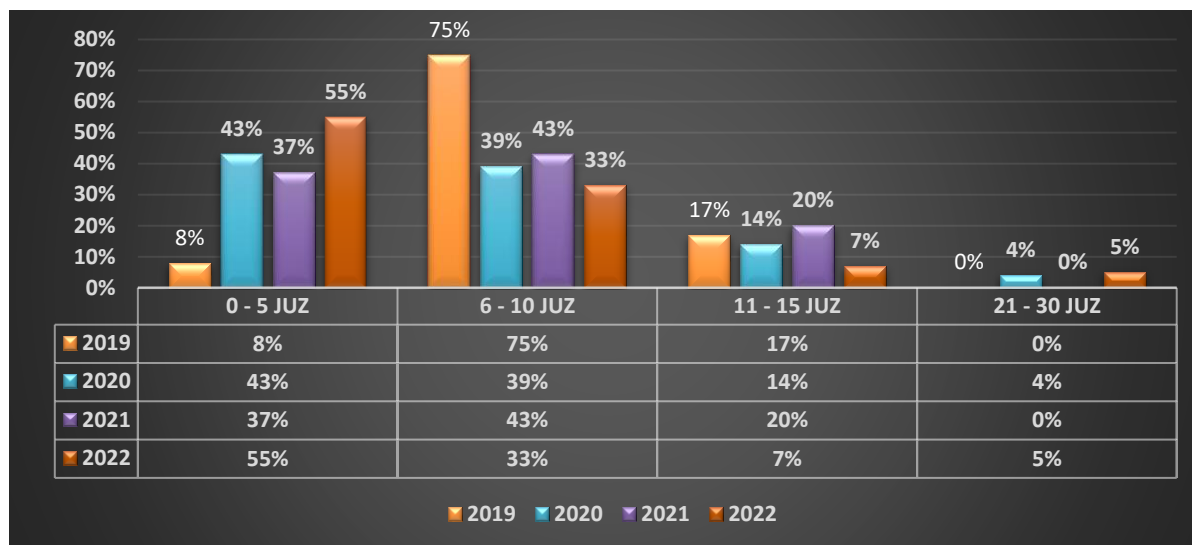


Figure 2. Students of Mahir Bil Qur'an Junior High School Capability

In addition, the Input facilities and facilities, in general, are good. The school building consists of 4 floors, and each floor consists of classrooms and bathrooms. Besides, to minimize the mix-up students, the principal set up rules and regulation that places the female students' study area on the 2nd floor and 3rd to 4th floor for the male students.

Third, the process component shows that the use of methods, materials, and time on running the tahfidz program is good. However, the resources have not yet been optimally used.

Fourth, the components of the product show a poor result. Based on the data from the last 4 years, there was non of the students have succeeded in fully memorizing the 30 juz of the Qur'an. Only in 2020, it could be achieved by a student with a percentage of 2% of 49 students. In 2019, around 36 students graduated, the most memorization was in 15 chapters or 15 juz, which was obtained by 2 students, around 5% of the total students. A similar result also showed in 2021, by just only one student obtained 15 chapters or 15 juz out of 46 total students. In 2022, the most memorization was at 19 chapters or 19 juz, and can only be obtained by 1 student out of 55 students or about 2%. It can be concluded that the objective of the tahfidz program is unsuccessfully achieved. It is very rare for students to get above 15 juz when they graduate. On average, Mahir Bil Qur'an junior high school students can only memorize 10 Juz of the Qur'an until they graduate. As for the range between 11 to 30 juz, only a few students achieve this stage. From the minimum results, we can see that in 2019 it was 3 juz and it was obtained by only 1 student. In 2020, 3 students got at least 3 juz results when they graduate. In 2021, only 6 students managed to complete 2 juz. In 2022, there is only 1 student who managed to complete 30 juz.

The Recap Chart of Tahfidzul Qur'an Memorization of Tahfidz Mahir Bil Qur'an Junior High School Students in the last 4 years. Judging from the highest number of students, in 2019, 75% of students were able to memorize 6 to 10 chapters until they graduated. In 2020, as many as 43% of students can memorize 3 to 5 chapters when they graduate. In 2021, there are 43% of students have completed 6 to 10 chapters. In 2022, there are 55% of students who only managed to complete 5 juz of the Qur'an when they graduated. It can be concluded that the average junior high school student was only able to memorize 10 *juz* of the *Qur'an*. The program can be continued by decreasing the target of memorization, which is a minimum of *juz* and a maximum of up to 10 *juz*.

E. CONCLUSION

Based on the description of the discussion and the conclusions of the evaluation results, the researcher advises the foundation, principal, and teacher of Tahfidz Middle School Tahfidz Mahir Bil Qur'an Semper Barat Cilincing North Jakarta based on the components of context, input, process, and product as follows: 1) The context component needs to be revised and remade related to the formulation of the vision, mission, and objectives of the tahfidz program. It is because several components are not compatible and in harmony with one another. Because the vision of the tahfidz program is a long-term goal of the activities of the tahfidz program, the future ideals of the tahfidz program itself should be prepared with valuable consideration. The mission of the tahfidz program is the steps to run the vision of the tahfidz program. So, the vision and mission must be related to each other; 2) In the process component, the principal should always provide training to tahfidz teachers regarding tahfidz learning methods and media. This will add to the wealth of information and knowledge for teachers to develop in halaqah. The lack of development of learning methods and media can be caused by a lack of knowledge about it. It is necessary to make and carry out a meeting schedule with the teacher council to make a standardized curriculum in writing and re-socialize it among all teachers; and 3) Based on the findings found in product components, the *tahfidz* program completion target should be reduced. The adaptation of Qur'an memorization completion should be adapted to students' abilities. The team should rearrange the difficulty level of memorizing the Qur'an so that, the students are able to fulfill the requirement based on their capabilities.

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