

**THE EVALUATION OF THE AL-QUR'AN SANAD PROGRAM
AT THE TAHFIZH TILAWAH AL-QUR'AN SCIENCE
INSTITUTE AT PONDOK PESANTREN AL-ITTIFAQIAH INDRALAYA,
OGAN ILIR REGENCY**

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Abstract: This study aims to describe the evaluation of the *Qur'an tahfizh sanad* program at the *Al-Ittifaqiah Qur'an Science Tahfizh Tilawah Institute*, which will be studied using qualitative research methods with an evaluative approach. Data collection techniques in this study were interviews and observations. The data were analyzed using the Milles and Huberman model with the stages of data reduction, data presentation, and data withdrawal or conclusions to determine the validity of the data using source triangulation. The results of this study found that in terms of input evaluation, students' initial ability must be khatam *AL-Qur'an* without any *Qur'an* memorization selection test. Evaluation of the process of the method has met the standards, the teacher who teaches actively so that the implementation is effective. Then in terms of product evaluation, Of the 58 students who participated in the *Qur'an tahfizh sanad* program, only 3 passed. Compared to the total number of students, this number needs improvement, only approximately 5%.

Keywords: Al-Qur'an; Evaluation; Sanad; Tahfizh; Tilawah.

INTRODUCTION

The Qur'an is a guide for Muslims in carrying out their daily lives. Reading, studying, and memorizing it is a rewarding practice. So it is essential to know more about the Qur'an by continuing to read and

memorize it from the *Mushaf* or listening to memorization from electronic media.

Through a structured program, practical activities can be done quickly. A program is a unit or unit of activity, so the program can also be called a system, a series of activities carried out not only once but continuously. This can make habituation, approach, and discipline take their role in children's growth and strengthen pure tawhid, noble morals, a great soul, and straight shari'a ethics (Faizin, 2020).

Program implementation always occurs within an organization, meaning it must involve a group. So, a series of activities that are continuous between one another is the basis of a program. A continuous program is a reference for having quality memorization.

This is the case with the program in the *tahfizh* institution, which is an *AL-Qur'an* memorization program that allows for the formation of maximum knowledge, skills, and attitudes. Thus, whether the quality of memorization is correct or not can be seen from the process that has been taken in memorization activities. And improve quality Moreover, to improve the quality of one's memorization must go through the proper process.

The difficulties faced by the memorizers of the *Qur'an* to improve

memorization include the system of pursuing memorization targets, the lack of time to repeat memorization, the lack of time management for each individual, and students who are students also face difficulties in dividing their time because they are added to college assignments and the task of repeating memorization. Moreover, it is also influenced by mood; a happy heart will be enthusiastic in repeating memorization and vice versa. Muhammad Saifuddin's research (2020) states that the condition of students whose time may be spent studying in class and filled with other activities, of course, makes it difficult for them to add or repeat their memorization. However, memorizing the *Qur'an* is not impossible only because of the lack of time and the many other activities that must be done.

Lembaga Tahfizh Tilawah Ilmu Al-Qur'an Al-Ittifaqiah or abbreviated as (*LEMTATIQUI*) *Al-ittifaqiah* boarding school in Indralaya, South Sumatra, is one of the boarding schools in Ogan Ilir that the *Qur'an* characterizes. In addition to the *Qur'an tahfizh* program, several programs are systemized in this institution, including the *ta'limul Qur'an* program, *tilawatil Qur'an*, and *Qiroat* science. All programs in this institution focus more on the *Qur'an tahfizh* program (adding and improving the quality of students' memorization). The *tahfizh* program at the *Tahfizh Tilawah Al-Qur'an Science Institute Al-Ittifaqiah* Ogan Ilir South Sumatra includes daily, weekly, monthly, and annual programs. The daily program includes deposit, *takriran*, *halaqoh*, and *mentoring*. The weekly program is an *Al-Qur'an* simak, held on Thursdays every week. And so is the monthly program, namely simak an *Al-Qur'an* at the end of the month. The annual

program is the *30 juz sanad* program, with several stages (Al-intifadah, 2010).

The *30 Juz sanad* program is a program that aims to give respect to students who can complete *bil hifdzi and bil ghaib* within a predetermined time. The stages of the *30 Juz sanad* program include: 1) *Mujahadah uula* 2) *Mujahadah tsaaniah* 3) *Mujahadah tshaalitha*. The *Mujahadah uula* is for students who have memorized the *Qur'an* (30 juz) and must simulate their memorization to 5 *tahfizh* coaches in *LEMTATIQUI*. *Mujahadah shariah* is a continuation of students who have completed the stage of *mujahadah uula*, namely preaching 30 juz of *Al-Qur'an* every day without seeing (*bil ghaib*) and in a state of fasting. *Mujahadah tshaalitshaa* is the student who has completed the second stage of the students are tested by reciting 30 juz without seeing (*bil ghaib*) in one majlis (Qubro Assembly) witnessed by the students and coaches for 15 hours. When each stage has been successfully passed and declared to have passed, the students will be confirmed by giving the *sanad tahfizh Al-Qur'an* whose sequence is connected to the *Prophet Muhammad SAW*, and given a reward in the form of coaching money and leaving for Umrah. Likewise, vice versa (Al-Ittifaqiah, 2022).

This program can be a reference to improve the quality of the students' memorization, which began in 2004 with the first batch of 1 person and three people in 2008 until June 18, 2022, with 14 students. 18 students have participated in the stages of this program from several batches (Al-Ittifaqiah, 2021). However, among the many students who have completed 30 juz of *Al-Qur'an* memorization deposits, there are still many

mujahid students, especially those who have not completed the stages of taking the 30 juz *Al-Qur'an sanad*.

Since its establishment until today, this program has never been evaluated, so information about the development of this institution has not been published. At the same time, information on a program is an essential part of the development and progress of a program.

Evaluation is a process to assess whether or not an activity is running. one of the core components of the curriculum, especially in program evaluation. Program evaluation activities are fundamental for developing a curriculum, in this case, program evaluation. Evaluation often understood so far in education is limited to assessment only. This assessment is carried out formatively and summatively. When an assessment is carried out, it is considered to have conducted an evaluation. This understanding could be more precise. The implementation of assessment only looks at the achievement of learning objectives. In the educational process, it is not only the value that is seen but many factors that make a program successful or not. Assessment is only a tiny part of the evaluation.

There are several problems identified and found by researchers evaluating the *Tahfizh* program at the *Tahfizh Tilawah Al-Qur'an* Science Institute Al-Ittifaqiah, including the lack of *santri* participation in supporting the *sanad* program, the lack of institutional facilities in supporting the *sanad* program, the non-achievement of *santri* on the specified target, the lack of *santri* motivation for the *sanad* program, the few *santri* who graduated from the *Qur'an sanad* program.

This research is also inseparable from previous research to identify similarities and differences between researchers, including the research results by Shona KholifatulMufidah (2020). The results of his research explain that The effectiveness of the 30 juz *Taksim* program to improve the quality of students' memorization is a percentage of 80% by using the *halaqah* strategy, take Iran, mentoring, and annual activities, namely *tamarin bilhifzhi* and *takhtim bilhifzhi*.

Based on the previous review, the author will examine the similarities and differences in Shona Kholifatul Mufidah's research. The similarity is in the trim (award) program, namely the provision of *sanad* for *Santri*, who pass *tamarin bilhifzhi* and *takhtim bilhifzhi*. The difference is that the research above is about the effectiveness of the 30 juz *Takrim* program, while the author is evaluating the *Sanad* program. The approach to be taken is also different; the previous researcher used a mixed method, while the research the author will examine is evaluative.

Second, Muyasaroh's research results (2010). This type of research is seen from the management side with the same type of CIPP evaluation model. The results of this study state that (1) the success factors of the *Al-Qur'an Tahfizh* learning program are influenced by the intrinsic motivation of the students, having sufficient basic abilities, sufficient facility support, every five juz stage is graduated, and rewards for outstanding students in the field of *Tahfizh Al-Qur'an* from high boarding schools (2) the failure factor of *Tahfizh Al-Qur'an* is influenced by the low interest in memorizing *Al-Qur'an*, The lack of basic skills possessed by *Santri*,

and the amount of memorization at school is used as an excuse for failure, laziness, and lack of motivation from parents. This research has relevance to the research that the author examines, including both using the CIPP evaluation model, which examines programs starting from context, input, process, and product, and the exact research location, namely at the Al-Ittifaqiah boarding school, but also has differences, namely the field studied by Muiyasaroh is the management of learning *Tahfizh Al-Qur'an*. At the same time, the researcher evaluates the *Al-Qur'an sanad* program—the results of Muiyasaroh's thesis research. The evaluation model used is the CIPP and Provus Model. The form approach used in this research is a qualitative and quantitative approach with a non-experimental design model. This research has relevance to the author's research, namely both using the CIPP research model but also has differences, including the type of research and the object of research.

Third, the results of Bisryi's research (2020), this study shows that modernity can go hand in hand with tradition. Preserving the *Qur'anic sanad* tradition at the *Daarul Qur'an Tahfizh* Islamic Boarding School is carried out within the framework of developing the human resources of *tahfizh* teachers. The object of this research study is the policy products of Pesantren *Tahfizh Daarul Qur'an Tangerang*, especially regarding the development of *Qur'an tahfizh* teacher resources related to preserving the *Qur'anic sanad* tradition. The type of research used is field research (field research). The difference between this study with the previous thesis, the previous thesis discusses the tradition of the *Qur'an*

tahfizh sanad. In contrast, this study examines the evaluation of the *sanad* program with a qualitative method approach.

Fourth, Amin's research (2020) results show that the tradition of *mujahadah* at Al-Ittifaqiah Islamic Boarding School has three levels of *mujahadah*. *Mujahadah Ula* is a form of quality control over the students' memorization by being listened to in rotation by five coaches, *mujahadahtsaniah* is a form of habituation where a student is required to fast for 40 days and every day always recite the *Qur'an bil ghaib*, while *Mujahadah tshaalitshaais* a form of confirmation where a student will be tested for 15 hours reading the *Qur'an* for 30 Juz bil again and listened to by students and coaches in a special assembly. The similarity is in the object studied, namely related to *mujahadeen*, while the difference is in the previous research on the *mujahadeen* tradition. The thesis to be studied is evaluating the *sanad* program.

Fifth, research by Dea Rindiana & Tazkiyah Firdausi (2019) The results of his research explain that with the implementation of digital classes at Al-Azhar Sukaharjo Junior High School, the learning process is exciting because it utilizes various software and applications for student learning. The advantages of digital classes also make students not need to bring many books to school. As for the weaknesses, teacher and student interaction is limited, making the class less conducive.

The equation of Dea Rindiana & Tazkiyah Firdausi's research in the above research with the author's research only concerns evaluation. The difference is that

the previous researcher evaluated the digital class while the author was the program.

So, the results of the literature review above, the focus of the problems in this study include problems that exist in the *Al-Qur'an* sanad program at the *Tahfizh Tilawah Al-Qur'an* Science institution; this research is only focused on *mujahadah* students in the 2017-2018/2021-2022 academic year at the Al-ittifaqiah Ogan Ilir *Tahfizh Tilawah Al-Qur'an* Science Institution.

METHOD

The type of research used in this study is qualitative research with an evaluative approach. Qualitative research is research in which the data collected and analyzed are more qualitative (Sugiono, 2016).

The evaluation model that researchers use is the CIPP (Context, Input, Process, and Product) evaluation model (Zeller & Zhang, 2011). Thus, the CIPP model is so comprehensive that it is equally good at helping to make improvements during the program and providing final information. To date, educational evaluators have always used the CIPP method and benefited from it. It is a guideline providing a systematic structure for program evaluation.

This research data collection technique uses observation, interview, and documentation techniques. The observation technique is used to evaluate the *Sanad tahfizh Al-Qur'an* Program, the routine daily activities of teachers and students. This technique is also used in checking the data that researchers have obtained from interviews and documentation. The use of this interview

technique is to know in detail and understand in depth from the informant related to the focus of research, namely: the evaluation of the *Qur'an tahfizh sanad* program at the Al-Ittifaqiah Indralaya *Tahfizh Tilawah Al-Qur'an* Science Institute. The informants of this research were *Mudir Pondok Pesantren Al-Ittifaqiah* Indralaya with the initials MQ, LEMTATIQUI Institution Supervisor with the initials MS, Head of LEMTATIQUI Institution with the initials AR, Vice Chairperson of LEMTATIQUI with the initials M, LEMTATIQUI Institution Staff with the initials D, WM and ER, LEMTATIQUI Teacher with the initials and Santri *Mujahadah* LEMTATIQUI with the initials R. Data validity testing techniques, data validity testing techniques, data validity testing techniques, data validity testing techniques.

Data validity testing techniques, checking the validity of data, is one of the essential parts of qualitative research, namely to determine the degree of trust in the results of the research that has been carried out. Researchers used triangulation techniques to check the validity of the data in this study.

Data analysis techniques are the process of describing and compiling other materials that have been collected (Moleong, 2019). The intention is that researchers can refine their understanding of the data and then present to others more clearly what has been found or obtained in the field. According to Miles and Huberman, there are four kinds of activities in qualitative data analysis: data collection, data reduction, data presentation, and conclusion drawing (Moleong, 2019).

RESULTS

Based on the results of interviews, observations, and documentation, researchers will present the data obtained from the results of research on the evaluation of the *Qur'an tahfizhsanad* program at the *Al- Ittifaqiah Qur'an TahfizhTilawah* Institute in Indralaya.

This research is evaluation research where we already know that evaluation is used to determine the level of achievement of the goals or objectives of a program both by educators and by students so that something we apply becomes more perfect in the future.

In this case, the researcher uses the CIPP evaluation model (context, input, process, and product); in context, research data is collected to explain the background of the 30 juz *Quran tahfizh sanad* program. Data input research is collected to explain the initial ability of students, the Sanad program's supporting infrastructure, and the teachers' professional competence. Data process research is collected to explain the implementation of the *Qur'an tahfizh sanad* program and the methods teachers use. The product research is to see the results achieved by students while participating in the *Qur'an tahfizh sanad* program: The following will describe the research results obtained based on context, input, process, and product.

1. Context Evaluation

Context evaluation is carried out to explain the two main things that become the background of organizing this activity, including efforts to improve the quality of students' memorization and provide services for students who want to improve the quality of their memorization, goals,

vision, the mission of the institution that organizes the sanad program.

a. Efforts to Improve the quality of students' memorization.

To find out the Al-Qur'an sanad program as an improvement in the quality of memorization of Al-Qur'an memorization students at *Pondok Pesantren al-ittifaqiah*. The instrument used by researchers for data collection is an interview guide.

Based on interviews conducted with the Head of the Al-Ittifaqiah Indralaya Islamic Boarding School, the background of the implementation of the *tahfizh sanad* program at *LEMTATIQUI* First, relying on the words of scholars and is part of religion if there is no sand, especially in the *Qur'an*, of course, people will say anything carelessly, so in order to maintain the authenticity of the *Qur'an* from the mouth of the Prophet to the current generation, there must be legitimate recognition in the form of a *sanad*. Second, namely, to strengthen/improve the students' memorization so that the students do not consider the khatam of the *Qur'an* to be the ultimate goal of the process of memorizing the *Qur'an*, there must be an effort to maintain the memorization of the *Qur'an* so that they can read the *Qur'an bil-ghaib* from beginning to end. Of course, the repeated khatam to the teacher, fasting, is an effort of a santri so that his memorization is improving (MQ, personal communication, 2022).

Then based on interviews conducted with the Head of the *Tahfizh Tilawah Al-Qur'an* Science Institute Al-Ittifaqiah, the sanad of *tahfizh Al-Qur'an* is the basis or backup that the tahfizh is by its source. In the case of the *Qur'an*, it is

connected to the *Prophet Muhammad*, which means according to his procedures and guidance. *Sanad tahfizh Al-Qur'an* is very important because so many memorizers of the *Al-Qur'an* are concerned with speed rather than the quality of memorization. The presence of the sanad will distinguish between those limited to memorizing and those who are mutein or indeed memorized by producing santri memorization that is genuinely attached to the head so that it is not easily lost. However, students still must muraja'ah independently so that it continues to be a good memorization in their heads (AR, personal communication, 2022).

Then added by the Deputy Head of the Al-Ittifaqiah *Al-Qur'an* Science *TahfizhTilawah* Institute said that the *Qur'an tahfizh sanad* program is a *Qur'an* learning that is oriented towards the quality aspects of memorization, both in terms of reading and in terms of memorization. In another sense, the *Qur'an tahfizh sanad* program is a test of memorizing the *Qur'an* to the *tahfizh* teacher to get a *Qur'an shahadah* and a 30 juz *Qur'an tahfizh* sanad. The purpose is to account for the memorization that has been achieved (M, personal communication, 2022).

Added by the staff of the Al-Ittifaqiah *Al-Qur'an* Science *Tahfizh Tilawah* Institute in the field of *Tahfizhul Quran*, he said that the development of *Al-Qur'an* memorization students at the *Al-Qur'an Tahfizh Tilawah* Institute has increased from year to year, as an effort to improve the quality of the student's memorization of the *Qur'an*. Students who have been *khatam* are directed to take part in the *Al-Qur'an sanad* program at the

Tahfizh Tilawah Al-Qur'an Institute in order to help students smooth their memorization until they are genuinely mutein and able to do *sima'an* 30 juz (D, personal communication, 2022).

In the process of interviews with several sources, it was found that the existence of the *Qur'anic sanad* program at the *Al-Ittifaqiah Tahfizh Tilawah Al-Qur'an* Science Institute improved the quality of the students' memorization. This is evidenced by observations made by researchers in the field of the ability of students to take the final exam, namely mujahadah tsalitsa (*simak an al-Quran* 30 juz within 15 hours) with a minimum error of 60 (jali).

- a. Provide services for students who want to improve the quality of their memorization.

To find out the *Al-Qur'an sanad* program as a service for students who wish to improve the quality of memorization at the al-ittifaqiah Islamic boarding school, the instrument used by researchers for data collection is an interview guide.

Based on interviews conducted with the head of Al-Ittifaqiah Indralaya Islamic Boarding School, he said that Al-Ittifaqiah Islamic Boarding School is a boarding school that the *Qur'an* characterizes, has a vision, and a vision of *da'wah* that is oriented towards the *Qur'an*. That is to make Al-Ittifaqiah Islamic Boarding School the center for organizing the development of the *Qur'an* and *As-Sunnah* to revive the spirit and value of the *Qur'an* and *As-Sunnah* amid the lives of the people and the universe towards *hasanah fiddunya* and *hasanah filakhirah*. Famous for *Hafizh-Hafizhah*, *Qori'-Qori'ah*, *Mufasssir-Mufasssiroh*, who succeeded in bringing the fragrance of the

Pesantren name by winning the championship at the *STQH*, and *MTQH* events at the district, provincial and national levels. In the development of students, of course, the *pesantren* provides the best possible service through the Al-Ittifaqiah Al-Qur'an Science Tahfiz Tilawah Institute or *LEMTATIQI*, providing several programs to train or improve the ability of students in the field of the *Qur'an*, especially in the *Qur'an sanad* program. This program is designed as well as possible by formulating the best method in taking sanad to get maximum results, then by providing teachers who are competent in the field of *Tahfiz Al-Qur'an*. In addition, this program is part of the santri's da'wah mission to attract people to study at Al-Ittifaqiah (MQ, personal communication, 2022).

Based on an interview with the Head of the Al-Ittifaqiah *Al-Qur'an Science Tahfiz Tilawah* Institute, he said that one of the efforts to improve the quality of memorization for *Al-Qur'an* memorization students is by repeating a lot of memorization (*muraja'ah*), in regular and classical *LEMTATIQI* students are given much time to repeat memorization, the more memorization, the more time will be taken for *muraja'ah*. Likewise, students who have memorized the *Qur'an* will need much time to repeat memorization. The *Al-Qur'an sanad* program is a program formulated directly by *mudir* and *LEMTATIQI* coaches specifically for students who have khatam to improve the quality of memorization and get scientific legality with the *Al-Qur'an sanad* that is connected to the *Rasulullah SAW* (AR, personal communication, 2022).

Then added by the staff in the field of *Tahfiz Al-Qur'an*, Lembaga Tahfiz

Tilawah Ilmu Al-Qur'an Al-Ittifaqiah, he said that, at the suggestion of the *mudir* of Al-Ittifaqiah Islamic Boarding School, *Lembaga Tahfiz Tilawah Ilmu Al-Qur'an Al-Ittifaqiah* provides several *Al-Qur'an tahfiz* programs. In order to serve students who want to memorize the *Qur'an*. The program is a regular and classical tahfiz program (excellent *Al-Qur'an* class, al-Azhar); this program is to deepen this and this *Al-Qur'an*, then the program of taking the sanad of *tahfiz Al-Quran*, is a deepening program of *tahfiz Al-Qur'an* itself, namely to improve the quality of memorization of students who have khatam so that Putin. To support this program, the *pesantren* prepares competent teachers in *tahfiz Al-Qur'an* (D, personal communication, 2022).

Then added by the Deputy Head of the Al-Ittifaqiah *Al-Qur'an Science Tahfiz Tilawah* Institute said that if there is no teacher, then there is no sand; the way someone gets knowledge must be with a teacher who has a clear scientific sanad, the source of knowledge starts from *ALLAH SWT* then is conveyed to the Angel Gabriel then from the angel Gabriel to the *Prophet Muhammad SAW* then to the companions, *tabi'in*, scholars and continues to use the ummah of the *Prophet Muhammad*. From this lineage or scientific derivative, there is a *Qur'an sanad* program at *LEMTATIQI* to help students improve the quality of memorization and get scientific legality with the *Qur'an sanad* (M, personal communication, 2022).

While interviewing and meeting with several sources, researchers also requested documentary data regarding the vision, mission, and objectives of the Al-Ittifaqiah *Al-Qur'an Science Tahfiz Tilawah* Institute. From the vision,

mission, and objectives, the background of the implementation of the *Qur'an sanad* program is one of the efforts made by the institution to facilitate *tahfizh* students to improve the quality of students' memorization; in order to realize the vision, mission, and objectives of the Al-Ittifaqiah *Al-Qur'an Science Tahfizh Tilawah* Institute, which is to produce a generation of *Qur'an* is (*hafiz-hafizah, qari-qari'ah, mufassir-mufassirah*) who are proficient and superior and responsible for Islamic da'wah based on faith and piety and increasing self-piety.

2. Input Evaluation

In the input evaluation, data were collected in order to explain the initial ability of students to take part in the *Al-Qur'an tahfizh sanad* program, the facilities available to support the *Al-Qur'an tahfizh sanad* program, and the professional competencies possessed by teachers at *LEMTATIQIPondok Pesantren Al-intifadah Indralaya*.

a. Initial ability of students

Based on interviews conducted with the Head of the *Tahfizh Tilawah Al-Qur'an* Institution Al-Ittifaqiah Indralaya, he said that tests are carried out before class grouping, new students who register for Madrasah Tsanwiyah and Madrasah Aliyah Al-Ittifaqiah Indralaya will be selected, selection where the selection requirements and criteria are determined by the Institution, seen based on the value of reading the *Qur'an*. With the hope that students who enter the classical *tahfiz* program (excellent *Al-Qur'an*) have good academic quality. So that they can follow the memorization process well; then in the *Qur'an sanad* retrieval program, students

who have memorized the *Qur'an* in the regular and classical programs (excellent *Al-Qur'an*) are directed by the coach to take part in this program as a deepening the aspect of the quality of memorization or *Al-Qur'an* memorization exams to be able to take responsibility for the achievement of santri memorization during their education at Al-Ittifaqiah Islamic Boarding School (AR, personal communication, 2022).

Added by the Deputy Head of the *Tahfizh Tilawah Al-Qur'an Science* Institute Al-Ittifaqiah and the *Tahfizh* Supervisor of the Al-Ittifaqiah Indralaya Islamic Boarding School, he said that. The general requirement for students who want to memorize the *Qur'an* is to have been *fashih* in *Qur'anic tajweed*. In the *Qur'anic sanad* program at the *Tilawah Al-Qur'an Tahfizh* Institute, in addition to the requirements of these students, students who take part in the *Qur'anic sanad* program must complete a 30 juz *Qur'anic* memorization deposit both *bil hifzi* and *bil ghoib* with one teacher (M, personal communication, 2022).

Then added by an alumnus of the *Al-Qur'an sanad* program at the Al-Ittifaqiah Indralaya *Al-Qur'an Science Tahfizh Tilawah* Institute said that students must have memorized 30 juz of *Al-Qur'an* before registering to become *mujahadah* students by the program's goal, which is to produce *mutein* memorizers of the *Qur'an*. Therefore, *mujahadeen* students are only focused on strengthening the memorization of the *Qur'an* so that they pass the final test within the specified time (R, personal communication, 2022).

To strengthen the data from the interviews above, the researchers observed and looked at the documentation data from

the Al-Ittifaqiah *Al-Qur'an* Science *Tahfizh Tilawah* Institute. Judging from the data of students who have completed 30 juz of the *Qur'an* in 2016-2017, there were 37 students; in 2017-2018, there were 16 students; in 2018-2019, there were 17 students; then in 2019-2020, there were ten students, and in 2020-2021 there were seven students, a total of 96 students, and 52 students enrolled in the 30 juz *tahfizh sanad* program at the Al-Ittifaqiah *Al-Qur'an* Science *Tahfizh Tilawah* Institution. Compared to the total number of students, this number is considered low, only reaching 55% (Observation and Documentation, 2022).

a. Readiness of Infrastructure Facilities

The Ministry of National Education, through the Minister of National Education number 24 of 2007, has established Infrastructure Standards for Elementary Schools/Madrasah Ibtidaiyah, Junior High Schools/Madrasah Tsanawiyah, Senior High Schools/Madrasah Aliyah. The standards that have been set must be a reference for all education providers.

Learning resources will be more meaningful for students and teachers if they are designed to allow someone to use them as a learning resource. Otherwise, the surrounding place or natural environment, objects, people, and books are just places, objects, or people become meaningless.

The Al-Ittifaqiah Institute of *Tahfizh Tilawah Al-Qur'an* Science, under the auspices of the al-Ittifaqiah Islamic Boarding School, strives to meet the standards of infrastructure facilities set by the Government. The results of researcher observations at Pondok Pesantren al-Ittifaqiah Indralaya Ogan Ilir have adequate

infrastructure facilities, infrastructure facilities that are learning resources that can be appropriately utilized by teachers and students (Observation, 2022).

Input evaluation of program support facilities is carried out to determine the availability of supporting infrastructure in running the program.

Based on the author's interview with one of the administrators, he said that the facilities at the Al-Ittifaqiah *Tahfizh Tilawah Al-Qur'an* Science Institute meet the standards because the infrastructure needed by teachers and students in the memorization process is available, including office space, teacher's room, study room, sports facilities, place of worship, library, laboratory, ceremonial field, school canteen, public kitchen and dormitory (ER, personal communication, 2022).

a. Teacher Competencies

Professional teachers have the competencies required to perform education and teaching tasks. Competencies here include professional knowledge, attitudes, and skills, both personal, social, and academic. Professional competence is one of the essential abilities that a teacher must have.

In Government Regulation No. 19 of 2005, in article 28, paragraph 3, what is meant by professional competence is the ability to master learning material broadly and deeply, which enables him to guide students to meet the competency standards set out in the National Education Standards. (Law on teachers and lecturers)

Input evaluation of teachers' professional competence is carried out to find out about the skills and abilities of teachers in the *sanad* program.

Based on interviews conducted with *Mudir of Pondok Pesantren Al-Ittifaqiah Indralaya*, he said that the competence of teachers in the sanad program at *LEMTATIQUI*. The teachers recruited or selected as coaches in this *sanad* program are also coaches recommended by the head of *LEMTATIQUI*; the coaches already have a *Qur'anic sanad Qiro'ah Sab'ah* (MQ, personal communication, 2022).

Based on an interview conducted with the Head of the *Tahfizh* Institute for Qur'anic Recitation, he said that overall the teachers here have carried out their duties with a sense of responsibility; the teachers who teach are teachers who are indeed graduates according to their skills, where *Tahfizh* teachers are graduates of *Pondok Pesantren* with clear legality of *Tahfizh Sanad*, very experienced in the field of *tahfizh* and are judges at *STQH* and *MTQ* at the Regency and Provincial and National levels (AR, personal communication, 2022).

Then the researchers sought documentation related to the qualifications of teaching staff as supporting data from the results of the interviews above. Below is the data of educators related to academics that researchers get from the documentation.

Furthermore, the results researchers' observations when teaching staff teach, of the four teaching staff that researchers observed all of them were very good at the material, as seen from the fluency and fluency of the teacher's memorization when listening to students depositing memorization and during routine *sima'an* conducted by the coach every month.

Researchers also conducted interviews with *mujahadeen* students; he stated that *ustazah* comes every day to listen to our deposits; it is just that the time seems irregular because of his other activities. For teaching, *ustazah* is very responsive and observant of letter mistakes or forgetting pieces of verses that we read when depositing (R, personal communication, 2022).

In terms of input, the conclusion from the above description between the results of interviews, documents, and observations of the initial ability of students, the readiness of infrastructure and facilities, and the professional competence of teachers are pretty good. However, overall, it still needs to be improved and increased.

3. Process Evaluation

In the process evaluation, the data was collected to explain the methods used by the teacher in taking the *Qur'an tahfizh sanad*, the participation of students in memorizing, and the inhibiting and supporting factors during the process both the coach and the students.

1. Teacher's method in taking the *sanad* of *Qur'an* memorization

Based on interviews conducted with the head as well as the coach of the *tahfizh tilawah Al-Qur'an* science institution of the *Al-Ittifaqiah Indralaya Islamic Boarding School*, he said that the method used by the teacher in taking the *tahfizh sanad* is called *tabarruk*, which is three stages of the method of taking the *Qur'an tahfizh sanad*. In the *sanad* program at *LEMTATIQUI*, first, *mujahadah ula* means the first *mujāhadah*. This *mujahadah* must be attended by all students who have completed 30 Juz of

Quran memorization. In *mujāhadah ūlā*, a *santri* is required to listen to his memorization to another *tahfīz* listening teacher at least five times. Second, *mujāhadah sāniah* or the second level of *mujāhadah*. This second *mujāhadah* is a condition in which a student must fast for 40 days and 24 hours and recite the *Qur'an* once daily. Third, *mujāhadah tsalitsa / majlis shahadah*; at this stage, the students are listened to 30 juz 1 *majlis* and then given the *Qur'an sanad* (AR, personal communication, 2022).

Based on an interview conducted with the supervisor of the *tahfīz* institution of the recitation of the *Qur'an*, Al-Ittifaqiah Indralaya Islamic Boarding School, he said that there are many methods to smooth memorization for students who have memorized 30 juz of the *Qur'an*, including the so-called *Fammi bisyauqin*, which is to memorize the *Qur'an* within 1 week, then the method of reading memorization during prayers both *tahajud*, *head*, and *tarawih* prayers. By dividing how many corners in each *rakaat*. In the early stages, the application of the *mujāhadah Isaiah* method. Students who have completed 30 juz with the recommendation of the coach, of course, the students have memorized fluently to fast for 40 days while memorizing the *Qur'an* 1x24 hours (*mujāhadah tsaniah*). Then in 2020, a requirement was imposed for students who would carry out the mania *mujāhadah* to pass the 30 juz *bilghoib* first before proceeding to the *Isaiah mujāhadah*, then continuing with the stylish *mujāhadah*, namely the *simian majlis shahadah*. This has been in effect from 2 years ago. So students who carry out this Cabarrus process have done 2x *sima'an*, namely before and after the

Spanish *mujāhadah*. This is an *ikhtiyar* for students in maintaining memorization (MS, personal communication, 2022).

After hearing from the informants above, the researchers saw the implementation process take place in the *mujāhadeen ula*; the researchers saw the process of depositing students to a first coach; the coach listened and corrected the mistakes read by the students, and the deposit started from juz 1 until completing juz 30 within 3 months for each coach. Then the researchers saw the same process in other students, namely depositing to a second coach for the students; the same thing was also seen in the deposits of the 3rd, 4th, and 5th coaches. However, in 2019, students preached to only 4 coaches because the coaches were busy, so they could not carry out their duties.

In the *tsaniah mujāhadah*, researchers did not directly see the process undertaken by students as in the early stages because, in the *tsaniah mujāhadah*, students can choose where it can be carried out at the students' homes or in the hut. However, most *santri* do *mujāhadah* outside the hut, namely at the *Santri's* residence.

The researcher interviewed a *mujāhadah* student who said that after completing the fourth deposit, the coach was closed with the *khotmil Qur'an* prayer. I continued the second stage, namely *Mujāhadah tsaniah*, which was carried out at home but was still opened and closed by the *Tahfīz* coach directly by being monitored via cellphone. On February 7, 2021, it was opened by the *Tahfīz* coach; at that time, he had started fasting on the first day and preached the *Qur'an* 1x 24 hours without a break other than rest, prayer, and opening, and could open the

Qur'an if he found mistakes in the reading. This is done every day for 40 days except menstruation, so a pause is given until it is pure, then resume until it is completed on April 12, 2021 (R, personal communication, 2022).

Then added by the *Tahfiz* Supervisor of the *Sanad Tahfiz Al-Qur'an* Program of the Al-Ittifaqiah *Tahfiz Tilawah Al-Qur'an* Science Institute said the implementation of the *mujahadeen Isaiyah* is indeed carried out in two options. First, it can be done in the boarding house facilitated by the foundation, the place, consumption, and clothing laundry. However, it is still controlled by the Head of the Institute, Waka, and *tahfiz* teachers, and the funding is also all supported by the Al-Ittifaqiah Indralaya Islamic Boarding School Foundation (D, personal communication, 2022).

Then *mujahidin salah / Majlis shahadah*, a *santri* who has gone through the previous two processes, will read the *Qur'an bi al-gain* for 30 Juz in a particular room by listening to all students and teachers. If the student passes this level, he/she will receive a shahadah or certificate of memorization of the *Qur'an*. The maximum time to complete this *mujahadah salah* is 15 hours and usually starts on Thursday afternoon and finishes on Friday morning or afternoon with sufficient breaks.

In the *tsaritsa mujahadeen*, we observed Ananda sahifah's 30 juz bil going on September 15, 2022, Theš-šališah *mujāhadah* process begins with a speech from the leadership (*mudir*) if present at the opening of the process. They were followed by washing and sending *Fatihah* for the teachers and coaches, PPI, and the needs of the students who conducted the

mujahadeen. This is led directly by the coach who is present. Furthermore, the students will start reading from *Surah al-Fātiḥah* to the end with a minimum error of 60x. The coaches listen alternately at first, and when the students' reading approaches juz 30, the coaches will assist and recite the prayer for *khatm al-Qur'ān* after the activity.

From the interviews and observations from the informants above, we see that the method described is by its implementation in the process of depositing memorization and simian *Al-Qur'an*. Meanwhile, the documentation of the 2020-2021 *mujahedin santri* list regarding students' initial ability is not by the provisions made by the Institution; namely, not all students who take part in this *mujahadah* program have *khatam 30 juz*.

1. Participation of *mujahadah* students in participating in the *Al-Qur'an tahfiz sanad* program activities.

From the results of researchers' observations in the field, it was found that some students were absent (permission) in depositing memorization to the coach for various reasons; some had permission because of college or other work, and only a few were present. The coach is ready to listen to the students who have yet to come. When diagram, some students did not *muraja'ah*; only a few were found to be *muraja'ah Al-Qur'an*.

2. Inhibiting and supporting factors

In implementing the program process, of course, it cannot be separated from the obstacles and supporters accompanying it so it can become an obstacle in the implementation process. Here are some of the obstacles and supporters in the implementation of the

Qur'an Tahfizh Sanad program. The instrument used to collect data is an interview guide as follows:

1) Supporting Factors

Based on the researcher's interview with the supervisor of the *tahfizh tilawah Al-Qur'an* science institution at the Al-Ittifaqiah Islamic Boarding School, he stated that there are many supporting factors in this sanad program, in addition to students being focused on muraja'ah activities (repeating memorization) only without being charged with other tasks such as service tasks in general. For example, when students are carrying out the mujahadeen Isaiah process, the foundation of the Al-Ittifaqiah Islamic boarding school facilitates students by providing a comfortable place, food or snacks for sahur and breaking the fast, as well as room cleaners and laundry. Not only that, but the foundation also provides this scholarships and pocket money every month for santri, who have completed the mujahadeen ula to muahahaha salah process (MS, personal communication, 2022).

Based on the researcher's interview with the staff in the field of *tahfizh Al-Qur'an* as well as the supervisor of the *tahfizh Al-Qur'an sanad* program, he stated that the teacher in the *Al-Qur'an tahfizh sanad* program at *LEMTATIQUI* this is competent. The teachers who teach are teachers who can be said to be the best because the existing teachers are chosen by having the qualifications of memorizing the Qur'an 30 juz mutein who have the *tahfizh Al-Qur'an sanad* and mastering this *Al-Qur'an, Qiro'at al-Qura'an*. For *mujahadah* students, the daily *Qur'anic sanad tahfizh* program only focuses on muraja'ah *Al-Qur'an* without being

charged with service duties like service students in general. Then support is also provided by the Al-Ittifaqiah Indralaya Islamic Boarding School Foundation in the form of funding when the *mujahadeen Isaiah maalish* process is carried out (D, personal communication, 2022).

1) Inhibiting Factors

Based on the researcher's interview with the Deputy Head of *LEMTATIQUI* as well as the coach of the *tahfizh Al-Qur'an sanad* program, he stated that many factors hinder students from participating in the sanad program. The first factor is that some students seem to be forced to memorize who should not be eligible to memorize but have been assigned to the memorization class, and it is inevitable that they must memorize, so what happens is that the student's reading becomes chaotic or not, the tajweed law. From this factor, it causes obstacles to the acceleration of memorization, so it is not fixing memorization by memorization but by reading (*Tahsin*), starting with refashioning or clarity in the mention of letters. The second factor is IQ and craft. There are students whose IQ is high, but their level of craft is low, and vice versa. The level of craft is high, but the level of ability is less, which is also a factor in failing to reach the target that has been determined (M, personal communication, 2022).

Based on observations, the researchers found that some of the mujadara students in the *Qur'an tahfizh sanad* program became substitute teachers for teachers who were unable to attend the *Qur'an tahfizh* subjects.

From the data from the interviews and observations above, the supporting and inhibiting factors in the *Al-Qur'an*

sanad program at the *tahfizh tilawah Al-Qur'an* science institution are Supporting Factors, 1) *Mujahadah* students are focused on *muraja'ah* (repeating memorization) every day without being charged with service duties. 2) Provision of facilities from the Al-Ittifaqiah Islamic boarding school foundation by providing a place, food, and clothing laundry during implementing *mujahadah Isaiah* and *mujahadeen* stylish. 3) The foundation of Al-Ittifaqiah Islamic boarding school provides scholarships and pocket money every month for Al-Ittifaqiah Islamic boarding school students who have completed the process of *mujahadah tsalisah*.

While the inhibiting factors, 1) other activities outside of *muraja'ah*, such as lectures, and being a substitute for teachers who cannot attend *Thafizh* subjects. 2) The existence of students who are forced to memorize the *Qur'an* should not be eligible to memorize because the ability of students to read the *Qur'an* is not yet *fashih*. 3) Diverse IQ levels and crafts. There are students whose IQ is high, but their level of craft is low, and vice versa. The level of craft is high, but the level of ability is less, which is also a factor in the students not reaching the target that has been determined. 4) Lack of enthusiasm of students in *muraja'ah* and memorizing the *Qur'an*.

1. Monitoring of *Al-Qur'an tahfizh* activities

Based on interviews conducted with the head of the *tahfizh Al-Qur'an* recitation institution at *Pondok Pesantren Al-Ittifaqiah Indralaya* about monitoring the activities of the *sanad* program, he said that every student who deposits

memorization to their respective coaches brings an attendance book and this is one of the monitoring carried out by the institution then at the end of each month it will be evaluated by the finance and book staff and will be connected to the vice head and head of the institution (AR, personal communication, 2022).

Then the author conducted an interview with *LEMTATIQUI* staff about monitoring *Santri* activities in the *Sanad* program; he said that, by the way, at the end of each month, the children suck the deposit book to the officer, and those who are *Alfa* are fined, Rp.500 one time *Alfa*, teacher attendance is also counted at the end, at the end of each month the teacher deposits the attendance to the staff and the staff will make a report to the *Waka*. A monthly report will be sent to the Head (WM, personal communication, 2022).

Based on the observation results, the researcher found that there was no direct control by the staff during the memorization deposit process and the *muraja'ah* activities in the dormitory.

3. Product Evaluation

In product evaluation, researchers focus on evaluating the ability of students to participate in the *Al-Qur'an tahfizh sanad* program. Judging from the *LEMTATIQUI* documentation data, students who have completed *simak an bil ghoib* have taken 30 juz of Quranic *sanad*.

Tabel 1
List of Mujahadah santri who have completed the program

| No | Years | Totals | Graduate | Dropped out | Percentage |
|----|-----------|--------|----------|-------------|------------|
| 1 | 2018-2019 | 20 | 0 | 20 Orang | 0% |
| 2 | 2019-2020 | 20 | 0 | 20 Orang | 0% |
| 3 | 2020-2021 | 11 | 2 Orang | 9 Orang | 18% |
| 4 | 2021-2022 | 7 | 1 Orang | 10 Orang | 14% |

List of *Mujahadah* Students Who Have Graduated Based on the table above, it shows that in the third year (2020-2021), 2 students graduated, while in the following year (2021-2022), only one person graduated.

Of all the students who participated in the Qur'an tahfizh sanad program, there were 58 people; after attending 4 years of this program, only 3 graduates were produced; this number compared to the total number of students is deficient, only approximately 5%.

DISCUSSIONS

Some of the research data obtained included data about the context, including the background of program implementation, goals, vision, and mission. Second, inputs include students' initial ability, infrastructure readiness, and teachers' professional competence. The third process includes the methods used by the teacher, the center's participation, and the inhibiting and supporting factors in the implementation of the said program. Moreover, the product includes the success rate of the santri after participating in the *Qur'an tahfizh sanad* program at the Al-Ittifaqiah Al-Ittifaqiah *Qur'an Tahfizh Tilawah* Science Institute Indralaya. The researcher then discussed the data that had been obtained from the field as follows:

1. Context Evaluation

In evaluating the background of the implementation of the 30 juz *Al-Qur'an sanad* program at the Al-intifadah *tahfizh Al-Qur'an* recitation institution, the first is to improve the quality of memorization of students who have completed 30 juz of *Al-Qur'an*. The *Qur'an sanad* program can guarantee the improvement of the quality of memorization. Second, as a service to fulfill students' wishes to improve the quality of memorization in the al-intifadah Islamic boarding school. By the rules of *LEMTATIQUI* students, article I, paragraph 12, it is emphasized that one of the obligations of *LEMTATIQUI* students is: "All students who have completed 30 Juz are required to carry out and undergo the following practices: (1) *Mohsin al-tahfidh wa al-Qiro'ah*, (2) *Tabarruk (mujāhadah ūlā and mujāhadah sāniah and tsaalisa)* in *LEMTATIQUI* al-Ittifaqiah boarding school in Indralaya.

In the facts in the field, only a few *LEMTATIQUI* students who have khatam Al-Qur'an follow the sanad tahfizh Al-Qur'an program at Al-Ittifaqiah Islamic Boarding School because the coach seems only to

1. Input Evaluation

In this section, the evaluation is carried out on 3 main things, including students' initial ability, infrastructure facilities, and teacher professionalism. In evaluating students' initial ability, students

who have memorized the *Al-Qur'an* can automatically register for the *Al-Qur'an sanad* program by contributing a monthly fee of Rp. 500,000 to the Al-ittifaqiah Islamic boarding school foundation. There is no test in the initial requirement to join the *Qur'anic sanad* program. Meanwhile, in taking the *Qur'an sanad*, the main point is the quality of the students' memorization (Putin). This is a measure of the success of students in participating in the *Sanad* program.

According to Chaplin, ability (proficiency, dexterity, talent, ability) is the power (strength) to do an action. Meanwhile, according to Robbins, the ability can be innate from birth, training, or practice. Meanwhile, according to Akhmat Sudrajat, it connects ability with the word proficiency. Each individual has different skills in acting. This skill affects the potential that exists within the individual. The learning process requires students to optimize all their skills (Suja'i, 2018).

Then the infrastructure facilities. Pondok Pesantren al-Ittifaqiah Indralaya Ogan Ilir has adequate infrastructure facilities. Teachers and students can adequately utilize infrastructure facilities. This is evidenced by the various facilities owned by Pondok Pesantren al-Ittifaqiah Indralaya, both facilities related to learning programs and supporting facilities in these activities. In serving students in the *Al-Qur'an sanad* program, the boarding school prepares teachers who are professionals in *Al-Qur'an tahfizh*. This can be proven by the *Al-Qur'an sanad* owned by the *tahfizh* coach at *LEMTATIQUI*.

1. Process Evaluation

In this section, the evaluation is carried out on the methods used by the teacher, the participation of students, and the inhibiting and supporting factors. In evaluating the method used by the teacher in the process of taking the *Qur'anic sanad* in *LEMTATIQUI* is by combining two methods, which are adopted from An-Nur Yogyakarta boarding school and Al-lathifiyah Palembang boarding school. Then formulated by the *LEMTATIQUI* coach and Mudir of the Al-intifadah Islamic Boarding School called the *tabarruk* method with 3 levels, namely first. This *mujahadah* is mandatory for all students who have completed memorizing 30 Juz of *Al-Quran*. In *mujāhadah ūlā*, a student is required to listen to his memorization to another *tahfīzh* listening teacher at least five times. Second, *mujāhadah sāniah* or the second level of *mujāhadah*. Normatively, this second form of *mujāhadah* is a condition in which a santri is required to fast for 40 days and 24 hours and must recite the *Qur'an* once. Third, *mujahadeen tsaritsa / majlis shahadah*, which is at this stage, the students simulate 30 juz 1 majlis and then give the *Qur'an sanad*. This method is a benchmark for students' success in the *Sanad* program.

Then at the first level in this method, students are not directly controlled in individual *muraja'ah* so that students seem accessible in repeating memorization. According to government regulation Number 39 of 2006, monitoring is to observe/know the development and progress, identify problems, and anticipate efforts to solve them. The lack of control at the first level is one of the factors causing the non-achievement of the target

set in the first stage (completing the deposit to 5 coaches, and each coach is given 3 months).

Then the second factor in not achieving the target set by the program is the need for special coaching for students who are not yet *fashih* in mentioning the properties and *makhorijul* letters. This is also motivated by differences in IQ and each student's skill. Students who do not pass will repeat until memorization is truly *mutqin*. Moreover, repeating the following year until several years back, only some students choose to leave or stop the *Al-Qur'an sanad* program.

1. Product Evaluation

In product evaluation. The author focuses on evaluating the ability of the *mujahadeen santri of Pondok Pesantren al-intifadah* after participating in the *Al-Qur'an sanad* program. In the form of output, namely the results that students can immediately get when completing the program, and outcome, namely the long-term effects after participating.

Memorization is the core of the whole process of *tahfizh Al-Qur'an*, with the teacher as the primary holder. Teachers, together with students, become actors in the implementation of the objectives of a *tahfizh* program. This goal will achieve maximum results if the activity runs effectively.

The teacher's efforts to obtain these results are to create a pleasant *Al-Qur'an* memorization atmosphere and always motivate students, thus making students excited and motivated to memorize. As well as using effective strategies and methods. By the characteristics of students.

The overall results of the *Al-Qur'an Sanad* program at the *Al-Ittifaqiah Indralaya Tahfizh Tilawah Al-Qur'an* Science Institute are both in the form of output and outcomes that students get as follows:

a. Output

From the results of research conducted by researchers, the output that students get after completing the *Al-Qura'an sanad* program is in the form of benefits that can be felt by the students themselves and the rewards given by the *Tahfizh Tilawah Al-Qur'an* Science Institute *Al-Ittifaqiah Indralaya* as follows:

- 1) The benefits obtained for the students are the smooth memorization of the *Qur'an* so that *mutqin*.
- 2) *Lembaga Tahfizh Tilawah Ilmu Al-Qur'an Al-Ittifaqiah (LEMTATIQI)* through the *Al-Ittifaqiah* boarding school rewards *hafiz-hafizhah* who have completed the *mujahadah/sanad Al-Qur'an*,

b. Outcome

The results of research conducted by researchers from the results of interviews in the form of outputs that students get after completing the *Al-Qur'an Sanad* program are as follows:

- 1) Students get scholarships for the *tahfizh Al-Qur'an* pathway from the *al-intifadah* Islamic boarding school and other universities in Indonesia and abroad.
- 2) Getting a clear *Qur'anic Tahfizh sanad* makes it easier for students to serve in the community, namely as *Qur'an* teachers.

With the quality of memorization that is *mutein* (fluent) or *habit* (strong), often alumni from *LEMTATIQI* win the

STQH and MTQ events at the district, provincial and national levels.

CONCLUSION

Based on the results of research conducted by researchers on the evaluation of the *Sanad tahfizh Al-Qur'an* Program at *Pondok Pesantren Al-Ittifaqiah Indralaya*, it can be concluded that context evaluation, in a context related to the implementation of the vision, mission, and objectives of the Institution, this *sanad tahfizh* program is quite relevant to produce reliable Qur'anic generations. Input evaluation, in the initial ability of students to participate in the sanad program, must begin with preaching 30 juz of *Al-Qur'an*. In reality, some students still need to preach 30 juz of *Al-Qur'an*. The teacher's professional competence in terms of the qualification aspect of memorizing the *Qur'an* has met the standards. The teacher has a *sanad tahfizh Al-Qur'an* 30 juz. Mastering *tahsin tahfizh Al-Qur'an* and *qiro'at sab'ah*. The infrastructure in the Al-Ittifaqiah Indralaya *Al-Qur'an Tahfizh Tilawah* Institution is relatively up to standard, but some still need improvement. Process Evaluation, The method used by teachers in the *Qur'an tahfizh sanad* program is the Cabarrus method which consists of 3 levels, the mujahadeen ula method, mujahadeen mania, and stylish—participation of mujahadah students in following the activities of the *Qur'an tahfizh sanad*. In activities in the dormitory, some students still often do not do independent muraja'ah. Likewise, in depositing memorization to the coach, some students often ask permission to refrain from depositing memorization for various reasons. Product Evaluation The students'

achievement of the targets set in the *Qur'an tahfizh sanad* program still needs to be higher than the total number of mujahadah students.

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