Research Article

Transforming Quranic Excellence: Evaluating the Governance of Tahfizh Al-Qur'an Programs in Higher Education Based on the CIPP Model

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ARTICLE INFO	ABSTRACT
	This study investigates the management and effectiveness of Tahfizh Al-Qur'an programs in higher education, focusing on the Institute of Qur'anic Sciences (IIQ) in Jakarta, through the application of the CIPP model. It explores the alignment between program objectives and institutional missions (context), the sufficiency and strategic utilization of resources (input), the methods and effectiveness of program implementation (process), and the outcomes achieved in terms of student development and program impact (product). Adopting a qualitative approach, the study employs surveys, interviews, and document analysis to provide an in-depth understanding of the governance frameworks at these institutions. The findings highlight notable achievements in advancing Quranic and moral education while identifying challenges in resource allocation, process efficiency, and stakeholder engagement. This paper offers valuable insights into ways to enhance and expand educational programs by improving governance structures and addressing contemporary challenges without compromising the integrity of Quranic traditions. The study emphasizes the importance of integrating modern practices with traditional values in Tahfizh programs within higher education. **Keywords:** : Tahfizh Al-Qur'an, higher education, governance, CIPP model

INTRODUCTION

In Indonesia, various educational institutions are based on religious principles, with the majority being Islamic-based. These institutions include Madrasahs (Madrasah Ibtidaiyah, Madrasah Tsanawiyah, and Madrasah Aliyah), Islamic boarding schools (Pondok Pesantren), and Islamic-based institutes and universities (Bafadhol, 2017). In these institutions, students receive both formal education and Islamic religious education, which is designed to foster academic growth alongside spiritual development. One prominent component of this educational framework is the *tahfizh Al-Qur'an* program, a specialized initiative aimed at training students to memorize and study the Qur'an.

The *tahfizh Al-Qur'an* program has gained significant popularity in recent years. According to the Ministry of Religious Affairs of the Republic of Indonesia (2022), approximately 99,000 educational institutions across the country offer this program. The term "Tahfizh Al-Qur'an" is derived from two distinct concepts: *Tahfizh,* meaning memorization, and *Al-Qur'an*, referring to the holy book of Islam, revealed to the Prophet Muhammad SAW. *Tahfizh* is rooted in the Arabic word *hafidz-yahfadzu-hifdzan,* which denotes the act of memorizing and retaining knowledge with minimal forgetfulness (Latipah, 2022). The *Al-Qur'an* itself, the word of Allah SWT, was revealed to the Prophet Muhammad SAW in a continuous, mutawatir manner, beginning with Surah Al-Fatihah and concluding with Surah An-Nas (ElKoumy & Sarhan, 2024).

This educational program aims not only to enhance students' abilities in Quranic memorization but also to contribute to their emotional and psychological stability (Mizani, 2024). Through engaging in *tahfizh Al-Qur'an*, students gain a sense of direction and focus, fostering personal growth and emotional resilience (Laila, 2020; Pradhana et al., 2019). As a result, *tahfizh Al-Qur'an* has become a key attraction for educational institutions, drawing substantial interest from the public (Slamet, 2019). Despite the unbroken lineage of Quranic memorizers (*huffazh*) throughout

history, dedicated *tahfizh* programs within Islamic educational institutions have only emerged in the early 21st century, signaling a modern shift toward formalized Quranic education (Aditia et al., 2024).

The integration of Quranic memorization programs into higher education represents a critical effort to blend religious excellence with academic rigor. Institutions such as the Institute of Qur'anic Sciences (IIQ) in Jakarta are at the forefront of this initiative, aiming to produce graduates who are not only academically proficient but also deeply rooted in the spiritual and ethical teachings of the Qur'an. As demand for Quranic education increases, so too does the need for effective governance frameworks that ensure the relevance, quality, and sustainability of these programs. Recent research by Kholis and Rini (2023) and Yahya et al. (2017) highlights the growing importance of strategic management in religious educational institutions to meet the demands of both academic and spiritual development.

The *tahfizh Al-Qur'an* program has become a key feature in Islamic educational institutions, prompting the establishment of structured and systematic approaches to Quran memorization (Ariffin, 2013). However, despite the widespread implementation of the program, many institutions face challenges such as not meeting memorization targets and discrepancies between expectations and outcomes (Ahmad et al., 2019; Aziz et al., 2019). One of the primary issues is the lack of effective teaching methods, which are often misaligned with students' abilities, leading to disengagement and difficulty in memorization. Moreover, deficiencies in learning management functions, such as planning, organization, and evaluation, further hinder the program's success (Boselie & van der Heijden, 2024; Esan et al., 2024). These challenges are compounded by the low quality of educators, insufficient facilities, and an ineffective staffing system (Bartlett & Burton, 2024; Chabbott & Ramirez, 2000).

Research by Basir et al. (2024) and Lestari et al. (2023) highlights that higher education institutions face significant management issues in *tahfizh Al-Qur'an* programs, including the underdevelopment of teacher competencies and poor teacher-to-student ratios. Additionally, the current learning process is largely focused on memorization tasks, with little guidance on effective memorization techniques, and educators often lack the required expertise (Aniah et al., 2023; Putri et al., 2022; Wahyuni & Islam, 2020). This gap in educator quality leads to ineffective teaching methods and weak student outcomes (Sofyan, 2015).

To address these issues, a comprehensive learning management model and evaluation process are needed. Recent studies By Firdaus et al. (2023), Latif and Septiawan (2023), and Yudiawan and Himmah (2023) have focused on improving various aspects of *tahfizh Al-Qur'an* education, such as planning, organizing, and evaluation, but have only addressed part of the full management process. This study aims to fill this gap by evaluating the entire process, including planning, organizing, implementation, supervision, and evaluation.

As noted by Fatmawati (2019), Gamage et al. (2021), and Izzah (2024), strengthening management and evaluation processes is crucial for achieving organizational goals. Fauziati and Maryadi (2023) also emphasizes that resolving issues in *tahfizh Al-Qur'an* education requires comprehensive improvements in all management aspects. A well-rounded educational management approach is essential to refine systems, strategies, and teaching methods to ensure that educational objectives are met effectively.

Given the numerous challenges faced by *tahfizh Al-Qur'an* programs in higher education, an evaluation is necessary to assess the alignment between objectives and outcomes, identify obstacles, and provide targeted recommendations for improvement (Handayani, 2021; Harahap, 2024; Harvey & Green, 1993). Educational evaluation plays a critical role in determining the success of educational programs by measuring, assessing, and interpreting student outcomes. It provides essential data for decision-making, fosters academic and behavioral growth, and ensures that educational goals are achieved in a sustainable, student-centred manner. Therefore, program evaluation is a systematic process that informs policy decisions and enhances the effectiveness of Quran-based educational institutions (Muntafi'ah & Kusaeri, 2023; Novansyah & Saepudin, 2023).

This study employs the CIPP (Context, Input, Process, and Product) evaluation model to assess the management and outcomes of the *tahfizh Al-Qur'an* programs at IIQ. By examining the contextual factors, resource allocation, implementation processes, and outcomes, the research aims to identify strengths, challenges, and opportunities for enhancement. The findings are expected to contribute to the improvement of Quranic education governance, ensuring that *tahfizh Al-Qur'an* programs in higher education not only preserve the sacred tradition of Quranic memorization but also produce well-rounded individuals who are equipped for success in both academic and spiritual domains.

Objectives of the Study

1.   To analyze the governance and implementation of Tahfizh Al-Qur'an programs in higher education institutions using the CIPP (Context, Input, Process, and Product) evaluation model.
2.   To identify challenges and best practices in achieving Quranic excellence through effective governance of Tahfizh Al-Qur'an programs in Islamic higher education institutions.

LITERATURE REVIEW

Basic Concepts of Qur'anic Tahfizh

Tahfizh Al-Qur'an consists of two syllables, namely Tahfizh and Al-Qur'an, which both have different meanings. Tahfizh means memorization. Derived from the root word hafal which is from Arabic hafidza-yahfadzu-hifdzan, which is the opposite of forgetting, namely always remembering and forgetting little (Umar, 2017). The Qur'an is the word of Allah swt revealed to the apostleullah saw, conveyed to his ummah mutawatir, and starting from surat al-fatihah surat an-nass (Khoiruddin, 2014). Meanwhile, according to Munawwir (2019) in his book Al-Munawwir Indonesian Arabic Dictionary, the definition of memorization is to guard, maintain, or protect. It can be said that memorization is a result while tahfizh is a process, but the two cannot be separated.

In terms of the word memorization is something that enters the memory, can be spoken outside the head without looking at books or notes, and trying to impregnate it so that it is always remembered in the mind. In terms of terms, there are several definitions of memorization according to experts, including according to Sari et al. (2022), is "the process of repeating something either by reading or hearing. Memorization or memory is a change of language from memory. Therefore, in addition to those who use memory, some use the term memory by the speech of memory. Meanwhile, a person's activity to bring back or recall knowledge learned in the past in psychology is called memory recall. Etymologically, memory is the existence of past experiences that come back to life, records that contain explanations, and tools that can store and record information (O'Hara et al., 2006).

Tahfizh Al-Qur'an is an activity of memorizing the Qur'an which is a noble and beneficial activity in Islam and is a commendable activity that can provide faith to obtain happiness in this world and the hereafter. Memorizing the Qur'an aims to prepare the formation of a Qur'anic generation, namely a generation that commits the Qur'an so that the Qur'an is a source of behavior, a foothold in life, and a place to return to all matters of life. This is characterized by a deep love for the Qur'an, being able and diligent in reading it, memorizing and continuously studying its contents, and having a strong ability to practice its kaffah in everyday life. The aims and objectives of tahfizh Al-Qur'an according to Sofyan (2015) are as follows:

1.   To create a generation of Qur'an memorizers who have a strong and correct aqidah foundation and high morals.
2.   To produce a generation of Al-Qur'an memorizers who have qualifications, among others; fluent in reading it, strong memorization, mastering tajweed and tahsin.
3.   To produce a generation of Qur'an memorizers who understand the content of the Qur'an, practice it, and preach it in society.
4.   The success of a person in memorizing the Qur'an cannot be separated from the successful performance of memory or memory in a person.

In this case, there are three stages of work in memory, namely: (a) Encoding (entering information in memory) b) Storage (storing information that has been entered) c) Retrieval (recalling) Memorizing the Qur'an with all verse material which includes parts of waqf, washal, phonetics and others is very important, therefore the entire process of remembering the verse and its parts from beginning to end must be precise. Errors in the process of entering or the storage process will end up being erroneous in the recall process and even difficult to find in the memory warehouse (Hyde et al., 2017).

Effectiveness of the Qur'anic Tahfizh Method

The effectiveness of the Qur'anic **tahfizh** (memorization) method is significantly influenced by a combination of internal and external factors. Internal factors, which arise from the individual's personal attributes, include health, psychological stability, intelligence, motivation, and age. External factors, on the other hand, encompass the tools, methods, and environments that support and enhance the memorization process.

Internal factors are crucial in determining how efficiently an individual can memorize the Qur'an. **Health** plays a pivotal role; individuals in good physical condition can focus better and progress more quickly, unhampered by illness or discomfort (Alawiyah, 2012). Equally important is **psychological stability**, as emotional distress or mental preoccupation can hinder concentration and make memorization more challenging. Maintaining a calm and focused mindset ensures a productive memorization experience. Furthermore, **intelligence** directly impacts memorization capacity. Higher intellectual capabilities facilitate comprehension and retention, increasing the likelihood of successful memorization (Fatmawati, 2019). **Motivation** from family, peers, and teachers is another critical factor, as it fosters persistence and enthusiasm, enabling individuals to set ambitious goals and remain committed to the memorization process. Finally, **age** influences the ability to memorize effectively, with younger individuals often benefiting from greater neuroplasticity and memory retention, while adults may face challenges due to cognitive changes, highlighting the advantage of starting at a younger age.

External factors provide practical support and structure to the memorization journey. The use of a **special Mushaf**, designed specifically for **tahfizh**, helps learners by presenting verses in a format that is easier to memorize, with divisions tailored to manageable volumes (Salim & Hasanah, 2021). Collaborative strategies, such as the **duet method**, pair learners based on compatibility in age, pace, and psychology, fostering mutual support and enhancing retention. Techniques like **chunking and repetition**, where verses are broken into smaller groups and recited repeatedly, are effective, especially when integrated into daily prayers. Memorization during **nighttime**, when distractions are minimal, and the **writing method**, which involves transcribing and erasing verses as they are memorized, further strengthen retention. Additionally, **community engagement** through memorization groups provides a shared sense of purpose, creating a supportive environment that motivates participants to persevere.

The interplay between these internal and external factors determines the overall success of the **tahfizh** process. Addressing health, psychological stability, intelligence, motivation, and age, while employing effective tools and collaborative methods, allows individuals and educators to optimize the memorization experience. These strategies not only enhance efficiency but also foster a deeper, more meaningful connection with the Qur'an, ensuring its preservation and understanding.

RESEARCH METHODOLOGY

Study Design

The approach used in this research is qualitative, namely research procedures that produce descriptive, informative data expressed by informants in writing or orally and real behavior (Ankeny & Leonelli, 2024; Munene et al., 2019). A qualitative approach was used in this research because the researcher will organize and sort data into groups, categories, and units. This data processing is carried out continuously during and after data collection. It can reveal facts, circumstances, phenomena, and circumstances that occur when research is ongoing and discoveries are made.

The researcher prepared this research design as a comprehensive, logical, and systematic strategy to answer research questions that are integrated into the research focus. The overall description of the research can be seen in Figure 1 below:
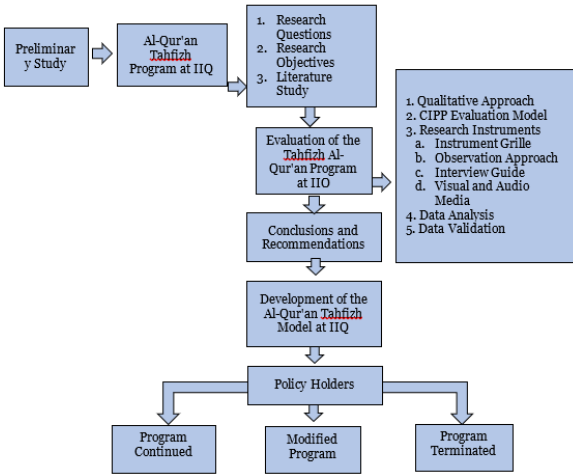

Figure 1 CIPP Model Evaluation Research Framework

Al-Quran Tahfizh Program

The research design employed in this study is qualitative research, which aims to describe phenomena as they occur in the field. The evaluation model used by the researcher is the CIPP (Context, Input, Process, and Product) model proposed by Stufflebeam and Coryn (2014).

1.   Context Evaluation focuses on analyzing the needs related to the policy of a program. This includes aspects such as the program's environment, program needs, and the objectives of the program's implementation.

2.   Input Evaluation delves into analyzing various inputs from program managers responsible for implementing the established program.

3.   Process Evaluation involves analyzing all events during the program's implementation, aiming to monitor all activities. This evaluation focuses on the implementation, supporting factors, and inhibiting factors.

4.   Product Evaluation represents the final stage of the CIPP evaluation model. This evaluation focuses on the outcomes of the program. The final result of the product evaluation is providing recommendations regarding the program—whether it is suitable to continue or not.

A brief overview of the flow of the Tahfizh Al-Quran Program Evaluation based on Stufflebeam's CIPP model can be seen below:
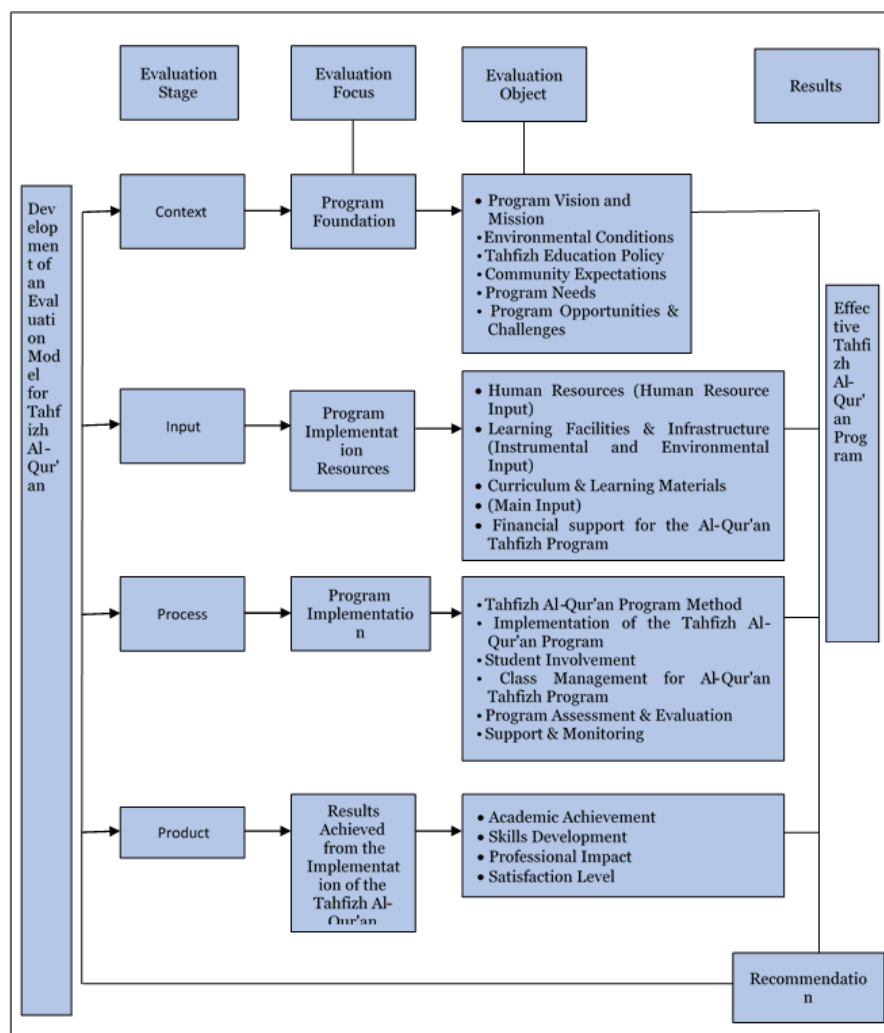

Figure 2 Evaluation of the CIPP Model for the Tahfizh Al-Qur'an Program

Research Instrument

Instruments in a research context refer to all tools that researchers use to collect and obtain data relevant to the research focus. In this research, a qualitative method with an evaluation approach was used. Research with a

qualitative approach requires attention to four important factors, namely compatibility, results, suitability, and feasibility (Lindlof & Taylor, 2011). Therefore, to improve the quality of research, the instruments used must be able to help researchers obtain data that is as accurate and complete as possible, so that these four factors can support the perfection of research results.

Different from other approaches, qualitative research has key instruments and supporting instruments. In this research, the researcher himself acts as a key instrument (human instrument), meaning that the researcher is directly involved in data collection and analysis. Supporting instruments are tools used by researchers to obtain data effectively, such as through observation, interviews and documentation.

RESULTS

Context Evaluation

The evaluation of the program's background components involves data collection, analysis of alignment with evaluation criteria, assessment, and decision-making based on findings from the evaluation of the program's vision and mission. According to an interview with the Head of the Tahfizh Institution. The primary need for the implementation of the Tahfizh Al-Quran program is to enhance students' faith and piety, as well as preserve Islamic heritage. In the face of globalization and modernization, students need to have a strong religious identity to withstand negative influences. Tahfizh Al-Quran can serve as a solid foundation for character development.

The vision, mission, and objectives of the Tahfizh Al-Quran program at IIQ Jakarta align with the institution's overarching vision: "To become a globally reputable Islamic university with excellence based on the Quran by 2044." The university's mission includes integrating national education systems with Quran memorization, conducting high-quality research, and serving the community with evidence-based contributions. These objectives are consistent with the core values of the Quran and are designed to produce graduates who are skilled, pious, and competitive in both national and international contexts.

The program's success is evaluated based on clear and specific vision and mission statements, which have been operationalized into detailed program activities. Data collected through interviews and document studies confirm that the program's vision and mission align with the university's broader goals. Socialization of the vision and mission is actively conducted through various media, including brochures, information boards, and online platforms, ensuring that the academic community understands and supports the program's objectives.

The goals of the Tahfizh program at IIQ Jakarta are designed to meet the increasing societal demand for qualified Hafizh and Hafizhah. These individuals play key roles as mosque imams, Quran teachers, and Islamic preachers. The program addresses both spiritual, intellectual, and emotional aspects of students, helping them strengthen their faith, improve memory and concentration, and build discipline and commitment through memorization targets.

IIQ Jakarta's student-centered learning approach ensures that students are actively involved in the learning process, with the responsibility of achieving their memorization goals. Competent instructors provide intensive guidance, helping students overcome challenges, build confidence, and create a conducive learning environment. The Tahfizh program is not only about memorizing the Quran but also about understanding its content, shaping Islamic character, and opening career opportunities.

Input Evaluation

The findings from the input evaluation outline a summary of the data collected, analysis of conformity with evaluation criteria, assessment and decisions as findings/results of evaluation of program resources which include: program strategy and program design, readiness of human resources and program infrastructure facilities.

Strategy and Program Design

The Tahfizh Al-Quran program at IIQ Jakarta is a comprehensive initiative designed to support students in effectively and systematically memorizing the Quran. By employing effective learning methods, such as the Maisura and Talaqqi methods, and emphasizing regular Muraja'ah (memorization review) through both independent practice and instructor supervision, the program ensures a robust foundation for memorization. Additionally, the program is strengthened by the provision of supporting facilities, including comfortable Tahfizh rooms and mentoring from experienced instructors, alongside motivational activities that encourage students to enhance their memorization skills.

Observations indicate that students adopt individualized strategies to excel in the program, such as engaging in intensive Muraja'ah, managing their time effectively, and maintaining a focused approach to preparation. These strategies reflect their awareness of the need for thorough readiness, particularly in facing Tahfizh examinations. Furthermore, the program is anchored on key elements that ensure its effectiveness: integration with the academic curriculum allows students to balance religious studies with Quran memorization; intensive Tahfizh programs, often conducted during holidays, provide focused opportunities for progress; individual mentorship offers tailored support to overcome challenges; a clear leveling system motivates students by setting structured milestones from specific Juz to the completion of 30 Juz; and supporting facilities create a conducive environment for learning.

Ultimately, the Tahfizh program at IIQ Jakarta goes beyond teaching Quran memorization techniques. It fosters the development of students' independence, discipline, and responsibility, equipping them to become accomplished and self-reliant hafiz.

Human Resources

Resources encompass both tangible assets (e.g., land, buildings, equipment) and intangible assets (e.g., brand reputation, intellectual property, human capital). George C. Edward categorizes resources into human, infrastructure, and financial resources. Human resources, defined as individuals ready and capable of contributing to organizational goals, are critical for achieving objectives. Competent and competitive human resources are essential for organizational success, even when advanced facilities and infrastructure are present.

At IIQ Jakarta, the Tahfizh program relies on structured collaboration among management teams, instructors, and students. The Tahfizh Program Management Team oversees planning, implementation, and evaluation, while Tahfizh instructors, primarily alumni of IIQ, guide students in Quran memorization and understanding. Each instructor manages 20-25 students, with adjustments made for class size limitations. Currently, 47 instructors across three faculties (Sharia, Ushuluddin, and Tarbiyah) lead the program, meeting stringent qualifications in Quranic mastery and teaching expertise.

Students actively engage in memorization, muraja'ah, and recitation activities, adhering to rigorous criteria such as Quranic reading proficiency and strong commitment. The program is further supported by staff providing counseling, facilities maintenance, and technological assistance. These combined efforts aim to produce high-quality hafiz/hafizah with noble character, positioning the Tahfizh program at IIQ Jakarta as a model of excellence in Quranic education.

Tahfizh Program Facilities and Infrastructure

To achieve the goals of the Tahfizh program at IIQ Jakarta, careful attention is given to the institution's assets, including human resources, facilities, and infrastructure. IIQ Jakarta boasts a highly qualified teaching staff, with 40 doctoral graduates, and provides adequate facilities to support the program's success. The classrooms are air-conditioned and equipped with modern learning tools, ensuring a comfortable and conducive environment for students to engage in their Quranic studies.

The key facilities supporting the Tahfizh program include well-maintained classrooms, which are equipped with desks, chairs, and teaching aids. The library provides a comfortable space with a diverse collection of books on Quranic studies, Tajweed, Tafsir, and Islamic sciences, available in multiple languages. Additionally, the Pesantren Takhassus offers on-campus dormitories for students, providing essential amenities and a supportive environment for both Quranic memorization and academic activities.

Other important facilities include the Masjid Raudhatul Qur'an, which serves as a space for prayer, Quran memorization, and religious discussions. The campus also features a canteen and cooperative that offers food, drinks, and basic necessities to students. To ease transportation, three student shuttle buses are provided to facilitate travel between the dormitories and the main campus. The Vocational Training Center (BLK) is used as a language laboratory, and a Musholla, located at the main campus, offers a prayer space for students during class breaks.

These well-organized resources and facilities contribute to creating a supportive learning environment, enhancing the success of the Tahfizh program, and fostering academic excellence, Quranic mastery, and character development among students.

Process Evaluation

Process evaluation aims to determine the suitability between program implementation activities and the program plan that has been created. In the evaluation stage of program implementation, outline the data summary based on data collection, analysis of conformity with criteria, assessment and decisions as findings or results of evaluation of program activities. At this point in the process, we will describe how Tahfizh is implemented in the field according to the direct observation of researchers, as well as Tahfizh instructors who are in charge of coaching. The instructors here are divided into 2, namely instructors and two examiners, and obstacles experienced by institutions in implementing the Tahfizh program will also be discussed.

Product Evaluation

Results evaluation or product evaluation is the result of an evaluation carried out on the results of the implementation of the Tahfizh Al-Quran program at IIQ Jakarta. At this stage, we can determine or provide recommendations for the implementation of a program, whether this program produces results that will continue to be developed, modified, or even stopped. The aspects assessed in relation to the evaluation of results are the results of program achievements and the impact of program achievements on both universities and students. Based on documentation studies and interviews with resource persons, as well as field observations related to program achievements, the following data findings were obtained:

Achievement of Memorization Targets

The level of Al-Quran memorization achieved by Tahfizh Al-Quran students at IIQ Jakarta varies, but in general, IIQ Jakarta is able to produce quality hafizh/hafizhah by memorizing 5 juz, 10 juz, 20 juz, or 30 juz. The level of memorization of the Al-Quran achieved by students at IIQ Jakarta varies, depending on several factors, such as the ability and perseverance of different students. Apart from that, it is also determined by student achievement. Many IIQ Jakarta students have excelled in various Al-Quran memorization activities, both at national and international levels. In general, the quality of students' memorization of the Al-Quran at IIQ Jakarta is generally good. This is proven by the many achievements achieved by students in various Tahfizh Al-Quran musabaqah at national and international levels. This achievement shows that the IIQ Jakarta hafizhah has a strong and fluent memorization of the Al-Quran. So, it can be said that IIQ Jakarta is able to produce quality hafizh/hafizhah with various levels of memorization. The following is the percentage of IIQ students who succeeded in achieving the target and did not achieve the minimum Tahfizh target (5 juz program) for semesters II, IV, and VI:

Table 1 Percentage of students who succeeded in achieving the target and did not achieve the minimum

No	Faculty	Study Program	Amount Student	Not Reaching Tahfizh Target	Percentage
1	Sharia & Islamic Economics	HES	69	12	17%
2		MZW	41	1	2%
3	Ushuluddin & Da'wah	IAT	646	58	9%
4		KPI	97	26	27%
5	Tarbiyah	PAI	336	55	16%
6		PIAUD	31	9	29%
	Total number		1220	161	13%

DISCUSSION

Effectiveness of tahfizh program management by its Context

Context evaluation plays a crucial role in planning decisions and formulating program goals by identifying the strengths and weaknesses of a program (Ahmad et al., 2024). The tahfizh program at IIQ Jakarta aims to produce a

generation of Quran memorizers who not only master memorization but also understand and apply its meanings. This program faces opportunities, such as the growing public interest in religious education, but also threats, including competition from other institutions offering similar programs and resource limitations (Handayani, 2021; Harahap, 2024). Additionally, technological changes and new teaching methods require rapid adaptation to remain relevant (Mirnejati et al., 2024).

To address these challenges, the management of the tahfizh program at IIQ Jakarta needs to develop innovative strategies, strengthen international collaboration, and enhance human resource capacity and infrastructure. Stable socio-political support and government policies that promote religious education are key factors for the program's development (Alabdulhadi & Alkandari, 2024). However, national education policies, such as the Merdeka Curriculum, demand a balance between national curriculum requirements and the uniqueness of the tahfizh program (Hawaesoh, 2022). Uncertainty in educational policies may also impact the program's sustainability.

IIQ Jakarta has shown good adaptability to social, political, and educational policy changes by integrating digital technology into tahfizh teaching and improving campus facilities. The program also adapts to the professional world's needs by offering courses that link Quranic values to fields such as Islamic economics, management, and technology, equipping graduates with relevant skills for the workforce.

Effectiveness of tahfizh program management by its Inputs

The Tahfizh Al-Qur'an program at IIQ Jakarta has achieved significant success through its comprehensive management and implementation, supported by key factors such as competent educators, adequate facilities, structured programming, and rigorous student selection. Skilled hafizh educators with expertise in tajwid, qiraat, and tafsir play a pivotal role, fostering a supportive learning environment and motivating students, as highlighted by Fitriani et al. (2024).

Adequate infrastructure, including specialized tahfizh spaces and libraries, enhances learning quality, though challenges remain in maintaining and updating these facilities (Nasrulloh, 2022). The program's structured design, integrating classroom learning with activities like halaqah and musabaqah, allows students to achieve memorization goals efficiently while promoting a balance between memorization and comprehension of religious sciences (Hadi, 2024).

A rigorous selection process ensures participants are well-prepared, contributing to better outcomes in both memorization and understanding of the Qur'an's teachings (Ariffin, 2013; Handayani, 2021). Student achievements in Musabaqah Tilawatil Qur'an (MTQ) competitions further reflect the program's effectiveness and its role in fostering a culture of excellence in Qur'anic education.

Overall, the program exemplifies an integrated approach to Islamic education, balancing memorization, comprehension, and application of Qur'anic values, while addressing challenges in resource management and curricular balance.

Effectiveness of tahfizh program management by its Process

Process evaluation plays a critical role in assessing the implementation and procedural design of programs, providing valuable information for decision-making and documentation. In the context of the Tahfizh Al-Qur'an program at IIQ Jakarta, this evaluation framework has highlighted several key findings and challenges. A comprehensive process evaluation aims to determine the extent to which plans have been implemented and identify areas for improvement. The CIPP (Context, Input, Process, Product) model, which examines "what" activities are conducted, "who" is responsible, and "when" activities are completed, reveals that the program generally aligns with its plans. However, challenges such as limited face-to-face interactions between instructors and students, particularly at IIQ Jakarta, where meetings occur only once a week, hinder the necessary feedback and guidance for optimal student progress. Additionally, the evaluation system for monitoring students' memorization progress lacks objectivity, as it relies on non-standardized criteria. Lutfy (2013) and Muhammad et al. (2022) stress that accurate assessment is essential not only for measuring quantitative memorization but also for evaluating qualitative aspects like tajwid and fluency.

The success of the program is also influenced by its teaching methods, which blend traditional approaches such as *talaqqi* and *muraja'ah* with modern technologies for tracking progress. Nasrulloh (2022) found that combining traditional and modern methods enhances memorization speed and retention. The program further employs tiered

teaching strategies, introducing easier verses before progressing to more complex ones, which creates a structured and measurable learning process. Adequate infrastructure, such as dedicated tahfizh rooms, libraries, and spaces for *muraja'ah*, supports the program's implementation. Harahap (2024) highlights the critical role of such facilities in accelerating memorization. However, challenges persist in updating and maintaining these resources.

Active participation in group activities like *muraja'ah* and *khataman* significantly contributes to students' success. Mulyadi (2024) found that collaborative activities not only enhance memorization but also strengthen social bonds among students. Despite these benefits, balancing participation with other academic responsibilities remains an ongoing challenge, requiring careful program management. Efficient management ensures smooth program operation. Hugos (2024) emphasizes that effective management necessitates clear task delegation, regular supervision, and appropriate resource allocation. IIQ Jakarta's structured management includes scheduled evaluations and monitoring systems, which contribute to a well-organized teaching-learning process.

Consistent support and monitoring are critical for maintaining student motivation and achieving memorization targets. Handayani (2021) notes that individual mentoring and periodic monitoring significantly aid student progress. However, the large number of students can limit the personalization and intensity of such support, presenting a challenge to the program's scalability.

Effectiveness of tahfizh program management by its Product

Process evaluation is essential in assessing the implementation and procedural design of programs, offering valuable insights that inform decision-making and documentation. In the case of the Tahfizh Al-Qur'an program at IIQ Jakarta, the process evaluation framework has revealed both successes and challenges, emphasizing the importance of evaluating how well plans are implemented and identifying areas for improvement. Using the CIPP (Context, Input, Process, Product) model, which focuses on the activities conducted, the responsible individuals, and the timeline, it is evident that the program generally aligns with its planned objectives. However, issues such as limited face-to-face interactions between instructors and students, particularly in IIQ Jakarta, where meetings occur only once a week, impede essential feedback and guidance that are critical for optimal student progress. Furthermore, the current evaluation system for tracking memorization progress lacks objectivity, relying on non-standardized criteria. As Muhammad et al. (2022) suggests, accurate assessments are crucial not only for measuring the quantity of memorization but also for evaluating qualitative aspects like tajwid and fluency.

The success of the program is also shaped by its teaching methods, which combine traditional approaches such as talaqqi and muraja'ah with modern technologies for progress tracking. Santoso (2020) found that this combination of traditional and modern methods significantly enhances both memorization speed and retention. Additionally, the program's tiered teaching strategy, which introduces simpler verses before progressing to more complex ones, creates a structured and measurable learning process. Adequate infrastructure, including dedicated tahfizh rooms, libraries, and spaces for muraja'ah, further supports the program's implementation. Sari et al. (2022) emphasizes the importance of such facilities in accelerating memorization, though challenges in updating and maintaining these resources persist.

Active participation in group activities like muraja'ah and khataman plays a significant role in students' success. Mulyadi (2024) found that these collaborative activities not only enhance memorization but also strengthen social bonds among students. However, balancing participation in these activities with other academic responsibilities presents a challenge that requires careful program management. Efficient management is crucial to ensuring the smooth operation of the program. As Siregar and Diana (2024) point out, effective management involves clear task delegation, regular supervision, and appropriate resource allocation. At IIQ Jakarta, structured management, including scheduled evaluations and monitoring systems, contributes to a well-organized teaching-learning process.

Finally, consistent support and monitoring are essential to maintaining student motivation and ensuring the achievement of memorization targets. Sitorus (2024) emphasizes the importance of individual mentoring and periodic monitoring of student progress. However, the large number of students poses a challenge in personalizing and intensifying support, which could limit the program's scalability. Therefore, while the program has demonstrated significant success, addressing these challenges will be key to enhancing its effectiveness and ensuring its long-term sustainability.

CONCLUSION

In conclusion, the management of the tahfizh program at IIQ Jakarta demonstrates a well-rounded approach that effectively integrates context, inputs, processes, and products to achieve its educational objectives. The context evaluation highlights both the opportunities and challenges the program faces, including the growing public interest in religious education and the competition from other institutions. Despite these challenges, the program has adapted well to changing technological, social, and educational demands. The inputs, such as competent educators, adequate facilities, and a structured curriculum, play a critical role in supporting the program's success. Process evaluation reveals that while the program's implementation generally aligns with its plans, improvements in the frequency of instructor-student interactions and the standardization of progress assessments could further enhance its effectiveness. Finally, the product evaluation underscores the success of the program in fostering Quranic memorization and understanding among students while also preparing them for professional careers through its integration of Quranic values with fields like Islamic economics and technology. However, scalability remains a concern due to challenges in providing personalized support for a growing student body. Overall, IIQ Jakarta's tahfizh program exemplifies an effective, adaptive, and innovative approach to Quranic education. However, continuous improvement in program management is essential to ensure its long-term sustainability and success.

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