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Evaluating the implementation of a Qur'an memorization program using the Ummi Method: A CIPP model case study at an Indonesian islamic elementary school

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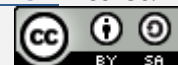
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Abstract:

This study evaluates the implementation of a Qur'an memorization (tahfiz) program using the Ummi Method at SDI Baiturrachman Pinang, an Islamic elementary school in Tangerang City, Indonesia, applying Stufflebeam's Context, Input, Process, Product (CIPP) evaluation model. A descriptive qualitative design was employed, involving the Tahfiz Program Coordinator, Tahfiz teachers, Grade VI students, and parents/guardians, purposively selected until data saturation. Data were collected through in-depth interviews, participatory observation, and documentation review, and were analyzed using the interactive model of Miles, Huberman, and Saldana, with credibility established through source and method triangulation, member checking, and an audit trail. The findings show that: (1) the context component was strongly favourable, with the program explicitly aligned to the school's Qur'anic vision and mission and well received by parents and the community; (2) the input component was adequate, with half of the eight active Tahfiz teachers formally certified by the Ummi Foundation, dedicated Tahfiz rooms, individual Ummi mushaf copies, and a weekly monitoring record, although multimedia facilities remained limited; (3) the process component ran in a structured and consistent manner through five daily stages (recitation, review, talaqqi, individual recitation, and closing) supported by tiered monitoring and regular internal and external supervision, though parental involvement in home review remained uneven; and (4) the product component was strongly positive, with Grade VI graduates averaging at least one juz of memorization at good tajwid quality, 85% of students meeting the school's target, and observable gains in students' religious character, including worship discipline, morals, and confidence in Qur'an recitation. The study's contribution lies in applying a complete, integrated CIPP evaluation to an Ummi-based tahfiz program at the elementary level and in producing an explicit CIPP instrument grid (mapping components, sub-components, and indicators) that other schools running similar programs can adapt for their own evaluations.

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Introduction (مقدمة)

Religious education has assumed growing importance in the era of globalisation, as spiritual formation is increasingly regarded as essential to shaping resilient, well-rounded character amid the moral pressures of digital culture. Islam-based education, in particular, is expected to integrate religious values with twenty-first-century competencies to address these social and moral challenges (Farisman Abdullah et al., 2025; Putra Tri Prima et al., 2025), with curricula expected to cultivate spiritual depth and noble character alongside cognitive mastery (Subhan & Misbah, 2025).

Qur'an education through tahfiz (memorization) programs occupies a central place in Indonesia's Islamic education system, aiming not only to preserve the purity of the Qur'an but also to build students' religious character from an early age. Allah states in Q.S. Al-Qamar (54):17:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

"And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?" (Q.S. Al-Qamar: 17)

This verse provides the theological grounding for Qur'an memorization as an accessible, divinely facilitated undertaking, placing on Islamic educational institutions the responsibility to design effective and measurable learning methods. Children in elementary school occupy a "golden age" of receptivity and memory capacity, and Qur'an learning at this stage has been shown to strengthen memory, self-discipline, Islamic character, and general academic attainment (Kalimatusyaro, 2025; Rahmadani et al., 2025). Nationally, the number of elementary Islamic institutions adopting tahfiz programs has grown rapidly, yet implementation continues to face persistent challenges: inconsistent methods, uneven teacher readiness, wide variation in learners' capacity, limited parental involvement, and, notably, insufficient systematic evaluation (Azis et al., 2023). Certification is a particular concern, as only a minority of tahfiz teachers nationally hold recognised reading-method certification such as Umami, Tilawati, or Yanbu'a, contributing to inconsistent instructional standards (Baidowi et al., 2025).

The Umami Method, built on talaqqi (teacher models, students repeat), habituation, and exemplary conduct is one of the most widely adopted approaches in Indonesia, valued for being simple, engaging, and systematic at the elementary level (Nugraha et al., 2023), and shown to improve both recitation quality and memorization efficiency (Nobisa & Usman, 2021). Even so, its implementation does not always run optimally: schools commonly report shortages of certified Umami teachers, low parental involvement, inadequate facilities, and thin program evaluation (Fitriani et al., 2024).

SDI Baiturrachman Pinang, an Islamic elementary school in Tangerang City, has run an Umami-based Qur'an memorization program since 2019 as an integral part of its character-

formation curriculum, targeting a minimum of Juz 30 memorized by Grade VI graduation through daily recitation, muroja'ah (review of previous memorization), and periodic evaluation. Preliminary observation and interviews with Tahfiz teachers and the program coordinator, however, surfaced several concrete concerns: inconsistent muroja'ah scheduling across classes; uneven teacher readiness, with only four of eight active Tahfiz teachers holding official Ummi Foundation certification; limited parental engagement, with only around 40% of parents reported to actively accompany their child's home review; a marked drop in retention after long breaks, with students losing an estimated 30–40% of prior memorization following Ramadan and year-end holidays; and program evaluation that remained largely administrative, limited to tallying memorized pages rather than assessing recitation quality, spiritual motivation, or character formation. These concerns echo broader findings on tahfiz implementation in Indonesia: muroja'ah consistency is a decisive factor in memorization retention, with irregular scheduling associated with retention losses of 30–50% (Audy et al., 2024); teacher certification strongly predicts recitation-quality outcomes (Baidowi et al., 2025; Kadir et al., 2023); parental involvement is a critical support factor for elementary-age tahfiz success (Matondang, 2019; Kalimatusyaro, 2025); and program evaluation in many Islamic institutions remains administrative rather than comprehensive (Fitriani et al., 2024).

A programme evaluation model capable of addressing this gap comprehensively is the Context, Input, Process, Product (CIPP) model developed by Stufflebeam, which assesses the fit between a program and identified needs (context), the adequacy of available resources (input), the fidelity of implementation (process), and the results achieved (product), rather than output alone. CIPP has been applied productively to evaluate tahfiz programs across a range of Islamic educational settings, from elementary schools to boarding schools (Ayyusufi et al., 2022; Baidowi et al., 2025; Doyok, 2021; Kadir et al., 2023; Sofinatun & Musringudin, 2022), consistently providing a comprehensive picture of programme strengths and constraints across context, input, process, and product dimensions. To date, however, no study has applied a complete CIPP evaluation specifically to the Ummi-based tahfiz program at SDI Baiturrachman Pinang, despite the clear need for evidence-based recommendations to guide its continued development. Table 1 summarises how the present study relates to closely comparable prior research.

Table 1. Summary of Closely Related Prior Studies

Study	Focus	Relation to the Present Study
Putri (2025)	Ummi Method for children aged 5–6 in an Islamic kindergarten	Shares a focus on Ummi Method implementation; differs in level (early childhood, not elementary program evaluation).
Prasdina (2024)	Tahfiz achievement using the Ummi Method at an Islamic elementary school	Shares a CIPP-based evaluative approach; differs in research site.
Mulyana & Naisabur (2024)	Ummi Method and Tahsin on Qur'an reading quality among santri	Shares a focus on Ummi Method; differs in outcome focus (reading quality rather than a full memorization program).
Andre & Mirdad (2025); Selvia et al. (2025)	Ummi Method for improving Qur'anic reading at an early-childhood institution	Shares attention to Ummi implementation and constraints; differs in focusing on reading interest rather than systematic memorization achievement.

Study	Focus	Relation to the Present Study
Rachman & Budy (2025)	CIPP-based evaluation of a tahfiz program at an integrated Islamic elementary school	Shares a CIPP evaluative design; differs in method (general tahfiz model, not Ummi-specific).
Jusniati et al. (2025)	CSE-UCLA model evaluation of an Ummi-based Qur'an learning program	Shares a focus on Ummi Method evaluation; differs in evaluation model (CSE-UCLA rather than CIPP).
Husniah et al. (2024)	Ummi Method for students with ADHD in an inclusive classroom	Shares attention to Ummi implementation and teacher/facility readiness; differs in target population (special-needs individual instruction) and scope.
Rahmadani et al. (2025)	Effectiveness of the Ummi Method at an integrated Islamic elementary school	Shares a focus on Ummi-based memorization at elementary level; differs in using a full CIPP framework rather than an effectiveness-only design.

The novelty of the present study relative to this body of prior tahfiz-evaluation research (Ayyusufi et al., 2022; Baidowi et al., 2025; Doyok, 2021; Sofinatun & Musringudin, 2022; Kadir et al., 2023) rests on three points. First, the Ummi-based Qur'an memorization program at SDI Baiturrachman Pinang has not previously been evaluated comprehensively through a CIPP framework, so the study addresses an empirical gap specific to elementary Islamic education in Tangerang City. Second, the study produces an explicit CIPP instrument grid, mapping components, sub-components, indicators, data sources, and data-collection techniques, so that the evaluation instrument is structured and replicable for other schools running comparable tahfiz programs. Third, interview findings are not treated as free-standing but are triangulated against participatory-observation and documentation data, yielding a more evidence-based picture than the administrative evaluation practices typically reported in the literature.

Building on this rationale, the present study aims to evaluate the implementation of the Ummi-based Qur'an memorization program at SDI Baiturrachman Pinang, Tangerang City, across the four CIPP components: (a) the fit between the program's policy basis and students' needs and the school's vision (context); (b) the readiness of human resources, facilities, and institutional support (input); (c) the implementation of the Ummi Method in classroom practice, from teaching strategy to parental involvement (process); and (d) the academic and non-academic outcomes achieved (product). The study is expected to generate empirical evidence on the program's real conditions, identify supporting and inhibiting factors across all four components, and offer applicable recommendations for strengthening tahfiz implementation, both at the study site and at comparable Islamic elementary schools.



Method (منهج)

This study employed a descriptive qualitative design within a program-evaluation approach, using Stufflebeam's CIPP (Context, Input, Process, Product) model as its evaluative framework (Miles et al., 2022; Sugiyono, 2021). A qualitative approach was chosen because the aim was not only to measure outcomes but also to understand the process, context, and contributing factors shaping the implementation of the Ummi-based Qur'an memorization

program. The evaluation was both formative and summative: formative in informing ongoing programme refinement, and summative in appraising results and impact.

The study was conducted at SDI Baiturrachman Pinang, a private Islamic elementary school in Kecamatan Pinang, Tangerang City, Banten Province. Founded in 2000, the school delivers the national Kurikulum Merdeka integrated with a distinctive Islamic curriculum, of which the Qur'an memorization program is the flagship component, guided by the vision of forming "a generation that is Qur'anic, intelligent, of noble character." The school enrolls approximately 320 students across six grade levels, supported by 22 general-subject teachers and 8 dedicated Tahfiz teachers. The Ummi-based memorization program has run since 2019, following a two-year review of alternative methods, and occupies a fixed 70-minute daily slot each morning before general instruction begins. Fieldwork was carried out over six months (February–July 2026), with primary data collection concentrated in March 2026.

Table 2. Research Participants

Participant Category	Role in the Study
Tahfiz Program Coordinator	Oversees policy alignment, teacher supervision, and reporting for the memorization program.
Tahfiz Teachers	Deliver daily instruction using the Ummi Method and record student progress.
Grade VI Students	Direct participants nearing the school's memorization target at time of study.
Parents / Guardians	Support and monitor students' memorization review (muroja'ah) at home.

Participants were purposively selected (chosen as the informants best positioned to speak to the program's implementation) with the number of informants in each category determined by data saturation rather than a fixed quota (Sugiyono, 2021). Because Grade VI participants were minors, their involvement required both parental consent and student assent; consistent with ethical protocols for research involving children, all student and parent names reported in this article are represented by role labels or pseudonyms rather than full names.

Three techniques were used in combination. Participatory observation was used to directly observe the delivery of Ummi-based instruction, including teachers' and students' talaqqi and muroja'ah practices and classroom interaction, with the researcher observing without intervening in the learning process; this yields contextual data that interviews alone cannot capture (Creswell & Creswell, 2023). In-depth, semi-structured interviews were conducted with the program coordinator, teachers, students, and parents to elicit their perceptions, experiences, and views on programme effectiveness, following a core question guide while allowing informants latitude to elaborate freely. Documentation review drew on official school records (the tahfiz curriculum, memorization progress logs, teacher certification records, and school policy documents) to verify and strengthen the credibility of observation and interview data.

To ensure alignment between the aspects evaluated and the data-collection tools used, an explicit CIPP instrument grid was developed, mapping each component to its sub-components, indicators, data sources, and collection technique (Table 3). This grid constitutes one of the study's methodological contributions, offered as a replicable template for schools conducting comparable tahfiz-program evaluations. Figure 1 depicts the CIPP evaluation design flow adopted in this study, adapted from Stufflebeam's model to the four components evaluated here.

Table 3. CIPP Instrument Grid (Condensed)

Component	Sub-component	Indicator	Data Source	Technique
Context	Policy basis and student needs	Alignment of the program with the school's vision, mission, and students' spiritual and academic needs	Program Coordinator; school profile and policy documents	Interview; documentation review
Input	Human resources, curriculum, and facilities	Teacher certification and competence, curriculum fit, and adequacy of Tahfiz rooms and learning materials	Tahfiz teachers; curriculum and certification documents	Interview; documentation review
Process	Instructional implementation and parental involvement	Fidelity of the five-stage Ummi teaching sequence, supervision, and home-review support	Tahfiz teachers; classroom observation; parents/guardians	Interview; participatory observation
Product	Academic and non-academic outcomes	Memorization attainment, recitation (tajwid) quality, and change in students' religious character	Students; teachers; parents; evaluation reports	Interview; documentation review

Context Fit between the program, the school's vision, and students' needs	Input Readiness of teachers, curriculum, and facilities
Product Memorization, recitation quality, and character outcomes	Process Fidelity of Ummi-method delivery and parental involvement

Figure 1. CIPP evaluation design flow adopted in this study (adapted from Stufflebeam's CIPP model)

Data were analyzed using the interactive model of Miles, Huberman, and Saldana (2022), comprising data reduction (sorting and organising material relevant to the evaluation focus), data display (thematic narrative and evaluative summary tables), and conclusion drawing and verification (identifying meaning, patterns, and linkages across context, process, and outcome data). These stages proceeded cyclically and concurrently throughout the evaluation, as

illustrated in Figure 2.

Data credibility was established through source triangulation (comparing accounts across teachers, the coordinator, and parents), method triangulation (combining interview, observation, and documentation data), member checking (confirming interview results with informants), and an audit trail documenting the evaluation process for subsequent review (Moleong, 2024).

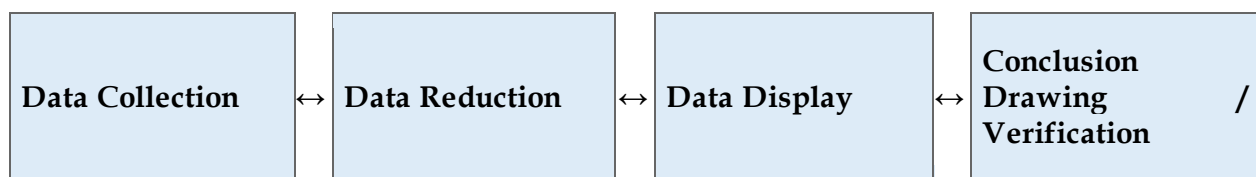


Figure 2. Interactive model of qualitative data analysis (adapted from Miles et al., 2022)

Result (نتائج)

The program's contextual foundation was found to be strong. Documentation review confirmed that the school's vision and mission explicitly name the formation of a Qur'anic generation as an institutional goal, displayed prominently in the school and referenced in policy documents; the choice of the Ummi Method followed a deliberate comparison against alternatives such as Iqra', Yanbu'a, and Qiraati, favouring Ummi's structured system, standardised certification, and training support. The program was also judged well matched to students' spiritual needs, informed by an initial placement assessment that groups incoming students by Ummi level. As the Tahfiz Program Coordinator explained, *"our school was founded with the vision of producing a generation that is Qur'anic and of noble character. We chose the Ummi Method in 2019 because it has a standardised system, structured materials, and has proven itself in many other Islamic schools; the Foundation also provides official teacher training and certification, so quality is assured"* (Program Coordinator, interview, March 2026). Parents corroborated this alignment, several reporting that strong demand for enrolment reflects the program's fit with family expectations for early Qur'anic formation.

Input readiness was found to be adequate, with room for improvement. Of the eight active Tahfiz teachers, four hold official Ummi Foundation certification and all are hafiz/hafizah with at least three juz memorized; the remaining four are in the certification process. The school provides two dedicated, conducive Tahfiz rooms separate from regular classrooms, an individual Ummi mushaf for every student, and a weekly memorization-monitoring record shared between teachers, students, and parents. Teacher development is supported through monthly internal supervision and annual Ummi Foundation training. A Tahfiz teacher described the support received: *"Support is very good. The school provides training, teaching materials, and enough preparation time. The program coordinator is very supportive too, often discussing field challenges and looking for solutions together"* (Tahfiz Teacher, interview, March 2026). The main constraints identified were the uneven distribution of certification across the teaching staff and limited multimedia facilities, with teachers noting the absence of audio equipment for reciting murattal references and a projector for group instruction.

Implementation of the Ummi Method was found to be structured and consistent. Each 70-minute daily session follows five sequential stages, including opening recitation, review (muroja'ah) of the previous week's memorization, talaqqi of new verses (classical, then group,

then individual repetition), individual recitation to the teacher, and a closing stage, observed consistently during fieldwork. Monitoring is tiered: teachers record recitation quality daily, parents sign the monitoring record weekly, the coordinator compiles progress monthly, and a formal recitation examination is held each semester. Supervision operates at two levels, as the coordinator explained: *“Supervision happens at two levels: internally by me as coordinator, and externally by the Umami Foundation team, who visit each semester. Supervision results are recorded and discussed with teachers for improvement”* (Program Coordinator, interview, March 2026). Parental involvement in home review, by contrast, showed the greatest variation: roughly 40% of parents were reported to accompany their child’s review actively each day, despite school-run parenting sessions, a signed weekly monitoring record, and class WhatsApp groups intended to support engagement.

Outcomes were strongly positive on both academic and non-academic measures. Grade VI graduates in the most recent cohort averaged at least one juz of memorization (Juz 30, 29, and 28) at good tajwid quality, with 85% of students meeting the school’s target, 7% reaching two juz, 3% reaching three juz, and 5% falling short for individual reasons, a marked improvement over the pre-Ummi baseline, where graduates typically completed only Juz 30. Recitation quality gains were most visible in makhraj (articulation points) and tajwid rules; as one teacher noted, *“it’s improved a great deal, especially in makhraj and basic tajwid rules like ikhfa’, idgham, and mad. Our Grade IV students already apply these correctly without constant reminders”* (Tahfiz Teacher, interview, March 2026). Beyond academic attainment, stakeholders consistently pointed to character change as the program’s most meaningful outcome, greater consistency in worship, improved akhlaq (manners) toward teachers, parents, and peers, stronger discipline, and greater confidence reciting in public. A Grade VI student reflected: *“I’ve become more diligent about praying, without being told anymore. I also like listening to Qur’an recitation before bed now – it feels calming”* (Student, Grade VI, interview, March 2026). A parent offered a similar account: *“yes, clearly so. My child no longer needs reminding to pray – she takes the initiative herself, and often reminds us. That’s a meaningful change; she has grown more principled, more confident, and closer to Allah”* (Parent/Guardian, interview, March 2026).

Table 4. Summary of CIPP Evaluation Findings

Component	Key Indicators	Principal Findings	Category
Context	Alignment of policy with the school’s vision, mission, and students’ needs	Program explicitly aligned with the school’s Qur’anic vision; grounded in comparative method selection; well received by parents and the community	Very Good
Input	Teacher qualification, facilities, and institutional support	4 of 8 Tahfiz teachers officially Ummi-certified; two conducive Tahfiz rooms, individual mushaf copies, and a monitoring record in place; multimedia facilities limited	Adequate
Process	Instructional structure, supervision, and parental involvement	Five-stage lesson structure implemented consistently over ~70 minutes daily; regular internal and external supervision; home-review involvement variable (~40% of parents)	Good
Product	Memorization attainment, recitation	Average of at least 1 juz memorized at good tajwid by Grade VI graduation; 85% of students meeting the school’s	Very Good

Component	Key Indicators	Principal Findings	Category
	quality, and Qur'anic character	target; observable gains in worship, akhlaq, discipline, and confidence	



Discussion (مناقشة)

Context evaluation is fundamentally concerned with judging a program's relevance to identified needs, problems, and opportunities (Stufflebeam & Coryn, 2014). The strong contextual foundation observed at SDI Baiturrachman Pinang (explicit alignment with the school's Qur'anic vision, a structured needs assessment, and positive community reception) corresponds with Baidowi et al.'s (2025) finding that successful tahfiz programs consistently begin from comprehensive needs identification and clearly articulated, measurable goals, and with Kadir et al. (2023), who identify institutional commitment reflected in vision-mission integration, rather than treatment as an extracurricular add-on, as a key determinant of tahfiz program success. This is consistent with a long-standing view in Islamic educational thought that Qur'an learning addresses an innate (fitrah) human need best cultivated from early childhood, when spiritual and character foundations are most strongly formed, a premise the present findings substantiate directly. The context component is judged the evaluation's strongest, though needs identification would benefit from periodic renewal given that student characteristics and social conditions shift over time.

Input quality is a necessary precondition for effective implementation; however well-designed the process, it cannot function optimally without adequate resources (Rossi et al., 2019). The certification gap identified here (four of eight teachers certified) is consistent with Baidowi et al.'s (2025) finding that certification is the strongest single predictor of recitation-quality outcomes, and with Kadir et al. (2023), who identify uneven teacher competence as a principal obstacle to standardising tahfiz instruction. This underscores the value of accelerating certification for the remaining teachers to secure consistency across classes. The conducive, dedicated Tahfiz space observed here also aligns with Sofinatun and Musringudin's (2022) finding, from a CIPP evaluation of a tahfiz program in Depok, that a calm, well-resourced learning environment meaningfully supports students' concentration and motivation during memorization.

Process evaluation asks how far a plan was implemented in practice and how faithfully that implementation followed its intended design (Rossi et al., 2019); process quality functions as the bridge between input potential and product realisation. The consistent five-stage structure observed here, and the classical-to-individual talaqqi progression in particular, mirrors the scaffolding principle associated with Vygotskian instructional theory, in which teaching begins with full teacher support and gradually shifts toward student independence, an approach well suited to shy or less confident learners, since the classical stage offers low-pressure practice before individual recitation. Consistent daily muroja'ah practice aligns with Audy et al.'s (2024) finding that irregular review scheduling is associated with memorization-retention losses of 30–50%, positioning the school's structured daily review as an important protective factor. The component most clearly requiring further attention is parental involvement: consistent with Matondang (2019) and Kalimatusyaro (2025), who identify active parental support as a strong predictor of tahfiz success at elementary level, students whose parents were more actively engaged in this study tended to show steadier, stronger memorization progress, suggesting that the school's twice-yearly parenting sessions, while a sound foundation, would benefit from being intensified

and made more structured, for example through practical muroja'ah training, illustrated home-guidance materials, and class-level parent support groups.

Product evaluation is the culmination of the preceding components, and a comprehensive account should capture both planned outcomes and unplanned but consequential effects (Stufflebeam & Coryn, 2014). An average of one juz memorized at 85% target attainment compares favourably with Nugraha et al.'s (2023) finding, across several West Java Islamic elementary schools, of an average tahfiz attainment of one to two juz per graduate. The recitation-quality gains observed here also reflect a defining feature of the Umami Method's quality-control principle – students are not advanced to new material until current recitation is correct, which, while slower in short-term pace, is associated with more durable, higher-quality memorization, consistent with Ayyusufi et al.'s (2022) comparison of Umami against Iqra' and Yanbu'a. The character gains reported by students and parents alike carry a strong theoretical grounding in Islamic education, in which memorizing the Qur'an from an early age is held to be a foundation of noble character formation, as the meanings of its verses are internalised through intensive repetition, a pattern corroborated by Doyok (2021), who found consistent tahfiz participation associated with measurable gains in religious character, discipline, and self-regulation, and by Sofinatun and Musringudin (2022), who describe the character impact of tahfiz participation as cumulative, strengthening the longer a student remains engaged.

Read together, the four components suggest a program whose strongest elements (a clearly articulated context and a strongly positive product) are underpinned by adequate, if uneven, input and process conditions. The pattern indicates that outcomes at SDI Baiturrachman Pinang are not attributable to any single factor but emerge from the interaction of institutional commitment, resource adequacy, implementation fidelity, and family partnership, consistent with the premise of the CIPP model itself, that a full and defensible account of a program's success requires attending to all four dimensions rather than outcomes in isolation.



Conclusion (خاتمة)

This CIPP-based evaluation of the Umami-based Qur'an memorization program at SDI Baiturrachman Pinang yields four principal conclusions. On context, the program rests on a strong and relevant policy foundation, explicitly aligned with the school's Qur'anic vision and mission, responsive to students' spiritual needs, and well supported by parents and the surrounding community; this component is categorised very good. On input, resources are adequate though not yet fully optimal: half of the eight active Tahfiz teachers hold official Umami Foundation certification, supported by dedicated facilities and a structured monitoring system, with the main constraints being uneven certification coverage and limited multimedia support; this component is categorised adequate, with clear scope for strengthening. On process, implementation is structured and consistent, following a five-stage daily sequence under tiered monitoring and regular supervision, with parental involvement in home review (currently variable) identified as the area most requiring reinforcement; this component is categorised good. On product, the program has achieved strongly positive academic and non-academic results, with graduates averaging at least one juz of memorization at good tajwid quality, 85% of students meeting the school's target, and clear gains in students' religious character; this component is categorised very good. Taken together, the program can be characterised as running well overall, with product and context as its principal strengths and input and process (particularly teacher certification and parental engagement) as the areas warranting continued attention.

Theoretically, the study reinforces the CIPP model's value as a comprehensive, multidimensional framework for evaluating Islamic tahfiz programs, capable of accounting for policy context and resource readiness alongside implementation quality and outcomes, rather

than outcomes alone. Practically, the findings indicate that tahfiz program success depends on the interaction of clear policy, adequate resourcing, consistent implementation, and active school-family partnership, with direct implications for the school (evidence to guide certification planning, multimedia investment, and monitoring), for Tahfiz teachers (a concrete picture of which process elements to sustain and strengthen, particularly in managing student heterogeneity), and for parents (confirmation that active daily engagement in home review is a meaningful lever for their child's memorization outcomes).

This study is limited by its single-site, descriptive-qualitative design, which yields context-bound rather than statistically generalisable findings, and by its reliance in part on retrospective, self-reported accounts of home muroja'ah practice. Future research would benefit from comparative studies across schools using different Qur'an-reading methods, and from longitudinal designs tracking the long-term academic and character outcomes of tahfiz participation beyond graduation, to extend and test the transferability of the evaluative model applied here.



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