

THE CONTEXT EVALUATION OF TAHFIZ QUR'AN LEARNING PROGRAM IN THE INTEGRATED ISLAMIC ELEMENTARY SCHOOL (SDIT) DOD DELI SERDANG

Abd. Rahman¹; Fakhruddin² and Mesiono³

¹Department of Islamic Education, Faculty of Tarbiyah Science and Teacher Training, State Islamic University of North Sumatra, Medan - Indonesia

^{2 and 3} Lecturer at Faculty of Tarbiyah Science and Teacher Training, State Islamic University of North Sumatra, Medan – Indonesia

e-mail: 7889rahman@gmail.com

Abstract: This study aims to evaluate the Tahfiz Quran learning program in the Integrated Islamic Elementary School SDIT DOD Deli Serdang through one aspect of the evaluation of the CIPP model (Context, Input, Process and Product), which is focused on the context of the program. The core question related to the context of the Tahfiz Qur'an learning program at SDIT DOD Deli Serdang is how the environment, needs and objectives of the Tahfiz Quran learning program are. This research applied qualitative methods, data were collected by interview, observation, and study documents with evaluation analysis. The results of the study were that the environment of Tahfiz Qur'an learning program, both the school environment starting from foundations, principals, teachers and employees, and students, as well as the environment of students' parents and the surrounding community who do not send their children to school in SDIT DOD Deli Serdang supports the Tahfiz Qur'an learning program in SDIT DOD Deli Serdang. Regarding the needs of Tahfiz Qur'an learning program at SDIT DOD Deli Serdang, both the background of the need for organizing the Tahfiz Qur'an learning program, the material to be taught in the Tahfiz Quran program, teachers, students, and the cost or budget as the needs of organizing the Tahfiz Qur'an program in SDIT DOD Deli Serdang concluded that the Tahfiz Qur'an program at SDIT DOD Deli Serdang is needed. Associated with the objectives of the Tahfiz Qur'an learning program, three main objectives were found, namely the Qur'an competency, good character and good deeds. From the results of the study it could be recommended that the Tahfiz Qur'an learning program related to the context of the program can be continued.

Keyword: Context Evaluation, Tahfiz Quran, Learning Program.

INTRODUCTION

The Quran is the word of Almighty God Allah Subhana wa Ta'ala neatly arranged with 6326 verses as a holy book which is actually used as a guide for life by all Muslims in particular and humanity in general. This holy book came down gradually to the Prophet Muhammad who was mediated by the angel Jibreel 'alaihi salam. Learning of the Quran is very broad, there are at least 7 aspects of learning that must be done on the Quran, namely ta'li'm al-qiraati, talim al-tartili, ta'lim al-tadwini, ta'lim al-tahfizhi, talim al-tafhimi, ta'lim

al-tathbiqi and ta'lim al-tablighi. The seven aspects of learning show how vast the science of the Quran, which has to be pursued step by step by generations of Muslims to learn it.

From the seven learnings of Quran above, talim al-tahfizhi or tahfiz learning of the Quran has enormous urgency in the spread of Islam. This learning of memorization is the first way that was done by the Prophet Muhammad and his companions. The (Ummi)¹ Prophet and most of the (Ummi) Companions were also the reason why learning to write and read came later than memorization. Coupled with the culture of the Arab nation which is known for its very strong memorization and supported by the way that Almighty God Allah Subhana wa Ta'ala revealed the Quran gradually also became a major factor why memorization became very easy to do by the Prophet Muhammad and his companions at that time.

Memorization is one of the most effective methods to explore the vastness of the knowledge contained in the Quran. The philosophical and practical aims of learning the Tahfiz Quran are; (1) In order for students able to read the Qur'an eloquently and fluently without looking at the Mushaf. (2) As an effort to strengthen and condition the morality, habituation to live with the Quran so that they can love it and truly grow as a generations of the Quran². (3) To be able to recite the Quran properly and correctly without seeing the Quran, (4) To be able to recite the Quran sequentially verse by verse, (5) To be able to continue reading fragments of the verses from the Quran, (6) To be able to correct the mistakes of recitation / reading pronounced that are recited by others.³

The Integrated Islamic Elementary School is indeed very possible to carry out the learning of tahfiz Quran because the school system is managed by the full day school (FDS) model. This is a system that is very much needed in the management of the Tahfiz Quran learning program. Because the activities of the Tahfiz Quran require consistency, free time, teachers, a clear learning system, and must be carried out based on a clear program.⁴

From the aspect of the context of the Koran learning program in the Integrated Islamic Elementary School (SDIT) DOD Deli Serdang, among the problems we can see is the low level of memorization achievement. School seemed not fully responsible for the memorization achievement of students entirely. A good learning program for the Tahfiz Quran should be a program that can be achieved by all students, not just certain students.

¹ An Arabic term intended for people who do not have the ability to read and write.

² Lukman Hakim, "Internalisasi Nilai-Nilai Agama Islam Dalam Pembentukan Sikap Dan Prilaku Siswa Sekolah Islam Terpadu Al-Muttaqin Kota Tasik Malaya", *Jurnal Pendidikan Agama Islam-Ta'lim*, Vol. 10, p. 72.

³ Heri Saptadi, "Faktor-Faktor Pendukung Kemampuan Menghafal Alquran Dan Implikasinya Dalam Bimbingan Dan Konseling" *Jurnal Bimbingan Konseling*, Vol. 1, p. 119

⁴ Ani Nur Aeni, "Hifdz Alquran: Program Unggulan Full Day School" *TARBAWY*, Vol. 4., p. 37.

In Tahfizh Quran learning, the problem is the main problem. Several factors certainly affect the presence of these problems, including the input of the Tahfiz Quran learning program which determines the guide of Tahfiz Quran.

The guide of Tahfiz or often referred to as Tahfiz teacher are the subjects of the Tahfiz Quran learning program. The Tahfiz teacher must be a person who is competent in the field of the Tahfiz Quran, clear of his scholarship and religion, clearly memorize it, as well as read well, his morals and be able to manage his students in class or outside the classroom. The Tahfiz Quran is part of religious knowledge, and therefore it should be noted to whom this responsibility is given.⁵ If the Integrated Islamic Elementary School is not supported by adequate human resources, the Tahfiz Quran learning program will be taught by the teacher who do not have competence in the field of Tahfiz Quran. Inilah This is the initial cause of the emergence of the problem, so that results in weak achievement of memorization targets. The achievement of the target itself can be evaluated in examinations or monthly, mid-semester and end-semester evaluations.⁶ In this evaluation will be able to measure the quality of memorization of students who subsequently if there is an error in memorizing the Koran (when memorizing independently) it will be very difficult to be straightened and corrected, because it is already memorized.⁷

Supposedly, memorizing Quran by constantly being accompanied by repeated memorization greatly affects the short-term and long-term memory of students. A research result states that there are several stages of memorization, namely in the first stage of memorization, memorized material will be stored in sensory memory, then enter in short-term memory. From this short-term memory information will be stored again in long-term memory through the repetition process. Storage in short-term memory is mostly in the form of acoustics and is then visually supplemented. Repetition of memorizers and huffaz by the teacher when deposit is an acoustic storage, then the use of the Quran corner is a storage in visual form.⁸

Evaluation is an English word that is *evaluation* according to Alkin that what is meant by evaluation is the activity of providing information in making a decision.⁹ That understanding is supported by Alkin who states that "*evaluation is the determination of*

⁵ Abu Zakaria Yahya Bin Asraf An-Nawawi, *At-Tibyan: Adab Penghafal Alquran* terj. Ummiyati Saidatul Hauro', dkk (Solo: Al-Qowanm, 2014), p. 40

⁶ Hasan Bisri dan Abdullah, "Pengelolaan Model Pembinaan Tahfiz Alquran; Management Of Tahfiz Alquran Guidance Model" *Journal Tadbir Muwahhid*, Vol. 2, No. 1, April 2018, p. 69-70.

⁷ Al Maududi, Mujahidin, Hafidhuddin, "Metode Tahfizh Al-Qur'an Bagi Pelajar Dan Mahasiswa" *Ta'dibuna*, Vol. 3., p. 7-8.

⁸ Setiyo Purwanto, "Hubungan Daya Ingat Jangka Pendek Dan Kecerdasan Dengan Kecepatan Menghafal Al-Qur'an Di Pondok Pesantren Krapyak Yogyakarta" *SUHUF*, Vol. 19, p. 79

⁹ Alkin, DC, *Evaluation Theory Development: Evaluation Comment*, (New Bur Park LA: Sage, 1969), p. 76

something's quality, value, or importance or the product of such a determination".¹⁰ From the two brief statements, it can be simply understood that evaluation is the giving and determination of a value or quality of a program that is and / or has been carried out, with the aim of knowing and comparing the results of a program, whether the program is currently and has been carried out in accordance with what was planned or not, which was carried out with observations, measurements, tests, assessments and various training.

Griffin & Nix state that *Measurement, assessment and evaluation are hierarchial. The comparison of observation with the criteria is a measurement, the interpretation and description of the evidence is an assessment and the judgement of the value or implication of the behavior is an evaluation*¹¹ namely measurement, assessment and evaluation are hierarchical. Evaluation is preceded by assessment, while assessment is preceded by measurement. Measurement is defined as an activity comparing the results of observations with criteria, assessment is an activity of interpreting and describing measurement results, while evaluation is a determination of values or behavioral implications.

The evaluation of the program itself is very broad and has various definitions. One definition of evaluation is *Evaluation is the determination of something's quality, value, or importance or the product of such a determination*;¹² In line with the above opinion, Messiono said that the definition of program evaluation is a series of activities carried out deliberately to find out the extent of the success of the program. Thus it can be said that program evaluation knowledge is the construction of knowledge structures or the ability to know the extent to which carefully planned activities can be achieved.¹³ From the two opinions above, an evaluator or activator of an educational program needs to conduct an evaluation to see, observe and assess the educational program that has been announced, with an indication that the program is in accordance with what is planned or not.

Context evaluation is often referred to as needs assessment. It asks, "What needs to be done?" and helps assess problems, assets, and opportunities within a defined community and environmental context. According to the authors, the objective of context evaluation is to define the relevant context, identify the target population and assess its

¹⁰ E. Jane Davidson, *Evaluation Methodology Basics: The Nuts And Bolts of Sound Evaluation* (London: Sage Publications, 2005), p. 240

¹¹ Griffin, P. & Nix, P. *Educational assessment and reporting* (Sydney: Harcourt Brace Javanovich, Publisher, 1991), p.3

¹² E. Jane Davidson, *Evaluation Methodology Basics: The Nuts And Bolts of Sound Evaluation* (London: Sage Publications, 2005), p. 240

¹³ Educators; *Jurnal Ilmu Pendidikan dan kependidikan*, Vol. 4, No. 2, Juli-Desember 2017 (Medan: Pusat Studi Pendidikan Rakat (PUSEDIKRA), 2017), p. 4.

needs, identify opportunities for addressing the needs, diagnose problems underlying the needs, and judge whether project goals are sufficiently responsive to the assessed needs.¹⁴

In other journals, the authors found that context evaluation was: “The purpose of the contextual assessment is to assess the overall physical preparedness of the curriculum, to analyze whether the current objectives and concerns are in accordance with the needs, and to assess the sensitivities of the identified needs to the identified needs in an effective manner. The aim is to define the environment, to define the desired and absolute conditions connected to that environment, to focus on the unreachable or ignored needs, and to define the logic behind the requirements that have not been achieved.¹⁵

Learning is a learning and teaching activity that is played by a group to help provide direction, commands, insights, information and others to other groups. In terms of etymology, Gagne and Briggs in Nyayu Khodijah, learning comes from English namely *intruction*, which means business aimed at helping people learn.¹⁶ From this very concise and concise meaning, it can be understood that the definition of learning is an effort made by a group of adults both teachers and other educators, to help students find lessons, insights, new information in an effort to make changes in the individual towards more well.

Learning also means an effort by educators to learners, both formal and non formal education in school and out of school or in the community (non-formal).¹⁷ In educational institutions, learning means the efforts made by a teacher or another to teach students who learn.¹⁸ More broadly we can interpret that learning in education can be understood as a teaching and learning process that must be based on the principles of learning.¹⁹ the principles are both related to the material, learning experience, place, time of learning, learning resources, forms of class organization, to the assessment of learning outcomes.

In general it can be understood that the system is a set of elements, such as humans, objects, and concepts, which are interrelated to achieve a common goal.²⁰ The components are the objectives and content / learning material, learning methods, learning time,

¹⁴ Guili Zhang, dkk, “Using the Context, Input, Process, and Product Evaluation Model (CIPP) as a Comprehensive Framework to Guide the Planning, Implementation, and Assessment of Service-learning Programs,” *Journal of Higher Education Outreach and Engagement*, Vol. 15, No. 4, 2011, p. 64

¹⁵ Ezgi Darama, dkk., “Evaluation of 5th Grade English Curriculum According to Stufflebeam’s Context, Input, Process, Product (CIPP) Model,” *International Journal of Psycho-Educational Sciences*, Vol. 7, Issue (2), September -2018 , p. 76.

¹⁶ Nyayu Khodijah, *Psikologi Pendidikan* (Jakarta: rajaGrapindo Persada, 2014), p.175

¹⁷ Nyayu Khodijah, *Psikologi...*, p. 177

¹⁸ Aan Hasanah, *Pengembangan Profesi Keguruan* (Bandung : Pustaka Setia, 2012), p. 85

¹⁹ Meity H. Idris, *Strategi Pembelajaran Yang Menyenangkan*, (Jakarta: LuximaMetro Media, 2015), p. 118

²⁰ Meity H. Idris, *Strategi....*, p. 11.

learning tools and resources, educators, students, evaluations, facilities and infrastructure, environment, psychological social climate.

Tahfiz Quran is an effort made through a process of memorizing, maintaining, preserving and strengthening and reinforcing the reading verses of the Quran in the human heart, so as to bring or recite the Quranic verses whenever he wants without having to look at the Quran manuscripts (mushaf) in advance. What is meant by the ability to present the reading of the Quran without seeing the Manuscripts (mushaf) includes the ability to recite the Quran properly and correctly without seeing the holy book of the Quran, reciting the Quran verse by verse sequentially, continuing to read fragments of the verses from the Quran, and correcting recitation / reading pronounced that are recited by others.

Tahfiz Quran Learning in the Integrated Islamic Elementary School has a very noble goal. The aims of learning the Tahfiz Quran are 1) to grow a love of the Quran, 2) to cleanse the mind and feelings and purify the hearts and souls of students, and 3) to provide basis and foundations that the knowledge learned is sourced from the Quran.²¹ From the learning objectives, the learning of the Tahfiz Quran serves to be a wasilah to plant a sense of calm, comfort, and concentration. In addition, it is also to be used to live with the Quran, as well as wasilah to train spiritual, emotional and intellectual intelligence.²²

The learning of the Tahfiz Quran has become part of the mission of the establishment of an Integrated Islamic School. In the second mission mission, the Integrated Islamic School stated expressly that the Tahfiz Quran was the mission of the integrated Islamic School. The sound of the mission is to "teach the ability to read the Quran with the standard of *tahsin* and *tartil* (read in accordance with the rules of tajwid law and the ability to memorize the Quran (*tahfizhul quran*) with a minimum standard of two juz per level of education unit.²³ From the mission of the integrated Islamic school, it can be understood that the target of achieving the learning of the Koran in the Integrated Islamic School is two Juz Quran. This means that it can clearly be said that every student sitting in class VI of the Integrated Islamic Elementary School has memorized the Quran as much as two Juz Quran.

METHOD

This research was conducted at the Integrated Islamic Elementary School SDIT DOD Deli Serdang, North Sumatra, which aims to obtain data on: 1. The environment of the

²¹ Alaydroes, dkk, *Kekhasan...*, p. 189

²² Alaydroes, dkk, *Kekhasan...*, p.190

²³ Alaydroes, dkk, *Kekhasan...*, p. 7

Tahfiz Quran learning program, 2. The needs of the Tahfiz Quran learning program, and 3. The purpose of the Tahfiz Quran learning program at SDIT DOD Deli Serdang, The research method in this research is a qualitative research method using the evaluation approach as an analysis tool. The evaluation model that the researchers chose was the evaluation model of the CIPP (*Contex, Input, Process, and Production*). Context evaluation is an evaluation that will focus on analyzing the needs of a program's policies. Fachruddin Azmi said that in the deepening of studies on a policy can be done using requirement analysis technique.²⁴ In this case, the context evaluation that will be deepened is related to the program environment, program needs and program implementation objectives.

Primary data and data sources were obtained from the head of the foundation, the principal, vice principal in the field of curriculum, vice principal in the field of student affairs, deputy head of the field of tahfiz or the coordinator of the tahfiz, tahfiz teachers or the homeroom teacher, assistant homeroom teacher, Head of JSIT North Sumatra Region , students' parents, and students. As for secondary data sources from the surrounding community, the Mosque Prosperity Board (BKM) around the school, the destination school of alumnus SDIT DOD Deli Serdang..

Research data will be obtained in three ways, namely observation, interviews and documents ²⁵. Interviews in this study were conducted with three interview models, namely: Open interviews, structured interviews and in-depth interviews. The activities in data analysis in this study are *data reduction, data display* dan *conclusion drawing/verification*. Prosedur Data analysis procedure in this research is to follow the steps of evaluating the CIPP model which is focused on context evaluation. The technique for obtaining the validity of research data that has been collected is to determine the following four criteria, namely: the data credibility test, the transferability test, the dependability test and the confirmability test.

FINDING AND DISCUSSION

Integrated Islamic Elementary School DOD Deli Serdang is an integrated Islamic schools that joined the Indonesian Integrated Islamic School Network. This school stands on the location within the Graha Indah Kelapa Gading Housing Complex, Klambir Lima Street, Tanjung Gusta Village, Sunggal District, Deli Serdang Regency, North Sumatra. This

²⁴Fakhrudin Azmi, *Kebijakan Pendidikan Islam Memberdaakan Peradaban* (Medan, CV Manhaji, 2016), p. 8.

²⁵Jhon W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Callifornia: Sage Publications, 2003), p. 181.

school, which stands on an area of 505 m², has a building with an area of 258 m² which is in the process of accreditation.

The DOD Integrated Islamic Elementary School is still private under the auspices of the DOD foundation Deli Serdang, which was officially established in 2012 and began operating one year later, in 2013. After one year of teaching and learning activities carried out, the government finally issued a file of operational permit with number 421/11048 / PDM / 2014 dated December 12, 2014.²⁶

In the preliminary profile of SDIT DOD Deli Serdang found a background in the establishment of SDIT DOD Deli Serdang, that SDIT DOD Deli Serdang was founded on the foundation owner's reluctance towards the quality of education in Indonesia. SDIT DOD collaborates with the Integrated Islamic Schools Network in Indonesia who aspire to restore the quality of education in Indonesia. SDIT DOD Deli Serang has a vision "To become an Islamic educational institution that can produce young Indonesian people who have Islamic intellectual independence and excel".²⁷ While the mission of SDIT DOD Deli Serdang school is:

- a. Creating a culture of learning discipline, creative, independent, character and fun.
- b. Become a pilot project for other Islamic schools.
- c. Always improving the quality of education makes a breakthrough in the learning revolution and learning innovation.

From this visions and missions, SDIT DOD Deli Serdang makes educational goals in general and specific. The purpose of schools in general is "Shaping the character of children so that they have knowledge of attitudes and behavior in accordance with the demands of the principle of education of children in Islam and the competency standards that have been set".

1.1 The environment of Tahfiz Quran learning program at SDIT DOD Deli Serdang.

3.1.1 Support of the school environment for the Tahfiz Quran learning program at SDIT DOD Deli Serdang

The results of interviews with several respondents concluded that the education policy implemented at SDIT DOD Deli Serdang was held with full support from the Foundation. This provides an opportunity for school principals and their representatives to provide improvements to school programs that must be carried out such as the Tahfiz Quran program. In addition to foundation support, environmental support outside the school is

²⁶ Profile document of SDIT DOD Deli Serdang.

²⁷ Profile document of SDIT DOD Deli Serdang.

also needed in the implementation of the Tahfiz Quran learning program at SDIT DOD Deli Serdang. Based on the results of interviews with the principal the researchers found that the environment around the school strongly supports the implementation of the Tahfiz Quran learning program at SDIT DOD Deli Serdang. The form of school environment supports for the implementation of the Tahfiz Quran learning program at SDIT DOD Deli Serdang are:

1. The school is located within the housing complex so that the Tahfiz Quran learning program can be carried out both inside and outside the school.
2. The safety of students is guaranteed, because in the complex there are guardians of the complex, so the school is not worried that undesirable things will happen such as kidnapping, and so on.
3. The environment around the school is inhabited by Muslim residents so that Islamic activities such as Tahfiz Quran continue to receive support from the surrounding environment.

In addition, the support of the school environment for the Tahfiz Quran learning program at SDIT DOD Deli Serdang, namely:

1. The school environment can be used anywhere without negative friction.
2. The existence of a mosque in a residential area close to the school environment.
3. An Islamic environment because it is in a Muslim housing complex
4. Enabling environment because it is far from the crowd

3.1.2 Support from the surrounding community towards the Tahfiz Quran learning program at SDIT DOD Deli Serdang

The surrounding community strongly supports the existence of Tahfiz Quran learning program. This support can also be seen from the enthusiasm of the surrounding community who entrusted their children to attend SDIT DOD Deli Serdang this year, although not all of them. The researcher stated that:

1. The community around the school supports the Tahfiz Quran learning program.
2. Community support is the result of a missionary by those who pioneered the presence of the school there
3. The form of community support is to inform the school to people they know.
4. The surrounding community who previously did not send their children to DOD Deli Serdang are now beginning to think again and there are several others who have moved their children from other schools to these DOD schools.

Residents around the school who are not students' families or residents who are close to SDIT DOD Deli Serdang school but did not send their children to SDIT DOD Deli Serdang,

researchers found different answers. Among the answers is one of the factors why residents do not make SDIT DOD Deli Serdang an educational institution choice for their children because of the simplicity of the facilities it has. But behind that too, the Tahfiz Quran program that was marketed by the school received good reception from local residents. In general, local residents support the implementation of the Tahfiz Quran learning program at SDIT DOD Deli Serdang, but this support is not obtained through student input due to various problems in the establishment of schools and limited facilities.

The surrounding community also, besides supporting, also feels happy with the implementation of the Tahfiz Quran learning program. According to one of the parents of students with this program, their children are able to memorize the Quran even though it is still short verses. From some of the issues raised as indicators of the problem of support in the dimension of evaluation of the context of the Tahfiz Quran learning program, both environmental support and support of the surrounding community, the researchers concluded that the Tahfiz Quran learning program received support both to be carried out, both from the environment and from the community, and was not found. constraints in related matters.

3.2 The need for the Tahfiz Quran learning program at SDIT DOD Deli Serdang

Requirements analysis is often called a *Needs assessment* so the method of finding data related to the needs of this program will refer to the *Needs assessment* method. The purpose of *Needs assessment* is *a process we use to identify gaps between current results and desired ones, place gaps in results (need) in priority order, select the most important ones to be addressed*. The data collected is based on the needs assessment method, which is the background of the need for organizing the Tahfiz Quran program, materials to be taught in the Tahfiz Quran program, educators, students, and cost or budget as the need for organizing the Tahfiz Quran program at SDIT DOD Deli Serdang.

3.2.1 Background

There are a number of reasons why this Tahfiz Quran learning program is the needs of schools, the community and students of SDIT DOD Deli Serdang. Among the points that can be absorbed from the principal's explanation above are:

1. Schools do not promise graduates of quality in general lessons, but rather pay attention to graduates who have good memorization and good morals.
2. The obstacle faced by schools is the understanding and awareness of students who have not yet grown in interpreting that the Tahfiz Quran learning program is the needs of students.

3. The obstacle faced by schools is the understanding and awareness of students who have not yet grown in interpreting that the Tahfiz Quran learning program is the needs of students.

Surrounding communities need the Tahfiz Quran learning program. This can be seen from the grounds and reasons of the surrounding community that makes Tahfiz Quran learning as a reason for the public to demonstrate SDIT DOD Deli Serdang as a place for their children to gain knowledge. This can also be trusted considering that in a field observation, researchers saw that the location of the SDIT DOD Deli Serdang establishment was not far even very close to the State Elementary School, only around 1 kilometer.

As related to the needs of students, it was explained that students were in dire need of the Tahfiz Quran learning program. According to him the prospects of students in the future really need the Tahfiz Quran. With the Tahfiz Quran learning program, Islamic students will be helped in memorizing the Quran. This is important considering that the pre-eminent Islamic schools of Junior High School (SMP) and Islamic boarding schools are currently recruiting many students from the Quran memorization path. This is not just a diction, but has become a reality in several Islamic Junior High Schools and Islamic Boarding Schools, so that the tahfiz Quran learning program can be a stepping stone for students to enter these excellent schools. One of the homeroom teachers also said that Tahfiz Quran is the motivation of students in carrying out further learning. This is due to the fact that the learning system at SDIT is generally a Full Day School, so that by learning Tahfiz Quran first before general learning, will provide positive energy in students. The community also needs the Tahfiz Quran learning program. And this is one of the reasons why SDIT DOD was chosen. The reason for being jealous of the achievements of other children, both neighbors and cousins of their children, and seeing the achievements of children his age who have been able to show memorization of the Quran in the Tahfiz Quran contests triggered that he also wanted his child like that. In addition to the parents of the students above, other students' parents said the same thing, that they needed the Tahfiz Quran learning program. SDIT DOD Deli Serdang was used as a stepping stone so that the students could graduate in the tahfiz boarding school as the next level of education. This is because the requirement to be able to enter the tahfizz boarding school is to have memorization of the Quran at least Juz 30, thus the parents hope their children can complete their juz 30 memorization after 6 years of studying at SDIT DOD Deli Serdang. Want to have a generation that is able to memorize the Quran, although with a little memorization is also a reason for other parents. They regretted the situation of

herself and her husband who had previously escaped the learning of the Quran, so according to him the program of Tahfiz Quran was very much needed.

3.2.2 Material that will be taught in the Tahfiz Quran program

Based on the results of the interviews, the materials for the tahfiz Quran learning program are juz 29 and juz 30, following the Quran curriculum from the Indonesian Integrated Islamic School Network. The materials of memorizing Tahfiz Quran learning program at SDIT DOD Deli Serdang starts from the last surah from surah 114 in the Quran which is surah An-Nas then continues to surah Al-Falaq, Al-Ikhlâs to surah An-naba at juz 30. There are two considerations submitted by the principal as a reason for the stipulation of surah An-Nas as early memorization in class one, the second reason is the ability to memorize students who have memorized short surah in the previous kindergarten and the second because of short verses material such as surah An-Nas are short verses that are often heard by students both at the mosque and in other media. The next reason is because the ability of parents of students whose majority have memorized short surah in juz 30, among them are surah An-Nas.

3.2.3 Teacher

That one of the weaknesses seen in the Tahfiz Quran learning program at SDIT DOD Deli Serdang is the absence of professional teachers. Efforts to capture professional human resources have been made but have not gotten good results. The school principal stated that if the two conditions of being a tahfiz teacher were fulfilled, the school would accept it. The two conditions are sholeh and have a good recitation of the Quran. The headmaster said, teachers do not have to be from one of the community organizations specifically, may be from outside the PKS organization but after joining SDIT DOD Deli Serdang will be given mentoring and must follow the mentoring as PKS preaching to the parties joining JSIT (SDIT). The deputy head of the tahfiz field stated the conditions that had to be fulfilled by the prospective human resources of the Tahfiz Quran program as follows:

1. Have a minimum of memorization 2 Juz Quran
2. Having memorization that was taught
3. Do not memorize independently (without deposit)
4. At least have studied with a teacher or in ma'had.

3.2.4 Students

From the interviews the researchers saw that the main target in selecting students was the economic level of parents of students who were pursued by the middle and upper classes. While related to the work of parents, the school does not require certain jobs.

Likewise with regard to religious applications, the most important thing is to be Muslim, while the understanding adopted is not a requirement for student input. While the requirements to become a participant in the Tahfiz Quran learning program at SDIT DOD Deli Serdang is the ability of students to read the Quran. In this case, the effort made was to provide more hours for reading improvements (tahsin Alquran) in class 1. While for class 2 through class 4, tahsin learning began to be reduced by adding Tahfiz Quran learning. And in class 5 and class 6, Tahfiz Quran learning began to be compacted and only one day is used for learning the tahsin Quran. The headmaster added that there was no requirement of religious application that parents believed was a condition for student input. Whatever the application of religion, both Muhammadiyah, NU, Alwasliyah and others still have the opportunity to become participants of the Tahfiz Quran learning program at SDIT DOD Deli Serdang, but the most important is being Muslim.

3.2.5 Budget or cost of organizing the Tahfiz Quran learning program

The headmaster said that the budget for the Tahfiz Quran learning program came from student tuition fees. There are no special donors or special allocations prepared for the implementation of the Tahfiz Quran learning program. Because tuition fees are affordable, as a result of various problems such as, the unavailability of learning media such as infocus and others, moreover the absence of coordinators and special tahfiz teachers. According to him, this all started from a lack of budget.

3.3 The purpose of the Tahfiz Quran learning program

It was stated that the learning program of the Tahfiz Quran is one of the goals of the school contained in the visions and missions of the school. This Tahfiz Quran learning program is implied from one of the visions of the school, Saleh. According to him in this word saleh includes Tahfiz Quran learning program. In addition, from this tahfiz the school also hopes to be able to give birth to children who have good morals and habituation of good deeds too. And the target to be achieved in this Tahfiz Quran learning program is 2 juz of the Quran, namely juz 30 and juz 29.

The Tahfiz Quran program at SDIT DOD aspires to create a saleh generation and intelligent generation through the holy Quran with a minimum of 2 juz memorization of the Quran. So that by bringing generations closer to the Quran will shape students' souls and foster their Intelligence in a more positive direction. The Tahfiz Quran program at SDIT DOD aspires to create a saleh generation and intelligent generation through the holy Quran with a minimum of 2 juz memorization of the Quran. So that by bringing generations closer to the Quran will shape students' souls and foster their Intelligence in a more positive direction. This is the hope of all Muslim families of course. Based on this, it can be understood that

the purpose of the Tahfiz Quran learning program at SDIT DOD Deli Serdang is to have the Tahfiz Quran competency coupled with noble morals and habituation of good deeds.

CONCLUSION AND IMPLICATION

CONCLUSION

The result of research into the context of the Quran learning program at SDIT DOD Deli Serdang is program that has the support of the school environment and the surrounding community. Besides that, the Tahfiz Quran learning program at SDIT DOD Deli Serdang is also a necessity for schools, the community and also SDIT DOD Deli Serdang students. The aim of the Tahfiz Quran learning program at SDIT DOD Deli Serdang is the Quran competency, noble morals and good deeds. The fundamental strength found is that this program has the support of all parties and is also needed. In addition, the SDIT DOD Deli Serdang school also recruits students who do not have a particular religious application background, so that any beliefs believed by parents are not a requirement. The fundamental weakness is in terms of the budget and the selection of the teachers. Thus it can be recommended that the context of the Tahfiz Quran learning program at SDIT DOD Deli Serdang can be continued.

IMPLICATION

Based on the conclusion, this research has implications for:

1. Principal; in order to maintain the quality of the Tahfiz Quran learning program so that support from foundations, schools, the environment and surrounding communities can be maximized.
2. Principal: in order to provide supervision of the program so that the program truly becomes a need that can be met by both the school, students, and the community.
3. All parties to focus and collaborate in achieving the stated program goals.
4. The selection of teachers needs to be further improved.

Teachers: in order to continue to improve their Quran competency.

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