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OPTIMIZATION OF QUR'ANIC STUDIES PROGRAM THROUGH CIPP EVALUATION (A Case Study at Ma'had Al-Jami'ah IAIN Fattahul Muluk Papua)

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ABSTRACTS

Background: This study was motivated by the implementation of the Qur'an study program in ma'had which was not optimal, due to limited human resources, budget, and low involvement of mahasantri. **Objective:** This study aims to evaluate the implementation of the program and formulate strategies to optimize the al-Qur'an study program in Ma'had. **Methods:** This research uses a qualitative method of evaluative approach, with data collection techniques in the form of interviews, observation, and documentation and data analysis using the Miles and Huberman model. **Results:** Context evaluation of program implementation is quite in line with the vision, mission, and goals of the ma'had while the program needs analysis component has not been carried out comprehensively. 2. Input evaluation in general, the infrastructure component is quite good, while the curriculum component is not yet standardized, the teaching staff is limited and the budget is not adequate. 3. Process evaluation shows that the implementation of the program generally runs quite well. However, the involvement of mahasantri is very low, the learning method is still monotonous, and there are several obstacles such as limited teaching staff, limited time, and low motivation of mahasantri. 4. Product evaluation shows results that are not yet optimal. The number of mahasantri who passed the BTA certification was still very low. Even so, there is an increase in the ability of mahasantri to read the Qur'an and an increase in academic achievement based on the value of the BTA course. **Conclusion:** The implementation of the al-Qur'an study program in ma'had still faces various obstacles in the aspects of context, input, process, and product so that the results achieved are not optimal. Therefore, an optimization strategy is needed through strengthening the curriculum, improving the quality and quantity of teaching staff, providing adequate infrastructure, and sufficient

budget support so that the program can run more effectively and sustainably. By optimizing this strategy, Ma'had is expected to be able to improve the quality of al-Qur'an study program in Ma'had.

A. INTRODUCTION

Ma'had al-Jami'ah in Islamic Religious Universities (PTKIN) is an integral part that has a very strategic role and function in institutional achievement. As a unit / institution in higher education that organizes education and guidance based on pesantren. Thus, ma'had al-Jami'ah has a strategic role in supporting the achievement of the vision and mission of higher education institutions, especially in supporting the academic education of students (Nasichin Al Muiz et al. 2023). Furthermore, Azyumardi Azra was quoted as saying (Bahak Udin By Arifin et al. 2021) that Ma'had al-Jami'ah based on pesantren institutionally functions to produce generations of scholars. However, the reality is that not all Ma'had al-Jami'ah can achieve the expected institutional goals. One of them Ma'had al-Jami'ah IAIN Fattahul Muluk Papua faces various challenges in optimizing its role as a unit in higher education that has the task and function of providing services, coaching, academic development and character of pesantren-based students.

Ma'had al-Jami'ah IAIN Fattahul Muluk Papua in achieving these goals, Ma'had organizes several religious education programs which are the main programs at Ma'had. Among these programs are the study of the Qur'an, the study of hadith, and the study of fiqh. The three programs are daily routine activities, especially the Qur'an study program which has the largest portion in Ma'had. Among the activities in the al-Qur'an study program are learning to read the Qur'an, tahfidz and thematic interpretation. In its implementation, the al-Qur'an study program faces various challenges, including the input of mahasantri mostly from public schools whose religious knowledge base, especially in reading the Qur'an, is still low, the curriculum that is the reference for implementing the program is inadequate, limited teaching resources (murabbi /ah), monotonous learning process, low interest of mahasantri in participating in the program, this can be seen from the minimal attendance of mahasantri in participating in the program.

Some of the problems mentioned above indicate that there is room for optimization, considering that the program is the main program in the ma'had. Among the most important things to do is to conduct a comprehensive evaluation of the implementation of the Qur'an study program in the ma'had by considering aspects of the curriculum, human resources, budget, and availability of facilities and infrastructure. The results of the evaluation are expected to be the basis for designing and formulating optimization measures on relevant and sustainable al-Qur'an study programs in order to get maximum results.

So far, studies that discuss program evaluation with the CIPP evaluation model approach are very diverse in various perspectives. Among them, first, the study of CIPP evaluation as an evaluation model that is widely used to evaluate programs and is applied in various institutions to evaluate programs (Alsya'bani et al. 2025; Rahmat and Ambiyar 2025; Ibrahim 2018). Second, those that examine in the perspective of the application of evaluation (CIPP) in the context of specific programs in both the religious and social education domains (Huda et al. 2023; Astuti 2024; Huraerah et al. 2023; Kumalasari and Idawati 2023; Abshor et al. 2024). These studies show how flexible the

CIPP Model is, but also support its use as a flexible evaluation tool for various program needs and contexts.

However, the difference between this study and the above research is the subject of research related to the implementation of the Qur'an study program for mahasantri, who are the majority of public school graduates who certainly do not have the ability to read and write the Qur'an properly and correctly. This program is applied to diverse mahasantri, both in terms of educational background and differences in cultural background, so that it poses its own challenges in its implementation. To face the challenges of dealing with the diversity of mahasantri, it requires some very basic things including curriculum adjustments, pedagogical approaches in terms of learning methods, and evaluation so that all mahasantri can achieve the expected competency standards.

Based on the problems mentioned above, it is considered very urgent to conduct an evaluation study in order to get a complete and comprehensive picture of the implementation of the al-Qur'an study program at Ma'had Al-Jami'ah IAIN Fattahul Muluk Papua. Given that the Qur'an study program is the main program in the ma'had. The results of this study are expected to contribute to improving the quality of the Qur'an study program more specifically and sustainably as well as providing useful recommendations for ma'had managers in the success of the Qur'an study program at Ma'had.

B. THEORETICAL

The CIPP evaluation model provides a comprehensive evaluation format at each stage of the evaluation, namely Contexts, Inputs, Processes, Products. According to Stufflebeam, D. L., & Chris L. S. Coryn (2014) CIPP evaluation in terms of its implementation is divided into 4 types, as follows:

1. Contexts

In context evaluation, evaluators assess needs, problems, assets, and opportunities, as well as relevant contextual conditions and dynamics. Decision makers use the context evaluation to define objectives and set priorities and ensure program objectives are targeted to address significant assessed needs and problems. Oversight bodies and program stakeholders use context evaluation findings to assess whether programs are guided by appropriate objectives and also to assess outcomes for their responsiveness to targeted program needs, problems and objectives.

Context evaluation according to Suharsimi cited by Endang Sutisna (2023) is carried out to answer the questions: 1) What needs have not been met by program activities?, 2) Which development objectives are related to meeting needs?, and 3) Which goals are easy to achieve? At the needs analysis stage Munir emphasized that in modern education today, needs analysis is very important to consider the program from various perspectives, both technical, human resources, and socio-economic.

From the description above, it can be concluded that context evaluation identifies and assesses the needs that underlie the formation of a program. In this study, the context evaluation is to explore and analyze the clarity of the formulation of objectives, the suitability of objectives with the vision and mission, the needs analysis of religious education programs at Ma'had Al-Jamiah IAIN Fattahul Muluk Papua.

2. Input

In input evaluation, evaluators assist program planning by identifying and assessing alternative approaches and then assessing procedural plans, staffing requirements, and budgets to determine their feasibility and potential cost effectiveness in meeting targeted needs and achieving goals. Decision makers use input evaluation to identify and select among competing plans, write funding proposals, allocate resources, assign staff, schedule work, and ultimately help others to assess an endeavor's plans and budgets. Misykat Malik Ibrahim (2018) revealed that input evaluation decisions can be used to improve program implementation, optimize resources to achieve the best results; modify inputs according to the criteria required in program implementation.

From the description above, it can be concluded that the input indicators in the CIPP evaluation include an analysis of how the curriculum structure is, what are the qualifications of the input mahasantri, have the human resources met in terms of quantity and quality, are the infrastructure facilities adequate to support the program? And whether the required budget allocation is available and sufficient.

3. Process

In a process evaluation, evaluators monitor, document, assess and report on the implementation of the program plan. They provide feedback during program implementation and then report on the extent to which the program was implemented in accordance with objectives and needs. Program staff use periodic process evaluation reports to record their progress, identify implementation issues, and adjust their plans and performance to ensure program quality and timely service delivery. At the end of the program or after a program cycle, program staff, supervisors, and constituents can use the process evaluation documentation to assess how well the program was implemented. They can also use this documentation to assess whether unsatisfactory program outcomes were due to weak intervention strategies or inadequate implementation of strategies. In addition, potential adopters of the program approach may seek out and use findings from the process evaluation to guide adaptation and implementation of the approach.

Process component evaluations, used in programs as data for implementing decisions, are evaluations designed and applied in the process (implementation) or guiding in the implementation of activities, program evaluations are also used to identify defects in implementation procedures in the management of events and activities. Every activity is monitored and the changes that occur are recorded honestly and carefully. The importance of recording daily activities as a consideration for decision making to determine follow-up and program improvement (Khaerudin and Suharto 2022).

From the description above, it can be concluded that the process evaluation to analyze the implementation of the religious education program includes whether the implementation of the program is going according to plan, the extent of the involvement of the mahasantri in the implementation of the program, and whether there are obstacles faced during the implementation of the program.

4. Products

In a product evaluation, the evaluator identifies and assesses expected and unexpected, short-term and long-term costs and outcomes. This evaluation provides feedback during program implementation on the extent to which program objectives are addressed and achieved. At the end of the program, product evaluation helps identify and assess the various achievements of the program. Meanwhile, Tayibnapis in

(Widoyoko 2010) believes that product evaluation can serve as a decision-making tool, both in terms of the results achieved and the actions taken after the program is implemented. Product evaluation is also an evaluation conducted to measure the results of achieving objectives. The data obtained is sufficient to determine whether the program needs to be continued, improved, or discontinued. When evaluating a product, evaluators determine and consider costs as well as planned and unanticipated outcomes, both short and long term. During program implementation, they provide feedback on how program objectives were achieved and realized. Product evaluation helps identify and evaluate various program achievements at the end of implementation (Ayyusufi et al. 2022).

From the description above, it can be concluded that the CIPP evaluation of the Product indicator in religious education programs focuses on the final results (target achievement). This evaluation assesses the extent to which program objectives are well achieved in increasing knowledge, skills and measuring changes in attitudes and behavior of mahasantri.

Based on the explanation of the CIPP (Context-Input-Process-Product) evaluation model, it can be understood that this model focuses on evaluating various aspects, ranging from context, input, process, to program results. Therefore, the CIPP evaluation model is very relevant to evaluate the implementation of the al-Qur'an study program at Ma'had al-Jami'ah IAIN Fattahul Muluk Papua, because it is able to provide a comprehensive picture of the successes and obstacles in the implementation of the program.

C. METHOD

This research is a type of qualitative research with an evaluative approach using the CIPP (Context, Input, Process, Product) evaluation model according to Daniel L. Stufflebeam's theory. Qualitative research is research that intends to understand the phenomenon of what is experienced by the research subject, for example, behavior, perception, motivation, action, etc., holistically, and by means of description in the form of words and language, in a special natural context and by utilizing various natural methods (Moleong 2017).

The research subjects consisted of the head of Ma'had, Secretary, 2 murabbi, 1 administrative staff and 208 mahasantri from various semesters. This research uses purposive sampling technique. The data collection technique was carried out by interviewing several informants including the head of Ma'had, Secretary, 2 murabbi, 1 administrative staff and 20 mahasantri. The interview methods used in this research are 1. semi-structured interviews in order to obtain in-depth problems regarding perceptions and experiences related to the implementation of al-Qur'an studies. 2. the observation used in this research is non-participant observation. The focus of observation is on the implementation of the al-Qur'an study program by documenting various activities in the program and making field notes. 3. Documentation of this research was carried out by collecting data, curriculum, guidebooks, mahasantri assessment documents, and ma'had policy documents related to the al-Qur'an study program.

Using data analysis techniques developed by Miles and Huberman, cited by Zulihi et.al (2023) data analysis is carried out in three stages. The first stage in data analysis is data reduction, which is to simplify information by summarizing, selecting

important things, focusing on the main aspects, and discarding irrelevant data. The second stage is data presentation, which is organizing information in the form of brief descriptions, tables, or charts to show relationships between categories. The third stage is conclusion drawing and verification, which is done by formulating the final findings as well as testing the truth of the analysis results. Data validity uses the source triangulation technique, which tests the credibility of the data by means of researchers collecting and testing data that has been obtained from research subjects, both the head of the ma'had, secretary of the ma'had, murabbi/ustadz, ma'had staff, and from mahasantri, and from these sources researchers describe, categorize, which views are the same, different, and specific from these sources.

D. RESULT AND DISCUSSION

Evaluation of al-Qur'an study program at Ma'had Al-Jami'ah IAIN Fattahul Muluk Papua

1. Context Evaluation

a) Purpose of the program

The purpose of the Qur'an study program at ma'had al-Jamiah IAIN Fattahul Muluk Papua is to create mahasantri who have the skills to read and write the Qur'an. With this program, students are expected to be able to read the Qur'an, not only be able to read but read with tartil in accordance with the rules of tajweed science and correct makhraj. In addition, students are also expected to have skills in writing the Qur'an and it is hoped that students can memorize the Qur'an at least juz 30 and students are expected to practice the contents of the Qur'an in their daily lives. Based on the researcher's analysis, the purpose of the Qur'an study program at Ma'had al-Jamiah IAIN Fattahul Muluk Papua is quite good. This is in line with the purpose of learning the Qur'an is the process of changing the behavior of students through the process of learning, teaching, guiding, and training students to read, write and memorize the Qur'an fluently and correctly according to the rules of tajweed science so that students/mahasantri are accustomed to living side by side with the Qur'an in everyday life (Kementerian Agama 2021).

b) Conformity of program objectives with the vision and mission

The vision of Ma'had Al-Jami'ah IAIN Fattahul Muluk Papua is "Center for Fostering the Integration of Science and Charity". As for achieving this vision, there is a mission of Ma'had Al-Jami'ah IAIN Fattahul Muluk Papua, namely: 1) Organizing education and teaching basic Islamic sciences as a way of life and daily worship practices, 2) Provide and foster the ability to read the Qur'an properly and correctly, 3) Foster motivation to achieve goals through education at IAIN Fattahul Muluk Papua. Based on the researcher's analysis, that the program objectives are in line with the vision and mission of Ma'had Al-Jami'ah IAIN Fattahul Muluk Papua, namely with the vision of the Center for Fostering the Integration of Science and Charity, while the mission is in line with the second mission, namely Providing and fostering the ability to read the Qur'an properly and correctly.

c) Analysis of program needs

In the indicator of analyzing the needs of the Qur'an study program, it is still limited to the technical aspects, namely the purpose of holding the program, namely that there is an input of mahasantri from various diverse educational backgrounds, some of which come from religious-based schools (Madrasah/Pontren) and some come

from public schools (SMA / SMK / equivalent). Based on the results of the researcher's interview with the head of M'had, that Ma'had Al-Jami'ah IAIN Fattahul Muluk Papua analyzed the needs of the Qur'an study program with the results of the analysis showing that most of the mahasantri could not read the Qur'an properly and correctly according to the rules of tajweed science, and even there were still mahasantri who were still at the iqra' level, especially most of the mahasantri who came from public schools.

Ma'had Al-Jami'ah IAIN Fattahul Muluk Papua concluded that the Qur'an study program is needed by the mahasantri. However, based on the results of observations, researchers did not find official documents regarding the results of a comprehensive program needs analysis related to the Qur'an study program. Munir (2009) emphasizes that in modern education today, needs analysis is very important to consider programs from various perspectives, both technical, human resources, and socio-economic. For this reason, program needs analysis is a must in order to get a program implementation strategy to be right on target.

Based on the researcher's analysis, the Qur'an study program is very relevant and in accordance with the needs of the mahasantri. This program is needed by mahasantri because there are still many mahasantri who cannot read the Qur'an with tartil and even some of the mahasantri are still at the iqra' level. For this reason, the Qur'an study program is very important to support the mahasantri's ability to read the Qur'an as the ma'had mission is to provide and foster the ability to read the Qur'an properly and correctly in accordance with the rules of tajweed science. The importance of studying the Qur'an is mentioned in the hadith narrated by Uthman bin Affan radhiyallahu 'anhu. Rasulullah Shallallahu Alaihi Wasallam said:

وعن عثمان بن عفان رضي الله عنه قال: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
(خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ). رواه البخاري

Meaning: Uthman ibn Affan (may Allah be pleased with him) reported that the Messenger of Allah (peace and blessings of Allah be upon him) said, "The best of you are those who learn the Qur'an and teach it".

Abdurrahman An-Nahlawi (1989) emphasized that the short-term goal of Quranic education, which includes learning to read the Quran, is to be able to understand and apply it, and read it accurately and in accordance with the standards or rules of tajweed science. This is part of worship and obedience to Allah, following His commands, fearing Him, and surrendering to Him.

2. Input Evaluation

a) Ma'had Curriculum

Based on the research findings, the Qur'an study program at Ma'had Al-Jami'ah IAIN Fattahul Muluk Papua does not yet have a standard curriculum and has not been documented either in the form of a syllabus or other curriculum documents that are a reference in the implementation of the program. This shows that there is a lack of administrative regulation in Ma'had Al-Jami'ah IAIN Fattahul Muluk Papua. Wina Sanjaya (2010) reveals that the curriculum is a planning document that contains the objectives to be achieved, the content of the material and learning materials as well as strategies and ways that can be developed, evaluations designed to obtain information about the achievement of goals as well as the implementation of documents designed in real form. Thus, in the absence of a structured, systematic and standard curriculum document, the implementation of the program can lose direction, goals and objectives and it is quite difficult to measure the academic success of the program being run.

However, the division of classes in the Qur'an study program, namely Ula, Wusta and Ulya classes, shows a form of curriculum structure based on the needs of students. This is adjusted to the initial conditions and abilities of the mahasantri who come from various school backgrounds. The class division is also part of the integral curriculum model implemented at Ma'had al-Jamiah, namely the ta'arruf fi al-din class, which is a basic class designed for mahasantri who have basic religious knowledge and skills, the ta'allum fi al-din class, which is an intermediate class that does not have a pesantren education background, and the tafaqquh fi al-Din class, which is a class for deepening religious knowledge and for mahasantri who have a pesantren education background (Kementerian Agama 2021).

Based on the researcher's analysis, the curriculum of the Ma'had Al-Jami'ah IAIN Fattahul Muluk Papua al-Qur'an study program is still quite relevant to the needs of the students. This can be seen from the curriculum structure regarding the division of classes in the Qur'an study program, namely the ula, wusta and ulya classes. Based on existing documents, the curriculum at Ma'had Al- Jami'ah IAIN Fattahul Muluk Papua has not been systematically designed and structured and standardized, but some have contained substantial curriculum components and still have relevance according to the needs of the program objectives and the current needs of the mahasantri. Therefore, it is very important to prepare a standard curriculum as a guideline and reference in the implementation of the Qur'an study program so that the program is directed, measurable and to support sustainability, accountability, and academic program evaluation.

b) Human Resources

1) *Student Qualifications*

The input of Ma'had Al-Jami'ah IAIN Fattahul Muluk Papua students as program participants shows significant diversity, both in terms of educational background, culture, and language. This diversity is on the one hand a wealth, but also poses its own challenges in the learning process at the ma'had. As explained by the Head of Ma'had and Ustadz Nurul Huda, many mahasantri who come from public schools (SMA / SMK) have limitations in understanding the basics of Islam, so they are slower to adapt to the study material of al-Qur'an, hadith, and fiqh. This is different from mahasantri from a pesantren or madrasah aliyah background who are more academically and religiously prepared, and adapt more quickly to the learning pattern in the ma'had. According to Slameto (2013) the principles of readiness, one of which includes experiences, have a positive influence on readiness to participate in learning.

This input condition shows that there are differences in initial competence among mahasantri which are very important to consider in curriculum planning and learning strategies. This difference in the level of readiness to learn can have an impact on the effectiveness of the program if not handled with the right approach. With a larger number of mahasantri from public schools, remedial interventions are needed for those who do not have a strong religious foundation, especially in reading and writing the Qur'an. Therefore, in terms of input, Ma'had Al-Jami'ah needs to develop strategies that are able to answer this diversity of backgrounds so that the objectives of the al-Qur'an study program can be achieved evenly and effectively to all mahasantri.

2) *Qualifications and Number of Teachers*

Based on the evaluation of input indicators, especially in the aspect of teaching staff, it can be concluded that in terms of the quality of teaching staff, Ma'had Al-Jami'ah IAIN Fattahul Muluk Papua has very qualified human resources. This is evidenced by the educational background of the lecturers at IAIN Fattahul Muluk Papua, most of whom have taken S2 to S3 levels and can teach various learning materials in ma'had such as al-Qur'an, fiqh, tafsir, hadith, to tasawuf morals. This high academic qualification is a great potential in ensuring the quality of learning and the depth of study material provided to mahasantri, especially in the al-Qur'an study program. However, this great potential has not been fully optimized due to the limited number of lecturers who are directly involved in the ma'had to teach and nurture mahasantri.

In terms of quantity and availability of permanent teaching staff, it was found that only a few permanent lecturers were directly involved as teaching staff in the ma'had. The involvement of some lecturers as teaching staff has also not been running optimally and even now there are only two lecturers who remain in the ma'had environment and are assisted by several musyrif / fah. This results in a mismatch between the number of mahasantri and the number of teaching staff, which in turn has an impact on the effectiveness and sustainability of the al-Qur'an study program. This evaluation shows that although the input in terms of quality is very good and numerous. However, weaknesses in the aspect of physical presence where there are very few permanent teaching staff (mukim) and the lack of active involvement of teaching staff (lecturers) remain a major obstacle in the sustainability of the program. For this reason, intervention is needed from the leadership of the institution, in this case the rector and head of the ma'had, to recruit permanent teaching staff who live in the ma'had environment and make policies that support greater involvement from existing lecturers by issuing a decree as teaching staff in the ma'had as a form of service.

c) Facilities

The infrastructure at Ma'had Al-Jami'ah IAIN Fattahul Muluk Papua strongly supports the Qur'anic studies program by providing a variety of adequate facilities including the availability of ma'had offices, male and female dormitory buildings, worship laboratories (mosques), libraries, and sports facilities. This reflects the institution's efforts in providing a conducive learning environment. However, the existence of existing facilities has not been able to fully accommodate the existing needs, such as the limited availability of female dormitory rooms so that restrictions are made on students staying until the sixth semester.

The availability of sufficient facilities in supporting program activities, but in terms of utilization, it has not been used optimally by mahasantri. Based on the results of observations, it shows that the lack of mahasantri activities in the mosque, the low number of visits to the library, and the lack of active participation of mahasantri in sports activities. This shows that the availability of adequate facilities is not matched by their usefulness by mahasantri. In the input evaluation indicator, this is a challenge that needs to be addressed immediately through strategies to increase motivation, foster discipline, and strengthen programs that are able to encourage maximum utilization of facilities by all mahasantri by programming various interesting and challenging activities.

d) Financing

Funding is an important factor in supporting religious education programs in ma'had. Based on existing data, it shows that the existing budget is not sufficient for financing activity programs in ma'had. Therefore, it is important to find other sources of financing, considering that the DIPA budget is very limited and has decreased significantly in 2025 due to budget efficiency from the government. This shows that funding as one of the important inputs has not been able to maximally support the sustainability of existing programs at Ma'had Al-Jami'ah IAIN Fattahul Muluk Papua. Limited funding can have an impact on limited facilities, teaching materials, learning media, and the quality of program implementation. For this reason, strategic steps are needed to explore alternative funding sources such as partnerships with external institutions, alumni, and the utilization of religious grants from non-binding government and non-government agencies.

3. Process Evaluation

a) Implementation of learning

The learning implementation of the al-Qur'an study program begins after the maghrib prayer until the isha prayer. The stages of learning implementation are as follows: The first stage is the opening, namely before the implementation of the Qur'anic learning begins, the ustadz first opens the learning by giving an opening greeting, then asking how the students are doing and the condition of those present. This is done in order to build a family atmosphere and ensure the readiness of the mahasantri in receiving learning and creating a comfortable learning climate.

The second stage is the learning process, namely after the opening is carried out, the mahasantri go to their respective classes to start learning the Qur'an. In the implementation of al-Qur'an learning, the ustadz and musrif/fah assisted the mahasantri in reading the Qur'an by listening directly to the mahasantri's reading while correcting incorrect readings. Students queue one by one waiting for their turn to read the Qur'an in front of the ustdz and musyrif / fah. This is done as a form of class management so that all mahasantri get the same opportunity in learning. A similar opinion is also expressed by Suharsimi Arikunto (2017) who states that the purpose of classroom management is to ensure that each student can work with discipline in order to achieve learning objectives successfully and efficiently.



Figure.1 Implementation of the Core Activities of al-Qur'an Learning

This shows an active interaction between the ustadz and the mahasantri. Listening directly to the reading of mahasantri is part of the halaqah learning strategy or method, which emphasizes the learning process carried out by an ustadz by sitting in front of the mahasantri while reading the material or lesson, this method can be used in learning which is a reading deposit such as a deposit of reading the Qur'an including tahfidz. Lathfifah Umi Hasna et al. (2022) in her article states that the implementation of halaqah using the talaqqi method and the tasmi' method can help improve the quality of students' reading of the Qur'an. In addition, the halaqah method also builds active interactions between teachers and students (Addaraini and Inayati 2023).

The third stage is evaluation, the implementation of the al-Qur'an study program has not been carried out thoroughly, especially in daily evaluations. Evaluation is only carried out at the end of the semester through reading and writing al-Qur'an certification activities, while during the daily process, the supervisor only gives assignments to improve reading independently outside of learning hours. This shows a lack of daily monitoring that has the potential to affect the consistency of improving the ability of mahasantri. This aspect is an important note to improve program effectiveness through strengthening the continuous evaluation system.

The end of a lesson is the closing. The closing sequence was carried out quite well. After checking attendance, the ustadz gives advice and motivation to the mahasantri, then performs a closing prayer together. The closing process that is carried out consistently shows attention to the character of the mahasantri which is an integral part of the learning objectives of the Qur'an. Overall, the implementation process of the al Qur'an study program runs quite well starting from the opening, core activities, evaluation and closing. However, there is still room for improvement, especially in the aspect of evaluation that has not been carried out either orally or in writing.

b) Involvement of mahasantri in activities

The involvement of mahasantri in the al-Qur'an study program is very low, with the attendance rate only ranging from 25% to 40% of the total 208 people. This lack of attendance is due to various factors such as physiological reasons (menstruation for women), a large load of college assignments, and lack of personal motivation, as stated by ustadz, musyrifah/fah, and the head of the dormitory. This condition shows that in the implementation of the program at Ma'had Al-Jami'ah IAIN Fattahul Muluk Papua, there is no effective strategy to increase the activeness of the mahasantri, either through setting schedules, providing motivation, or personal approaches to mahasantri who are less present. The efforts of the head of the dormitory to invite his friends have not been enough to significantly change the level of participation, so intervention is needed from the ma'had management to find the right solution and be more structured and measurable. Overall, the low involvement of mahasantri reflects that the program implementation process has not been running optimally, and there is a need for improvement in the aspect of participation management by involving stakeholders in decision making so that program goals can be achieved more effectively and optimally.

c) Obstacles and Solutions to the Implementation of the al-Qur'an Study Program

The implementation of the al-Qur'an study program at Ma'had Al-Jamiah IAIN Fattahul Muluk Papua faces a number of obstacles, including:

- 1) Very diverse input of mahasantri, where there is no initial selection related to religious education background causes a fairly striking gap in ability to participate in the program. This condition shows a lack of input readiness

which has a direct impact on the smoothness of the learning process. For this reason, it is important to have an initial mapping of the mahasantri's abilities and then hold a matriculation and mentoring program.

- 2) Limited human resources (HR), in this case the resident ustadz/ah, causing some programs to not run optimally. Although the involvement of lecturers has been sought, the realization has not met expectations, showing the weak internal coordination of the ma'had both with the leadership and the faculty. For this reason, coordination is important in decision making.
- 3) The limited time of implementation, which is only on the sidelines between maghrib and isha, further narrows the learning space, especially with a very limited number of teaching staff. For this reason, it is necessary to arrange an adequate learning schedule by considering the time of the mahasantri lecture.
- 4) The low involvement of mahasantri, which is caused by the large number of lecture assignments, weak internal motivation of mahasantri, less varied learning methods, lack of evaluation and follow-up, lack of supervision from ma'had administrators, and weak enforcement of discipline from ma'had administrators against mahasantri who violate the rules. Thus, there is a need for a more comprehensive approach to increase student motivation and increase supervision of students. Adinda Dafina Natasabila et.al (2024) revealed that among the strategies in increasing the consistency of students in participating in the program include increasing the intensive involvement of parents and developing motivational programs based on spiritual values.

Based on these findings, it can be concluded that these obstacles have a direct impact on the effectiveness of the implementation process of the al-Qur'an study program, so that more targeted managerial and strategic improvements are needed to ensure the sustainability and success of the al-Qur'an study program in the future.

4. Product Evaluation

In the Qur'an study program at Ma'had IAIN Fattahul Muluk Papua, the expected product is the ability of mahasantri to read the Qur'an properly and correctly in accordance with the rules of tajweed science. Based on the results of the study, there was an increase in the ability to read the Qur'an in most mahasantri, including the increase in classes from the basic level (Ula) to the Qur'anic mushaf (Wusta). This shows a positive output in terms of basic skills in reading the Qur'an. In addition, another positive impact can be seen from the increase in the academic achievement of mahasantri in the course of reading and writing the Qur'an (BTA), where most of them get good grades. This indicates the influence of the program on academic achievement, although it cannot be attributed directly and thoroughly to the success of the program.

However, from a product evaluation perspective, individual achievements are not sufficient to conclude the overall success of the program. Structured, measurable, and documented data are needed to objectively assess the achievement of program goals. The fact that only nine mahasantri obtained BTA certificates out of all participants reflects the low level of collective target achievement. Furthermore, the unavailability of systematic evaluations and the absence of supporting documents such as progress reports or score recapitulations indicate weak results management in the product aspect of the al-Qur'an study program. In addition, the inconsistent implementation of BTA certification from year to year also strengthens this weakness. Thus, in the context of product evaluation, the al-Qur'an assessment program is still

very low. The results obtained still do not meet the standards of program effectiveness, because has not been able to show thoroughly that the program objectives have been achieved and have a broad impact on all mahasantri.

Strategies for optimizing the al-Qur'an study program at Ma'had Al-Jami'ah IAIN Fattahul Muluk Papua

After evaluating the implementation of the religious education program at Ma'had Al-Jami'ah IAIN Fattahul Muluk Papua, the next step is to formulate a program optimization strategy. This strategy is important to ensure the sustainability and quality improvement of the program, especially in the aspects of curriculum, human resources, infrastructure and budget. This optimization strategy is the result of interviews with several relevant resource persons who provided constructive input and suggestions to be taken into consideration in order to optimize the implementation of the Qur'an study program in the ma'had.

1. Curriculum

Curriculum preparation at Ma'had IAIN Fattahul Muluk Papua is the main strategy in improving the quality of religious education. The curriculum is structured and measurable with reference to the vision of "Center for Fostering the Integration of Science and Charity", as well as a mission that emphasizes mastery of basic Islamic sciences, the ability to read the Qur'an, and motivation to achieve goals through education. The curriculum objectives include the establishment of an Islamic environment, strengthening of faith and morals, and the achievement of balanced spiritual and academic competencies. This is realized in various learning programs and daily worship habits.

The ma'had academic system consists of two main pillars, namely Ta'lim al-Qur'an and Ta'lim al-Afkar al-Islamiyah. Ta'lim al-Qur'an emphasizes tashih reading and tajweed study, as well as the habituation of reading the Qur'an regularly through various activities such as khataman and Qira'atul Qur'an Workshop (Mukhlisah 2022). Learning evaluation is carried out regularly through UTS, UAS, monitoring, and remediation exams. Assessment of learning outcomes uses an accumulation system between practical exams, quizzes, and comprehensive mastery of the material. To graduate from the ma'had, students must complete both ta'lim programs and achieve a minimum score according to the academic standards that have been set to be a requirement for participating in the PPL/PKL/KKN program. In addition to cognitive aspects, activeness, discipline, and attendance of at least 70% are important requirements in the evaluation. The application of academic sanctions ('iqab) is also carried out in stages to foster student discipline and responsibility in carrying out ta'lim ma'hadi obligations.

In order to support the success of the curriculum, a tiered mentoring system is implemented starting from the caregiver, murabbi/ah, to musyrif/fah. The caregiver is in charge of directing all activities and coaching in the mabna, while the murabbi /ah focuses on guiding students from an academic, moral, and spiritual perspective. Musyrif/fah, who are senior students, assist in the implementation of daily activities and become role models (uswah hasanah) for the mahasantri.

2. Human Resources

Based on the results of interviews and observations, it was found that the condition of human resources at Ma'had IAIN Fattahul Muluk Papua, especially in terms

of teaching staff and managers, still faces various limitations that have a direct impact on the effectiveness of program implementation. Therefore, an optimization strategy is seen as a crucial step to improve the overall quality of the program. This strategy covers two main aspects, namely:

- a) Availability of teaching staff (murabbi/ah) and musyrif/fah and administrative staff.

The availability of murabbi/ah as permanent teaching staff is one of the important components in education and is a determining factor in the implementation of the program. For this reason, the availability of murabbi /ah is a must so that the program can run as expected. The results showed that the limitations of murabbi /ah greatly impacted the lack of activities and guidance obtained by mahasantri. This is in line with the input of the dean of the tarbiyah faculty, namely one of the strategies that can be done is to utilize permanent lecturers who have qualifications that are in accordance with the study material in Ma'had. For this reason, the leadership of the institution, in this case the rector, issued a decree to appoint lecturers as teaching staff in Ma'had.

In addition, the presence of murabbi/ah (permanent caregiver) and musyrif/fah (companion) is also considered very important in ensuring the continuity of mahasantri coaching. Murabbi/ah not only acts as a spiritual guide, but also as a supervisory figure who accompanies mahasantri in their daily lives. Unfortunately, based on the author's observations, the presence of murabbi/ah remains unavailable, and the existing musyrif/fah tend to be less active. The lack of their role has an impact on the low participation of mahasantri in the activities that have been designed, and has an impact on the achievement of programs that are not optimal.

- b) Capacity building of Ma'had managers

In addition to the quantitative aspect, the quality of human resources also needs to be considered. Based on interviews and observations, capacity building of Ma'had managers is an urgent need in order to improve managerial effectiveness. The focus of development includes improving administrative skills and preparing academic documents, as well as conducting periodic program evaluations.

Overall, the strategy to optimize the al-Qur'an study program at Ma'had IAIN Fattahul Muluk Papua must be carried out thoroughly and gradually. The addition of teaching staff and administrative staff, strengthening the role of musyrif/fah, and developing the managerial capacity of managers are strategic steps that need to be implemented immediately. This finding is in line with the input and process principles in the CIPP evaluation model, where the success of the program is strongly influenced by the readiness and competence of the human resources involved. Without systematic intervention in this aspect, the achievement of the program is at risk of not being optimal and the objectives of the al-Qur'an study program in Ma'had are difficult to realize as a whole.

- c) Facilities

Findings related to facilities and infrastructure show that the implementation of the al-Qur'an study program at Ma'had Al-Jami'ah IAIN Fattahul Muluk Papua has not been fully supported by adequate infrastructure facilities. Although there are some physical infrastructures such as dormitories, mosques, and sports facilities, the facilities, especially those related to teaching materials, literacy facilities, and other basic needs are still very limited. The unpreparedness of these facilities is an inhibiting factor in

achieving the institutional vision, as well as weakening the religious development process which should take place thoroughly and continuously.

The absence of books as student handbooks, ma'had guidebooks, and access to relevant literacy has a direct impact on the limited learning experience of students. Similarly, the unavailability of a special ma'had library and the lack of supporting facilities such as street lighting, clean water availability, health posts, and access to digital information (wifi), can reduce the quality of the ideal learning environment. This indicates weak input support for the program, even though the availability of infrastructure is an important element in supporting the learning process and products.

To overcome this, commitment and strategic steps are needed from ma'had managers and related leaders. Suggested optimization efforts include:

- 1) Provision of handbooks and textbooks as mandatory teaching materials for mahasantri;
 - 2) Construction of a special ma'had library equipped with relevant Islamic literature; and
 - 3) Fulfillment of other supporting facilities in an integrated manner, including basic facilities that support the comfort and safety of students in the ma'had.
- d) Budget

Budget availability is a crucial aspect in supporting the sustainability and success of educational programs, including in the Ma'had environment. Based on the results of interviews and observations, it is known that the available budget is still very limited because it only comes from the institution's DIPA, without any additional contributions from mahasantri. This condition causes some basic needs such as handbooks, guidebooks, and additional teaching staff cannot be fulfilled.

The lack of budget also has an impact on the lack of development activities in ma'had such as seminars, training, and comparative studies which are actually very important in enriching the scientific and spiritual insights of students and ma'had managers. Therefore, budget optimization can be done through a strategy of preparing a more measurable and priority-based financial plan, by ensuring that each financing item directly supports the achievement of the objectives of the educational program in the ma'had. Strengthening managerial aspects is also needed, especially in terms of transparent and accountable financial planning, reporting and evaluation.

In addition to internal strengthening, a long-term strategy that can be considered is to open alternative financing channels. One of them is through the Ma'had UKT based Non-Tax State Revenue (PNBP) mechanism, which is paid proportionally by mahasantri every semester. This approach can be designed without overburdening students, but still strengthening the independence of the institution. On the other hand, Ma'had also needs to establish partnerships with external institutions such as the Amil Zakat Agency, Islamic philanthropic institutions, Islamic banking, and local governments as a form of religious empowerment collaboration. These steps are in line with the principle of resource-based education management, which emphasizes the importance of funding diversification to ensure the sustainability of educational programs. Sumarno cited by (Andriani et al. 2024) highlights the importance of diversifying funding sources for education to reduce dependence on government budgets. Through a number of initiatives, includes public-private partnerships in education funding through various schemes such as Corporate Social Responsibility (CSR) and public-private partnerships.

The following is a table of practical steps for the implementation of strategies to optimize the al-Qur'an study program at Ma'had Al-Jami'ah IAIN Fattahul Muluk Papua which is divided into two stages, namely short-term strategies and long-term strategies.

Table 1. Strategy for Optimizing the Qur'anic Studies Program at Ma'had

Aspect	Short-term Strategy	Long-term Strategy
Curriculum	<ul style="list-style-type: none"> - Establish a standardized curriculum through the Rector's Decree. - Develop simple teaching modules (books & guides). - Integrate routine evaluation (UTS, UAS, practice). 	<ul style="list-style-type: none"> - Develop an integrated curriculum with campus academic outcomes. - Develop an internal Ma'had accreditation system. - Adding innovative programs (thematic halaqah, digital Qur'an study).
Human Resources (HR)	<ul style="list-style-type: none"> - Utilizing permanent lecturers to fill murabbi/ah vacancies. - Adding administrative staff who have competence in finance. - Activating musyrif/fah with a rotation & mentoring system. - Basic Ma'had management training for managers. 	<ul style="list-style-type: none"> - Appointing permanent murabbi /ah with the Rector's Decree. - Establishing a musyrif/fah cadre training center. - Continuous managerial capacity building program.
Facilities	<ul style="list-style-type: none"> - Providing handbooks guidebooks in stages. - Utilizing the and dormitory/mosque room as a temporary literacy center. - Optimizing internet facilities (wif 	<ul style="list-style-type: none"> - Building a special Ma'had library with complete & digital literature. - Equipping basic facilities (water, lighting, health post, wifi). - Developing Qur'anic activity centers (tajweed lab, tahfidz studio, qira'ah workshop).
Budget	<ul style="list-style-type: none"> - Develop a priority-based financial plan. - Submit internal funding proposals (additional DIPA). - Establish initial cooperation with external institutions (BAZNAS, LAZ and others). 	<ul style="list-style-type: none"> - Designing a proportional UKT Ma'had-based PNBP scheme. - Establish long-term partnerships with philanthropic Islamic banks, CSR. - Establish a institutions, transparent accountable Ma'had management body.

With these strategic recommendations, it is hoped that the implementation of the Qur'anic studies program at Ma'had Al-Jami'ah IAIN Fattahul Muluk Papua can not only answer immediate needs, but also be directed towards realizing the sustainability and independence of the institution in the long term for future program quality improvement.

E. CONCLUSION

The results of the evaluation of the Qur'an study program at Ma'had IAIN Fattahul Muluk Papua show that the context aspect is quite in line with the vision, mission, and goals of Ma'had, although the needs analysis has not been carried out thoroughly. In the input aspect, facilities and infrastructure are considered adequate, but the curriculum is not standardized, teaching staff is limited, and the budget is not sufficient. In terms of process, the implementation of the program is running quite well,

but mahasantri participation is low, learning methods are less varied, and there are obstacles such as limited human resources, time, and motivation. In the product aspect, the results are not optimal, especially in the low number of mahasantri who pass the Al Qur'an certification and the absence of good evaluation documentation. Strategies for optimizing the Qur'an study program at Ma'had IAIN Fattahul Muluk Papua 1) Curriculum development, 2) The fulfillment of human resources in quantity and quality, 3) The fulfillment of adequate infrastructure, and 4) The availability of an adequate budget. By optimizing this strategy UPT. Ma'had is expected to be able to improve the quality of the Qur'an study program. The results of this evaluation are also a reference in overcoming shortcomings in the implementation of the program gradually and conducting periodic and continuous evaluations in order to improve the al-Qur'an study program in the future.

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