

Evaluation of the Tahsin Lit Tahfidz Program Using the CIPP Model at an Islamic Elementary School

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Abstract

Keywords:

CIPP Evaluation; Tahsin Program; Tahfidz; Qur'an Learning; Qur'anic Reading Quality.

This study aims to evaluate the Tahsin Lit Tahfidz program at SDIT Generasi Rabbani Bengkulu City using the CIPP (Context, Input, Process, Product) evaluation model and to formulate recommendations for improving the quality of Qur'an learning. This study employed a qualitative evaluative approach, with data collected through interviews, observations, and documentation involving the principal, Qur'an program coordinators, Tahsin-Tahfidz teachers, and students. The study analyzed the data through reduction, organization, and interpretation based on the four CIPP components. The findings indicate that, in the context component, the program is relevant to the school's vision, mission, and students' needs for improving Qur'anic reading quality. In the input component, the program is supported by competent teachers, Ilman wa Ruuhan (IWR) learning materials, Qur'an halaqah, monitoring books, and a structured examination system, although learning facilities and time allocation require improvement. In the process component, learning is implemented through IWR, talaqqi, muroja'ah, small-group instruction, daily correction, and periodic evaluation. However, differences in students' abilities and limited reading practice at home remain challenges. The product evaluation demonstrates improvement in students' reading fluency and tajweed accuracy, although achievement remains uneven. The study concludes that the program is generally effective but requires strengthened ability-based grouping, learning facilities, evaluation follow-up, and parental involvement to ensure more consistent Qur'anic reading competence.

Abstrak

Kata kunci:
Evaluasi CIPP; Program Tahsin; Tahfidz; Pembelajaran Al-Qur'an; Kualitas Bacaan Al-Qur'an

Penelitian ini bertujuan untuk mengevaluasi program Tahsin Lit Tahfidz di SDIT Generasi Rabbani Kota Bengkulu menggunakan model evaluasi CIPP (Context, Input, Process, Product) serta merumuskan rekomendasi untuk meningkatkan kualitas pembelajaran Al-Qur'an. Penelitian menggunakan pendekatan evaluatif kualitatif dengan pengumpulan data melalui wawancara, observasi, dan dokumentasi yang melibatkan kepala sekolah, koordinator program Al-Qur'an, guru Tahsin-Tahfidz, dan siswa. Data dianalisis melalui reduksi, pengorganisasian, dan interpretasi berdasarkan empat komponen CIPP. Hasil penelitian menunjukkan bahwa pada aspek konteks, program relevan dengan visi, misi, dan kebutuhan sekolah dalam meningkatkan kualitas bacaan Al-Qur'an siswa. Pada aspek input, program didukung oleh guru yang kompeten, bahan ajar Ilman wa Ruuhan (IWR), halaqah Al-Qur'an, buku monitoring, dan sistem ujian yang terstruktur, meskipun fasilitas pembelajaran dan alokasi waktu masih perlu ditingkatkan. Pada aspek proses, pembelajaran dilaksanakan melalui metode IWR, talaqqi, muroja'ah, pembelajaran kelompok kecil, koreksi harian, dan evaluasi berkala. Namun, perbedaan kemampuan siswa dan keterbatasan pembiasaan membaca Al-Qur'an di rumah masih menjadi kendala. Evaluasi produk menunjukkan peningkatan kelancaran membaca dan ketepatan penerapan tajwid, meskipun pencapaiannya belum merata. Penelitian menyimpulkan bahwa program secara umum efektif, tetapi memerlukan penguatan pengelompokan berbasis kemampuan, fasilitas pembelajaran, tindak lanjut

evaluasi, dan keterlibatan orang tua untuk memastikan kompetensi membaca Al-Qur'an yang lebih konsisten.

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Introduction

IT schools are an educational alternative that combines a national curriculum with Islamic education. (sakinah) It can meet the needs of the community for an education that not only focuses on academic achievement but also builds the religious character of students. (Firmansyah et al., 2024) One of its flagship programs is learning the Qur'an through *tahsin* and *tahfidz* activities. The *tahsin* program plays a role in forming the ability to read the Qur'an according to the rules of *tajweed*, *makharijul letters*, and the nature of letters as the main foundation for the success of *tahfidz* (Naelasari et al., 2026; Nahdliyah, 2023; Nisa & Hanifuddin, 2023). SDIT Generation Rabbani Bengkulu City develops Qur'an learning through various activities, such as *halaqah* Al-Qur'an, *tasmi'*, *haflah*, *tahsin*, *tahfidz*, *tahsin* and *tahfidz* exams, as well as *routine recitation*. The success of these programs is greatly influenced by the quality of *tahsin* learning, because good reading skills are the basis for other Qur'anic activities (Nashoiha, 2025). Therefore, the evaluation of the *tahsin* program is important to determine the effectiveness of learning the Qur'an and identify efforts to improve the quality of student reading (Heri, 2022)

One of the hallmarks of IT schools is the *Qur'an learning program* through *tahsin* and *tahfidz* (Sholeh & Khikam, 2026) The *tahsin* program helps students read the *Qur'an* according to the rules of *tajweed*, *makharijul* of letters, and the nature of letters as the basis for achieving good memorization and *tartil recitation*. SDIT Generation Rabbani Bengkulu City develops learning the *Qur'an* through *halaqah*, *tasmi'*, *haflah* Al-Qur'an, *tahsin*, *tahfidz*, *tahsin* and *tahfidz* exams, as well as *routine recitation*. The success of these activities is highly dependent on the quality of *tahsin*, because the mastery of *makharijul* letters, the nature of letters, and the law of *tajweed* are the basis for students' ability to participate in *tahfidz* programs and other Qur'an activities. (Nashoiha, 2025) Therefore, the evaluation of the *tahsin* program is important to determine the effectiveness of learning while improving the quality of students' Qur'an reading. (Heri, 2022)

The initial observation of eight students in grades IV, V, and VI at SDIT *Generasi Rabbani* Bengkulu City was carried out based on the recommendations of *tahsin* and *tahfidz*. teachers because students had difficulty reading the *Qur'an* according to the rules of *tajweed*. (Zulfani Sesmiarni, Hendrisab, 2025) The reading test of the *Qur'an* and the book *Ilman*

wa Ruuahan (IWR) was used to observe *the meaning of letters*, the nature of letters, and the application of *tajweed law*. The results of the observation show that there are still errors in distinguishing similar letters, the application of *mad, ikhfa, idgham*, and *ghunnah*, as well as the pronunciation of several *hijaiyah* letters. Some students also still read stutteringly so that this condition can hinder the process of memorizing the *Qur'an*.

Internal school evaluations show that students' *Qur'an* reading ability has not reached the set standards, especially in mastering the *makharijul of letters*, the nature of letters, and the application of *tajweed laws* such as *mad, ikhfa, idgham*, and *gharib*. This condition confirms that the *tahsin* program as the basis of *tahfidz* still needs to be improved through strengthening evaluation, improving teacher competence, adding coaching time, and efforts to improve the quality of student reading consistently.

Table Research Gap

No	Previous Research	Study Facts	Gap	Position of this Research
1	Nugroho (2023) - Evaluation of <i>the Tahfidz Program</i> with the CIPP Model at SDIT Darussalam Selokerto (bayu, 2023)	Evaluating <i>the Tahfidz</i> program at the SDIT level using CIPP	The focus on implementation and memorization, has not emphasized the quality of reading and <i>Tajweed</i>	Evaluating <i>Tahsin Lit Tahfidz</i> with reading quality according to <i>Tajwid</i> product focus
2	Kadir, Syamsudduha & Rasyid (2023) - Evaluation of the Tahfidz Program with the CIPP Model at SD Integral Al-Bayan Makassar(Kadir et al., 2023)	Evaluation of Context, Input, Process, Product program of Tahfidz	Emphasizing memorization and guidance; <i>Tahsin</i> and the quality of reading have not been the main focus	This study evaluates programs that integrate <i>Tahsin</i> and Tahfidz, with the quality of reading, fluency, and application of tajweed as important indicators of success
3	Azis (2023) - Evaluation of the Tahfidzul Qur'an Program at the Makrifatul Ilmi Islamic Boarding School, South Bengkulu(Azis, n.d., n.d.)	Evaluation of the Tahfidz program using CIPP in the pesantren environment	The context of pesantren is different from the characteristics of SDIT	Focusing on the <i>Tahsin Lit Tahfidz</i> program at SDIT Generasi Rabbani Bengkulu City
4	Hadiqi & Thulfitriah	Evaluation of CIPP	Discuss <i>Tahsin</i> in	Making the quality

(2026) – Evaluation of the Tahfiz Al-Qur'an Program Using the CIPP Model at MI Darul Falah Konawe(Hadiqi & Nurlathifah Thulfitriah B., 2026)

Tahfiz and the general condition of main focus to Tajweed as the students' initial remains on Tahfiz focus of the evaluation of the Tahsin Lit Tahfidz program

Therefore, this study evaluates the *tahsin lit tahfidz program* at SDIT Generasi Rabbani Bengkulu City using the CIPP model to determine the achievement of the program and formulate recommendations for improving the quality of *Qur'an* learning.

Methods

This study uses an evaluative qualitative approach to assess the achievement of the program based on the goals and standards that have been set and identify aspects that have gone well and that still need improvement. (Hasibuan, 2021) The evaluative approach uses the CIPP (Context, Input, Process, Product) model from Daniel Stufflebeam, which evaluates the program thoroughly through four components: *context* to assess the suitability of the program with needs and objectives, *input* to assess the readiness of resources and strategies, *process* to assess implementation, and *product* to assess the results achieved. (Kurniawan, 2023)

The location of the research is SDIT *Generasi Rabbani* Bengkulu City which is located at Jalan Rinjani 2, Jembatan Kecil Village, Singaran Pati District, Bengkulu City. The data sources include the principal, T2Q coordinator, Qur'an coordinator, four *Tahsin-Tahfidz* teachers, and two students as representatives of the lower and upper classes, namely Hanindya Arif (grade 2) and Najwa Aprilia Sahri (grade 6). The selection of informants aims to obtain information about the policies, implementation, and experience and achievements of the *Tahsin Lit Tahfidz program* from various perspectives.

The three Creswell data collection methods used by the researcher in this study were modified related to the evaluation of the *Tahsin program*, namely: interviews, observations, and documentation.(Regina Putri & Ferdianto, 2023) The data analysis technique consists of three main stages: data *reduction* is carried out by sorting out the results of interviews, observations, and documentation that are most related to the implementation of the program and improving the quality of *Qur'an* reading.

Results And Discussion

Results

Context Evaluation

The results of the *context* evaluation show that the *tahsin program* is relevant to the vision, mission, and needs of SDIT Generation *Rabbani* in building *Qur'anic* culture and improving the quality of *Qur'an* reading. The program is not only aimed at students, but also teachers and employees to be able to read according to the rules of *tajweed* (Yudi Farhan, Interview, March 4, 2026). The gap between students' memorization ability and reading quality encourages the application of the IWR method more systematically and emphasizes reading practice;

observation results show that some students are able to complete the IWR volume gradually (Observation, March 9–13, 2026). The school also strengthens the program through *halaqah*, teacher coaching, and stricter graduation standards with examiners who have been *certified* by the central BP2Q (Yudi Farhan, *Interview*, March 4, 2026).

However, the need for the program is still evident from the fact that there are students who have difficulties *in makhraj*, letter pronunciation, and reading fluency, especially in grades V and VI where in each group only around 3–4 students are really fluent. This condition is related to the lack of repetition at home and the learning gap during COVID-19 when they are in grades I–III (Sri Aneti, *Interview*, March 6, 2026). This is in line with the findings of Mahmud Kodri 2020, (**Kodri & Pratama, n.d.**) regarding the impact of learning during COVID-19. Thus, the low ability of some students does not reduce the relevance of the program, but shows the need for early ability mapping, coaching according to the ability level, and strengthening reading mastery before achieving memorization targets.

Evaluation of Inputs

The tahsin program is supported by teachers who are selected through tajweed reading tests and micro teaching, and strengthened through PPG, halaqah Al-Qur'an, tahfidz exams, and periodic evaluations to maintain the quality of recitation and teacher example (Sri Aneti, *Interview*, March 6, 2026; *Observation*, March 9–13, 2026). The tahsin exam uses an IWR volume increase system based on the teacher's recommendation and parental consent, with certificates for students who pass; the assessment is getting stricter in each volume, especially volume four which demands higher tajweed accuracy and fluency (Nur Anisa, *Interview*, February 26, 2026; *Observation*, March 9–13, 2026). In addition, there are modules and books for monitoring student reading development as materials for evaluation and communication with parents (Septemi Herawati, *Interview*, March 20, 2026).

However, program inputs still have obstacles in the form of less conducive learning spaces due to noise disturbances between groups (Anton Legowo, *Interview*, February 26, 2026), limited time due to *tahsin* learning sharing time with *tahfidz*, and lack of repetition of readings at home (Sari Yani, *Interview*, February 28, 2026). Hanindya also said that sometimes there is not enough time so that learning continues outside the main hours (Hanindya, *Interview*, March 9, 2026). Overall, the program has been supported by teacher competence, IWR modules, *Qur'an halaqah*, and a strict exam system, but still requires improved facilities, time management, and guidance according to students' abilities (*Observation*, 9–13 March 2026).

Process Evaluation

The tahsin *program evaluation* process is an assessment of the implementation of learning in the field to determine its suitability with the plan that has been set, including the use of methods, the implementation of exams, teacher-student interaction, as well as supervision and evaluation of learning abilities. *Tahsin learning* runs according to the schedule and target through *the talaqqi, muroja'ah*, and *Ilman wa Ruhan* (IWR) methods, accompanied by the repetition of the material and adjustments for students who have not reached the completion of the reading according to *the rules of tajweed* (Nur Anisa, *Interview*, February 26, 2026). IWR has been implemented since

2022 and emphasizes more on the practice and habit of reading, while grades V and VI still use *the Ottoman method* because they follow the previous system (Sri Aneti, *Interview*, March 6, 2026). In its implementation, grade I students still need adjustments to the learning process (Sari Yani, *Interview*, February 28, 2026). Learning is carried out in three small groups, each about eight students with one teacher, so that interaction and correction of *Qur'an readings* can be carried out more intensively (Septemi Herawati, *Interview*, March 20, 2026).

Evaluation is carried out through daily monitoring and correction as well as weekly evaluations between teachers, although some students still need intensive coaching to achieve *tajweed* standards (Yudi Farhan, *Interview*, March 4, 2026). The results of observations show that the implementation of the program still faces differences in students' abilities, *inconsistent tajweed* understanding, limited time, not optimal evaluation follow-up, and lack of habituation of *reading the Qur'an* at home (Observation, March 9–13, 2026). Thus, the implementation of *the tahsin* program has basically been as planned through IWR, *muroja'ah*, *talaqqi*, and *tahsin* exams. Small groups make it easier for teachers to make corrections, but *students' tajweed* abilities are not evenly distributed, so strengthening follow-up evaluation and reading habits at home is still needed so that the program's goals are optimally achieved.

Product Evaluation

Students' ability to apply the rules of *tajweed* has developed, but it has not been consistent. Mistakes are still found in *makhraj*, long-short (*mad*), and the law of *tajweed*, especially when reading without supervision so that intensive correction and correction are needed (Sri Aneti, *Interview*, March 6, 2026). The habit of reading *the Qur'an* at home with the assistance of parents or teachers also supports the improvement of pronunciation, *tajweed discipline*, and students' memorization skills (Sari Yani, *Interview*, February 28, 2026; Observation, March 9–13, 2026).

Fluency in reading through *the tahsin program* is also the basis for memorizing and maintaining the accuracy of *pronunciation* and *muroja'ah*. Strict *tahsin* exams by teachers who have been certified by BP2Q help ensure that students who pass have good reading, thereby supporting the quality and consistency of memorization (Sri Aneti, *Interview*, March 6, 2026). This is in line with Najwa's statement that students in grades V and VI are more focused on *tahsin* through repetition of recitation and improvement of *tajweed* so as not to make mistakes when memorizing (Najwa, *Interview*, March 9, 2026).

The results of the *product evaluation* showed that *the tahsin program* improved the quality of students' reading of the *Qur'an*. Although the number of graduations decreased, students who graduated had more *fluent* reading and according to *the rules of tajweed*. Students who were not fluent still received guidance through repetition and correction. Thus, the program was quite successful in improving the quality of reading, although the equal distribution of reading skills and habits still needed to be strengthened. Assessment of the *Tahsin Exam Period 1* (Ilma Wa Ruuhan) Volume 1,2,3,4 Academic Year 2025-2026 SDIT Generation Rabbani has 85 participants from grades 1 to 4. A total of 64 students were declared

to have passed, while 21 students have not graduated. The results show that most students have reached the set standards, although there are still students who need further coaching.

Assessment of the *Tahsin Exam* for Period II *Ilma Wa Ruuahan* Volume 1,2,3,4 Academic Year 2025-2026 SDIT Generation *Rabbani* In the 2nd period of the *tahsin exam*, as many as 14 students took the exam, with 12 students declared to have passed and 2 students have not passed. The participants are also students who have not graduated in the first period, where some have tried again, while others are still in the coaching stage and have not been recommended to take the exam. In the 3rd period of the *tahsin exam*, out of 27 students, 18 students graduated and 9 students have not graduated, so some have met the standards, while others still need further coaching.

In the previous school year, the administration of the *tahsin exam* had not been organized and the assessment standards had not been strictly implemented, so students who still had reading errors were still declared to have passed to the next volume.

List of Students Who Have Completed the *Tahsin Exam (Ilma Wa Ruuahan)* Volume 1,2,3,4 for the 2024-2025 SDIT *Rabbani* Generation Academic Year. Based on the number of exam takers the previous year is more than the current school year. However, this year the graduation is stricter based on the quality of reading and the consistency of the application of *tajweed*. Students who are not fluent can be asked to repeat or lower the volume even though they have previously been declared passed.



Figure 1. *Tahsin Test*

Discussion

The results of the study show that the *tahsin program* at SDIT Generasi *Rabbani* Bengkulu City is very much in line with the vision, mission, goals, and needs of the school. This program is aimed not only at students but also at teachers and employees as part of the development of the Qur'an and strengthening the Qur'anic culture in the school environment. This condition shows that the *tahsin program* comes from the real needs of the school, especially to improve the ability to read the Qur'an in accordance with the rules of *tajweed*. These results are in line with the concept of context evaluation in the CIPP Stufflebeam model. In this model, context evaluation is used to determine the needs, problems, assets, opportunities, and goals of the program. Therefore, context evaluation does not only examine the existence of the program; it also examines whether the program is necessary and whether it is appropriate for the needs of the environment. (Nurul Musfirah, 2025)

The relevance of the program is increasingly evident from the gap between students' memorization ability and the quality of Qur'anic reading. The results of observations and interviews show that some students have memorization, but they are still lacking in reading,

makhraj, and the application of *tajweed*. This condition encourages schools to use the more organized *Ilman wa Ruhan* method and place the practice of reading as a top priority. These results show that the *tahsin program* is based on school goals and addresses the real problems of students. This is reinforced by research (Irma, 2021), which found that because some students still have difficulties in the application of *tajweed* and the pronunciation of *makharijul* letters, including because there is not enough repetition at home, *tahsin learning* is necessary.

The results of interviews and observations show that students' abilities are not uniform, especially students in grades V and VI who face difficulties reading the Qur'an as a result of learning gaps during the COVID-19 period. Context evaluation should not only evaluate the program's suitability with the school's goals and vision; it should also consider students' initial conditions and characteristics. According (Hadiqi & Nurlathifah Thulfitriah B., 2026, 2026) and (Kumalasari & Idawati, 2023), program planning and development depend on learners' initial needs and abilities. Therefore, the development of *tahsin programs* at SDIT Generasi *Rabbani* should include mapping students' initial abilities and dividing students based on their ability level.

Input evaluation shows that the *tahsin program* is supported by proficient teachers through *tajweed reading tests*, *micro teaching*, PPG, Qur'an *halaqah*, and periodic evaluations. This condition shows that human resources are ready to meet the goals of the *tahsin program*. According (Hadiqi & Nurlathifah Thulfitriah B., 2026) teachers' abilities are very important to prepare the Qur'an program. Therefore, one is the competence of teachers.

The program is supported by IWR modules, monitoring books, and volume increase exams based on the teacher's recommendations and assessments. Before students can proceed to the next volume, an increasingly rigorous assessment is needed to ensure that they master the accuracy of *tajweed* and fluency. This is in line with the opinion of (Azis, n.d.), who place materials, procedures, and facilities as important components in the evaluation of Qur'an program inputs. Therefore, the IWR volume increase system is one way to monitor the quality of students' reading.

Overall, the *tahsin program input* has been supported by teacher competence, IWR modules, developmental monitoring, and volume increase evaluation system. However, there is still a need to strengthen the learning space facilities which show the need for more optimal space and time management so that *talaqqi* and reading correction run effectively, time allocation, and adjustment of guidance to students' abilities.

The results of the *evaluation process* showed that the *tahsin program* ran according to schedule through *talaqqi*, IWR and *muroja'ah*. Teachers adjust the guidance to the abilities of students who have not yet reached the completion of *tajweed*. This is in accordance with the evaluation of the CIPP process which assesses the implementation of the program and the obstacles during implementation. (Hasanuddin & Pamessangi, 2022). The use of IWR and *talaqqi* in small groups allows teachers to listen to and correct students' readings directly. This learning provides an opportunity for teachers to adjust guidance to the abilities of each student. This finding is in line with (Azis, n.d.; Ginting, n.d.; H. Hasanuddin et al., 2022) that *talaqqi* and periodic evaluation support the improvement of Qur'anic reading skills.

However, the learning process is still constrained by differences in *tahsin* ability, time limitations, and lack of reading habits at home. The follow-up of daily and weekly evaluation results is also not fully optimal. (Maesaroh et al., 2022) emphasized that process evaluation is

needed to identify obstacles and determine program improvement. Overall, *the tahsin* process has been run through IWR, *talaqqi*, *muroja'ah*, daily correction, and weekly evaluation. However, the results are not evenly distributed, so follow-up based on students' abilities and strengthening reading habits at home is needed.

The results of the *product evaluation* show that students' reading ability to read the Qur'an has improved, even though the application of *tajweed* has not been completely consistent. Errors are still found in *makhraj*, *mad*, and the law of *tajweed*, especially when reading without supervision. This shows that the results of the program need to continue to be strengthened through continuous reading, correction, and habituation. The *tahsin program* also supports memorization skills because reading fluency is the basis for maintaining the accuracy of *tahsin* and *muroja'ah*. Exams conducted strictly by teachers who have been *certified* by BP2Q show that graduation is more directed to the quality of reading than just the achievement of volumes.

Compared to the previous year, the assessment standards for 2025–2026 are applied more strictly so that students who are not fluent can repeat or decrease the volume even though they have previously been declared passed. This condition shows that the decrease in the number of graduates does not solely indicate a decrease in program results, but is also related to an improvement in reading quality standards. Thus, *the tahsin program* has given positive results on the quality of Qur'an reading, but the equal distribution of ability and reading habits at home still needs to be strengthened. (Arsyad, n.d.)

Conclusion

This study concludes that the Tahsin Lit Tahfidz program at SDIT Generasi Rabbani Bengkulu City is generally effective in supporting the improvement of students' Qur'anic reading quality. The CIPP evaluation demonstrates that, contextually, the program is relevant to the school's vision, mission, and need to strengthen Qur'anic culture, particularly in addressing gaps between students' memorization achievements and their reading accuracy. In terms of input, the program is supported by competent teachers, Ilman wa Ruuhan (IWR) learning materials, Qur'an halaqah, monitoring mechanisms, and a structured examination system. The learning process through IWR, *talaqqi*, *muroja'ah*, small-group instruction, daily correction, and periodic evaluation provides systematic opportunities for students to improve their reading. At the product level, students demonstrate improvements in reading fluency and *tajweed* accuracy, although mastery remains uneven, particularly in *makhraj*, *mad*, and consistent application of *tajweed* rules.

These findings indicate that the effectiveness of Tahsin Lit Tahfidz depends not only on learning methods but also on the integration of teacher competence, continuous evaluation, ability-based guidance, and consistent Qur'anic reading habits. Therefore, program improvement should prioritize student grouping based on reading ability, adequate learning facilities and time allocation, systematic follow-up of evaluation results, and stronger parental involvement in developing reading habits at home. This study is limited to a single Islamic elementary school and focuses on program evaluation within its specific institutional context; therefore, the findings are not intended for broad generalization. Future studies may involve multiple schools and examine the long-term contribution of *tahsin* programs to Qur'anic reading competence and *tahfidz* achievement..

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