

Evaluating Tahfidz Al-Qur'an Program Using the CIPP Model: Grade 12 Exam Readiness in an Indonesian Islamic Boarding School

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ABSTRACT

The Tahfidz Al-Qur'an program constitutes a central component of Islamic education, fostering students' spiritual, moral, and intellectual development. However, existing studies largely assess its general effectiveness without focusing on specific student levels or employing comprehensive evaluation frameworks. This study evaluates the effectiveness of the program for 12th-grade students at YAPI Sunni Tegalgondo Islamic Boarding School, particularly in supporting preparation for final examinations. A qualitative descriptive design was employed using the CIPP (Context, Input, Process, Product) evaluation model. Data were collected through interviews and observations involving teachers, students, and school leaders. The analysis was conducted systematically across the four CIPP dimensions to ensure a holistic evaluation of program implementation. The findings indicate that the program is well-structured, with organized scheduling, competent instruction, and a strong motivational framework. These elements contribute positively to students' academic readiness, discipline, and spiritual development. Nonetheless, challenges were identified, particularly in maintaining consistent discipline during *halaqah* sessions and ensuring equitable mentoring support across all participants. The results underscore the need for continuous refinement of program design, enhancement of teacher professional development, and improved policy strategies. Addressing identified challenges is essential to strengthen the effectiveness and sustainability of Qur'an-based educational programs, particularly in preparing students for both academic and spiritual success.

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1. INTRODUCTION

The rapid expansion of Tahfidz Al-Qur'an programs across Indonesia reflects a growing commitment to preserving and internalizing the Qur'an among younger generations. This development

has transformed the landscape of Islamic education, with an increasing number of schools and *pesantren* integrating Tahfidz programs as part of their core curriculum. These programs aim not only to strengthen students' memorization abilities but also to nurture moral integrity and spiritual awareness (Izzah et al., 2024). However, as the number of Tahfidz institutions continues to rise, there is a growing concern about the varying levels of program quality, implementation consistency, and student outcomes across different educational settings

In response to this expansion, educational institutions are increasingly recognizing the need for evidence-based evaluation to ensure that Tahfidz programs achieve their intended objectives effectively. Many programs are implemented with strong religious motivation but lack systematic evaluation mechanisms that assess their contextual relevance, instructional processes, and student outcomes. Without empirical evaluation, it becomes difficult to identify which strategies truly enhance memorization performance and which aspects require improvement (Rachman et al., 2025). Therefore, an educational evaluation model that can provide a holistic analysis of the Tahfidz program covering its context, input, process, and product is urgently needed to strengthen institutional accountability and program sustainability.

For 12th-grade students, the demands of participating in the Tahfidz Al-Qur'an program coincide with the academic pressures of preparing for final *pesantren* examinations. This dual responsibility creates a critical period where students must demonstrate both memorization mastery and academic readiness (Wafa et al., 2025). The final examination not only measures their knowledge and understanding of religious content but also their ability to apply discipline and consistency under pressure. As such, the success of the Tahfidz program at this level can significantly influence students' academic confidence and spiritual commitment. Evaluating how the program supports these students in managing their learning pressures provides valuable insight into its overall effectiveness. (Anam et al., 2025)

Balancing the rigorous memorization routines required in Tahfidz programs with other academic responsibilities represents a major design challenge for educators and administrators. Students are expected to allocate substantial daily time for memorization and revision while simultaneously meeting the demands of formal academic subjects. This often leads to issues related to time management, stress regulation, and discipline. Three key aspects that determine students' readiness for their *pesantren* exams. When these areas are not properly supported, students may struggle to achieve both their memorization targets and their academic goals (Lubis et al., 2025). Therefore, understanding how the Tahfidz Al-Qur'an program influences these dimensions of readiness is essential for developing more balanced, effective, and student centered program designs.

YAPI Sunni Tegalondo Islamic Boarding School, located in Klaten, Central Java, is an Islamic educational institution that prioritizes its flagship Tahfidz Al-Qur'an program. The program aims to nurture a generation of Qur'anic scholars who not only master memorization but also embody noble morals and apply Qur'anic values in their daily lives. To realize these objectives, students are assigned structured memorization targets on a daily, monthly, and annual basis. However, in practice, not all students have been able to achieve these targets consistently due to several internal and external challenges. These challenges often manifest more significantly among 12th-grade students, who simultaneously prepare for their *pesantren* final examinations while maintaining intensive Qur'an memorization routines. Consequently, evaluative research is required to identify the factors influencing the achievement of these goals and to determine how the program supports students' readiness—particularly in managing their time, regulating stress, and maintaining discipline during this critical academic phase.

Given these challenges, systematic evaluation becomes essential to ensure that Tahfidz Al-Qur'an programs function as intended and effectively support students in achieving both their memorization and academic goals. Evaluations are not only needed to measure memorization outcomes but also to understand how program design, instructional methods, and institutional management contribute to students' overall development (Tawakkal et al., 2025). In this regard, assessing how the program

facilitates key aspects of readiness, such as time management, discipline, and stress regulation, is crucial, particularly for students who must balance Qur'anic memorization with the academic demands of their *pesantren* examinations. A structured and comprehensive evaluation can therefore provide valuable insights for improving teaching strategies, optimizing learning schedules, and creating a more supportive environment that enhances students' spiritual commitment while sustaining their academic performance. (Triyuliasari et al., 2025)

Numerous studies have examined the evaluation of Tahfidz Al-Qur'an programs across different educational levels in Indonesia, yet most remain limited to specific institutions or regions and are general in nature without addressing particular grade levels. For instance, research at Buahati Islamic High School in Jakarta by Muntiarti (2020) found that structured supervision and teacher mentoring improved students' memorization outcomes, though academic readiness was not explored (Muntiarti et al., 2020). A study by Arba et al. (2025) using the Countenance Stake Model at Al Iman Islamic Elementary School in Bojongsari emphasized the role of institutional support and teacher involvement but identified inconsistencies in daily memorization routines (Arba et al., 2025). Similarly, Azizah and Lisnawati (2022) reported that the Tahfidz program at Darul Barokah Islamic Junior High School in Depok successfully fostered discipline and moral values, yet faced challenges related to teacher capacity and unequal student motivation (Azizah & Lisnawati, 2022). Meanwhile, Fiteriadi et al. (2025) examined the Tahfidz program at Al-Furqon Integrated Islamic Private Elementary School in Tebas, highlighting the importance of curriculum design and parental involvement in supporting memorization progress, though the study remained focused on procedural implementation. (Fiteriadi et al., 2025)

Most existing research is limited to specific regions or educational institutions, is general in nature without focusing on specific grade levels, and uses diverse research models. Therefore, there is a gap in this research. Research conducted in a specific institution in a different region and focusing on specific grade levels could provide updated research findings, resulting in a comprehensive impact on the world of education, particularly in Islamic education that implements the Tahfidz Al-Qur'an program.

The purpose of this study is to evaluate the effectiveness of the Tahfidz Al-Qur'an program at YAPI Sunni Tegalgondo Islamic Boarding School in enhancing the readiness of 12th-grade students for their final *pesantren* examinations. Guided by the CIPP (Context, Input, Process, Product) evaluation framework, this study comprehensively explores the program's core components. The context focuses on institutional needs and goals related to exam preparation; the input examines the adequacy of teachers, time allocation, facilities, and assessment systems; the process analyzes program implementation, including scheduling, *halaqah* management, and encountered challenges; and the product assesses outcomes such as memorization achievement, discipline, spiritual well-being, and exam readiness. The purpose of this evaluation is to generate evidence-based insights that support continuous improvement, strengthen institutional quality, and contribute to the broader development of Qur'an-based education.

2. METHODS

This study employed a qualitative case study evaluation using the CIPP (Context, Input, Process, Product) framework to assess the effectiveness of the Tahfidz Al-Qur'an program in enhancing the readiness of 12th-grade students for final *pesantren* examinations. The research was conducted at YAPI Sunni Tegalgondo Islamic Boarding School, a modern *pesantren* in Klaten, Central Java, which offers integrated junior and senior high school education within a six-year program. All students live in on-campus dormitories (*asrama*), where both academic and Tahfidz activities are implemented in a structured schedule. The study focused on 18 Grade 12 students, who were expected to complete 15 Juz of Qur'an memorization as their final target. Data were collected between November 7 and December 20, 2025, during the students' preparation period for the *munaqasyah* exam. Participants included the *mudir*, principal, Tahfidz teachers, and students, all selected through purposive sampling. Student participants were active in the Tahfidz program for at least two months before data collection.

Data were gathered through semi-structured interviews, observations, and document analysis. Six observation sessions (every 90 minutes) were conducted during *halaqah*, *tasmi'*, and *muroja'ah* activities,

focusing on teaching dynamics, student participation, and discipline. Interviews, conducted in Bahasa Indonesia, lasted 30–45 minutes, were audio-recorded, transcribed verbatim, and analyzed in English. The interview and observation guides were aligned with the CIPP domains, while document analysis covered curricula, attendance logs, teacher journals, and *Munaqasyah* records for triangulation.

Data analysis followed five steps: familiarization, deductive and inductive coding by CIPP domains, triangulation across data sources, and thematic synthesis to assess program effectiveness. To ensure trustworthiness, the study applied triangulation of sources (leaders, teachers, students, documents), member checking to validate interpretations, and peer debriefing with a second qualitative researcher to enhance analytical credibility.

3. FINDINGS AND DISCUSSION

3.1 Findings

In terms of contextual evaluation, it was discovered that the Tahfidz Al-Qur'an Program at the YAPI Sunni Tegalondo Islamic Boarding School (Pesantren YAPI) embodies the ideals of the YAPI Foundation's founders: "to produce a generation of the nation for the motherland." This background serves as the philosophical foundation for the institution to produce a generation of Quranic scholars who are knowledgeable, moral, and useful for religion and the nation. The primary goal of this program, as stated by the management, is to develop students into complete Quranic memorizers (mufidzul Qur'an) with strong and correct memorization according to the rules of tajwid. This program is also designed to provide students, particularly those in grade XII who will face final exams, with spiritual serenity and intellectual discipline through Quran-based guidance.

In an interview with the Boarding School's Mudir, Ustadz ZA, on November 7, 2025, he stated that "memorizing the Quran is tantamount to safeguarding Islam, and safeguarding Islam means safeguarding this nation's survival." This statement emphasizes that the tahfizh program at YAPI is not simply a memorization activity, but rather a spiritual contribution to the sustainability of the nation's morals and culture. The institution also emphasizes the importance of *irodah qowiyah* (strong will) and *khulushun niyyah* (sincerity of intention) as basic needs for students in the memorization process. These two aspects serve as the main foundation in developing the tahfizh curriculum, ensuring that students are able to undergo the process with diligence and sincerity.

Furthermore, the institution views Tahfidz Al-Qur'an as a means of character building and improving student achievement. In the same interview, the Islamic boarding school supervisor explained that humans have physical hardware and spiritual software. The physical is maintained through exercise and a healthy lifestyle, while the spiritual requires the best software, namely the Quran. Therefore, tahfizh activities are seen as a process of spiritual refinement that makes students calmer, more character-based, and able to apply Quranic values in their lives.

In evaluating the input aspect of the Tahfidz Al-Qur'an program at YAPI Sunni Tegalondo Islamic Boarding School, five main indicators were examined: teacher competence, facilities, motivational strategies, assessment systems, and external collaboration.

First, regarding human resources, the competence and professionalism of Tahfidz teachers were identified as key determinants of program success. Based on institutional policy documents and interview data, teachers are recruited from among the best alumni of Islamic boarding schools, with criteria including mastery of at least 15–30 *juz*, strong moral character (*akhlaq*), and teaching commitment. These teachers also undergo internal training focusing on teaching methodology, correction of memorization errors, and student mentoring. The principal stated:

"The best alumni from the Islamic boarding school, who possess strong memorization and good morals, are recruited to teach Tahfidz at our institution. Afterward, they are provided with training sessions to improve memorization skills and teaching abilities." (IP, 45)

Observation notes confirmed that teachers demonstrated consistent correction techniques during *halaqah* sessions and provided individualized feedback on *tajwid* and fluency. However, the training modules lack systematic evaluation criteria, making it difficult to assess whether pedagogical skills improve over time. According to the researcher's evaluation, teacher competence was adequate when teachers demonstrated (a) mastery of memorization, (b) consistent application of *tajwid* principles, and (c) effective corrective feedback.

Second, in terms of facilities and infrastructure, field observations and documentation revealed that the pesantren provides a simple but functional *halaqah* room equipped with Qur'anic texts, recording devices for *tasmi'*, and structured scheduling boards. The principal remarked: "Thank God, we have a simple space, adequate Qur'an copies, and a well-organized recitation schedule to help students achieve the memorization targets set by the school." (IP, 45) Observation confirmed that while the facilities are well-maintained and meet basic standards for memorization activities, the criterion for adequate facilities — defined as accessibility, comfort, and quietness — has not yet been fully met. The researcher noted some sessions took place in rooms shared with other activities, which slightly distracted students. Improvements in ventilation, acoustic isolation, and availability of digital learning tools are recommended to optimize the memorization process.

Third, regarding student motivation and spiritual guidance, both administrators and teachers described a structured motivation system based on four developmental phases: coercion, habituation, need, and enjoyment. The principal explained: "Initially, students are forced to develop the habit of memorizing, then they become accustomed to it, then a need arises, and finally, they enjoy memorizing while expanding their knowledge of the Qur'an." (IP, 45) A Tahfidz teacher added: "When guiding students who face difficulties, I emphasize straightening their intentions, understanding the virtues of memorization, being patient, and not getting bored with repetition." (MR, 28) Document analysis of student journals and weekly evaluations confirmed that motivation was reinforced through *halaqah* reflections, Qur'an recitation competitions, and rewards for daily consistency. Based on the data, effective motivation was indicated by regular attendance, consistent memorization submissions, and low absenteeism during morning *halaqah*. However, periodic evaluation of the four-phase model is needed to determine which phase most effectively sustains students' engagement.

Fourth, in the memorization assessment system, the institution uses a *munaqasyah* (periodic oral exam) to evaluate students' progress. According to the teacher: "The school has implemented a *munaqasyah* system, but there is no standard mechanism to measure overall memorization quality, including *tajwid* and recitation accuracy." (MR, 28) Document review showed that the current *munaqasyah* primarily measures memorization quantity (number of juz) and fluency, but does not systematically assess accuracy, *tajwid*, or retention over time. To improve objectivity, the researcher suggests developing a simple rubric comprising five criteria: (1) accuracy (absence of errors), (2) *tajwid* (pronunciation and rules), (3) fluency (flow and confidence), (4) retention (ability to recall previously memorized verses), and (5) consistency (daily performance stability). This would help teachers conduct more standardized and transparent evaluations aligned with institutional goals.

Finally, regarding external collaboration, the institution maintains partnerships with universities and government agencies that recognize graduates of Tahfidz programs. The principal noted: "Many state and private universities, as well as government agencies, provide opportunities for students who have memorized the Qur'an to continue their education." (IP, 45) Supporting documents confirmed participation in several Huffaz scholarships and memorization competitions facilitated by the Ministry of Religious Affairs. These collaborations have created pathways for higher education and broader recognition of Tahfidz's achievements. However, further evaluation is needed to assess the extent to which such partnerships directly enhance students' career prospects or institutional development.

The evaluation of the process aspect of the Tahfidz Al-Qur'an program at YAPI Sunni Islamic Boarding School in Tegalondo shows that the program is implemented in a structured and organized manner. Daily activities begin with *tasmi'* after the morning prayer, followed by a *halaqah* memorization session from 7:15 to 8:25 a.m., during which each student is expected to memorize one page of the

Qur'an per day. A second *halaqah* is held from 3:00 to 4:00 p.m., allowing additional time for repetition and supervision. The 12th-grade students are divided into two small groups of eight to facilitate more focused guidance from instructors. Observation notes confirmed that *halaqah* activities follow the planned schedule and that teachers consistently provide corrections and feedback on students' recitations.

Students primarily employ the *tikrar* (repetition) method, repeating each verse approximately 20 times until achieving fluency. To strengthen retention, *muroja'ah* (review) sessions are conducted during free periods, particularly in the evenings. Additional *halaqah* sessions are arranged for students who have not yet reached their memorization targets, allowing for more individualized support. Motivation from instructors is continuously provided to maintain students' commitment and discipline. Although time constraints and other academic or extracurricular demands occasionally disrupt memorization schedules, the implementation of structured routines, consistent guidance, and adaptive group management demonstrates that the process of the Tahfidz program operates effectively and supports steady progress toward achieving institutional memorization goals.

The product evaluation of the Tahfidz Al-Qur'an program at YAPI Sunni Tegalgondo Islamic Boarding School revealed several positive outcomes related to students' academic readiness, discipline, spirituality, and memorization achievement. Interviews indicated that structured time management and daily memorization targets improved students' focus, study discipline, and consistency in preparing for their final pesantren examinations. Students reported that the program helped them manage their time effectively and maintain a balance between memorization activities and academic study.

In terms of spiritual and behavioral development, the Tahfidz program was found to encourage positive habits and stronger religious commitment. Most students described becoming more consistent in performing congregational prayers, more disciplined in daily routines, and more reflective in understanding Qur'anic values. Observation notes supported these findings, showing regular attendance in *halaqah* sessions and improved adherence to institutional worship schedules.

With regard to memorization outcomes, students demonstrated varying levels of achievement. Several students had memorized fewer than 12 *juz*, others reached the institutional target of 15 *juz*, and a few exceeded expectations by completing 30 *juz* before graduation. These differences reflect the diversity of abilities and learning paces among the participants; however, all students showed consistent progress toward their targets. A summary of the memorization achievement of Grade 12 students is presented in table below:

Table 1. Memorization Achievement

No	Halaqah	Number of Memorizes			Amount
		1 – 14 Juz	15 Juz	16 – 30 Juz	
1	First	5 people	2 people	2 people	9 people
2	Second	5 people	3 people	1 people	9 people

The data presented in Table confirm that the majority of students successfully achieved the institutional target of Qur'an memorization, while some exceeded expectations, indicating that the program effectively supports students' memorization progress. These results also reinforce the overall effectiveness of the Tahfidz Al-Qur'an program in fostering disciplined, spiritually grounded, and academically prepared graduates.

3.2 Discussion

3.2.1 Program Alignment with Institutional Goals (Context)

The evaluation results indicate that the Tahfidz Al-Qur'an program at YAPI Sunni Tegalgondo Islamic Boarding School aligns strongly with the institution's philosophical foundation and educational mission. The program's vision of producing morally upright, intellectually capable, and spiritually

strong Qur'anic memorizers reflects the holistic objectives of Islamic education. This contextual alignment supports the finding that *tahfidz* programs can serve as both spiritual and character-building platforms for students preparing for academic challenges, such as final *pesantren* examinations. Similar contextual relevance was also found in previous evaluations of Tahfidz programs, which emphasized that institutional goals grounded in moral and religious values enhance program coherence and student motivation (Izzah et al., 2024; Tawakkal et al., 2025). Moreover, the program's emphasis on *irodah qowiyah* (strong will) and *khulushun niyyah* (sincerity) as key contextual elements contributes to spiritual stability and emotional readiness factors shown to strengthen persistence in memorization tasks and reduce stress in Islamic boarding school contexts.

3.2.2 Resource Adequacy and Assessment Quality (Input)

The input evaluation demonstrates that the YAPI Tahfidz program benefits from qualified human resources and functional learning facilities, though several areas require structured improvement. Teachers recruited from among high-achieving alumni demonstrate mastery in *tajwid* and memorization, consistent with findings that teacher expertise and discipline significantly influence students' memorization outcomes (Anam et al., 2025). However, similar to challenges observed in other institutions, the absence of formal evaluation mechanisms for teacher competence and training effectiveness limits measurable progress over time. (Rachman et al., 2025)

Facilities and infrastructure at YAPI, though adequate for daily *halaqah* sessions, still fall short of optimal standards especially regarding environmental comfort and learning technology. Prior CIPP-based evaluations found that inadequate physical and instructional inputs can hinder concentration and consistency in memorization (Tawakkal et al., 2025). Additionally, the current *munaqasyah* assessment system primarily measures fluency and quantity of memorization. As suggested in recent studies, comprehensive rubrics should include accuracy, *tajwid*, fluency, retention, and consistency to ensure objectivity and promote continuous improvement. (Arba et al., 2025)

3.2.3 Implementation Barriers and Differentiation (Process)

The findings indicate that the Tahfidz program at YAPI is implemented systematically through structured *halaqah* sessions, repetition (*tikrar*), and *muroja'ah* activities. The dual-session schedule and small group structure support individualized guidance and sustained progress, similar to successful implementation models identified in previous evaluations (Azizah & Lisnawati, 2022). However, time constraints remain a significant challenge, particularly for Grade 12 students who must balance memorization with final exam preparation. Such challenges echo broader findings in Islamic boarding schools, where overlapping academic and memorization demands increase cognitive load and stress levels. (Triyuliasari et al., 2025)

Differentiation strategies, such as additional *halaqah* sessions for slower learners, demonstrate the program's adaptive quality and responsiveness to individual student needs. This approach aligns with the best practices found in other *tahfidz* contexts emphasizing learner-centered flexibility and ongoing motivation strategies (Fiteriadi et al., 2025). Sustaining student motivation through phased habituation (*coercion-habituation-need-enjoyment*) further supports consistent engagement a process proven effective in developing internal discipline and endurance among memorizers. (Anam et al., 2025)

3.2.4 Outcomes and Boundaries of Claims (Product)

The product evaluation highlights meaningful outcomes across academic, spiritual, and behavioral dimensions. Students reported improved discipline, focus, and time management—core indicators of exam readiness. This aligns with findings that endurance, time regulation, and learning discipline significantly affect Qur'an memorization achievement and reduce academic procrastination (Lubis et al., 2025). In parallel, the program's influence on spirituality and character mirrors results from other Tahfidz evaluations that showed enhanced moral behavior and emotional balance as key benefits of consistent memorization practice. (Muntianti et al., 2020; Rachman et al., 2025)

However, variations in memorization achievement—ranging from below 12 *juz* to complete 30 *juz* suggest that outcomes are moderated by individual differences in motivation, learning style, and stress management. The findings reaffirm that spiritual and psychological readiness play an integral role in maintaining performance during intensive memorization and examination periods (Wafa et al., 2025). Hence, while the program effectively integrates academic and spiritual objectives, the results must be interpreted within the context of these diverse individual conditions.

Overall, the evaluation illustrates that the Tahfidz Al-Qur'an program at YAPI Sunni Tegalgondo is contextually relevant, adequately resourced, effectively implemented, and produces substantial positive outcomes. Nevertheless, future program improvement should prioritize strengthening teacher evaluation systems, upgrading facilities, refining standardized assessment rubrics, and providing targeted stress management interventions for Grade 12 students to ensure balanced readiness across spiritual and academic domains.

4. CONCLUSION

The evaluation results indicate that the Tahfidz Al-Qur'an program at YAPI Sunni Tegalgondo Islamic Boarding School has been implemented effectively and aligns well with the institution's educational and spiritual objectives. The program demonstrates strong contextual relevance, adequate resources, and structured processes that foster meaningful outcomes in Qur'anic memorization, discipline, and academic readiness. However, the evaluation also reveals areas requiring improvement, particularly in teacher performance assessment, facility optimization, and the standardization of the *munaqasyah* (memorization assessment) system. Based on these findings, several recommendations can be proposed. First, the institution should establish a systematic teacher evaluation and training framework to ensure continuous improvement in pedagogical and memorization guidance skills. Second, the *munaqasyah* assessment rubric should be standardized using measurable criteria: accuracy, *tajwid*, fluency, retention, and consistency to enhance evaluation transparency and fairness. Third, learning facilities and environmental conditions should be improved to support concentration and comfort during *halaqah* activities. Fourth, greater attention should be given to managing students' time and stress, particularly for Grade 12 students balancing academic and memorization responsibilities. Lastly, collaboration with universities and government agencies should be strengthened to expand recognition and career pathways for *huffaz* graduates.

This study's main limitation lies in its focus on a single institution and one grade level, which constrains the generalizability of the findings. Future research should involve multiple pesantren contexts and include longitudinal or mixed-methods designs to provide deeper insights into the long-term spiritual and academic impact of Tahfidz programs. Broader, data-driven evaluation models will contribute to building stronger, evidence-based policies for sustaining the quality and relevance of Qur'an-based education in Indonesia.

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