

Evaluation of the Quality of Student Memorization Based on Fahmil (Understanding) of The Qur'an in Tahfizh Al-Qur'an Program at SDIT Plus Usman Bin Ali Medan

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Article Info

Keywords:

*Tahfizh Evaluation,
Fahmil Qur'an,
Memorization
Quality, CIPP Model*

ABSTRACT

This study evaluates the quality of Qur'an memorization based on fahmil (understanding) at SDIT Plus Usman Bin Ali Medan. The research is motivated by the tendency of tahfizh learning to emphasize memorization quantity rather than comprehension and internalization of Qur'anic values. A qualitative evaluative approach using the CIPP model (Context, Input, Process, Product) was employed. Data were collected through observation, interviews, and documentation involving principals, tahfizh teachers, students, and parents. Data were analyzed using the Miles and Huberman interactive model, including data reduction, data display, and conclusion drawing. The results indicate that fahmil-based evaluation has been implemented by integrating meaning comprehension into memorization activities. Students are assessed not only on memorization fluency but also on understanding and interpretation of verses. This approach improves memorization quality and religious character. However, challenges remain, including the absence of standardized assessment instruments and limited teacher competence in Qur'anic interpretation skills.

Informasi Artikel

Kata Kunci:

*Evaluasi Tahfizh,
Fahmil Quran,
Kualitas Hafalan,
Model CIPP*

ABSTRAK

Penelitian ini mengevaluasi kualitas hafalan Al-Qur'an (tahfizh) berbasis *fahmil* (pemahaman) di SDIT Plus Usman Bin Ali Medan. Penelitian ini dilatarbelakangi oleh kecenderungan pembelajaran tahfizh yang lebih menekankan pada kuantitas hafalan dibandingkan pemahaman serta internalisasi nilai-nilai Al-Qur'an. Penelitian ini menggunakan pendekatan kualitatif evaluatif dengan model CIPP (Context, Input, Process, Product). Data dikumpulkan melalui observasi, wawancara mendalam, dan dokumentasi yang melibatkan kepala sekolah, guru tahfizh, siswa, dan orang tua. Analisis data menggunakan model interaktif Miles dan Huberman yang meliputi reduksi data, penyajian data, serta penarikan kesimpulan dan verifikasi. Hasil penelitian menunjukkan bahwa evaluasi berbasis *fahmil* telah diterapkan dengan mengintegrasikan pemahaman makna dalam kegiatan menghafal. Peserta didik tidak hanya dinilai dari kelancaran dan ketepatan hafalan, tetapi juga dari kemampuan memahami dan menafsirkan ayat-ayat Al-Qur'an. Pendekatan ini berkontribusi dalam meningkatkan kualitas hafalan serta memperkuat karakter religius peserta didik. Namun demikian, masih terdapat beberapa kendala, seperti belum tersedianya instrumen penilaian yang terstandar serta keterbatasan kompetensi guru dalam kemampuan tafsir Al-Qur'an.

Article History

Received : 09/06/2026

Revised : 26/06/2026

Accepted : 10/07/2026

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1. Introduction

The Qur'an is the primary source of Islamic teachings, serving as a guide for life, a source of law, and a foundation for the development of human character and civilization. In the context of Islamic education, Qur'anic learning holds a highly strategic position as it constitutes the core of the process of forming individuals who are faithful, knowledgeable, and possess noble character. In line with this, Qur'anic memorization (*tahfizh*) education has experienced significant development in various Muslim countries, including Indonesia. The increasing public interest in *tahfizh* education is reflected in the growth of integrated Islamic schools, *tahfizh* boarding schools, Qur'an houses, and Qur'an-based madrasahs that prioritize memorization programs as their flagship initiatives [1] and [2]. The development of *tahfizh* institutions indicates a growing awareness among Muslims of the importance of producing a generation of Qur'an memorizers. However, the orientation of *tahfizh* learning still tends to emphasize the quantity of memorization rather than the quality of understanding of the verses being memorized. Student achievement is commonly measured by the number of juz completed, the fluency of memorization recitation, and the strength of *muraja'ah*, while the aspect of meaning comprehension (*fahmil Qur'an*) has not received sufficient attention [3] and [4].

In the classical Islamic educational tradition, memorizing the Qur'an is inseparable from understanding its meaning and engaging in *tadabbur*. Al-Ghazali emphasized that reciting and memorizing the Qur'an without understanding its meaning diminishes the essence and blessing of knowledge. Similarly, Ibn Khaldun asserted that Qur'anic education should ideally integrate memorization, understanding, and character formation simultaneously to achieve intellectual and spiritual balance [5]. Normatively, the Qur'an itself stresses the importance of understanding its verses, as reflected in Surah Muhammad verse 24, which encourages reflection (*tadabbur*) and the use of intellect in comprehending divine messages. [6] further emphasizes that the primary goal of Qur'anic education is not merely to produce textual memorizers, but to form individuals who are able to internalize and apply Qur'anic values in their daily lives. From a modern pedagogical perspective, effective learning requires the integration of memorization and comprehension. Bloom's taxonomy positions understanding as a crucial level following basic knowledge, as comprehension strengthens retention and enhances learners' ability to apply knowledge in meaningful contexts [7]. Research in cognitive psychology also indicates that memorization accompanied by conceptual understanding produces stronger long-term memory retention compared to mechanical memorization alone [8]. However, empirical evidence shows that many *tahfizh* students

are able to memorize verses well but experience difficulties in explaining their meanings, the context of revelation (*asbāb al-nuzūl*), and the moral messages contained within them. This condition results in memorization that tends to become a verbal activity with limited value internalization. [9] emphasizes that weak integration between memorization and comprehension may lead students to fail in making the Qur'an a practical guide for behavior and decision-making.

Previous studies on *tahfizh* education have predominantly concentrated on improving memorization achievement through learning methods, repetition strategies (*tikrar*), *muraja'ah* practices, student motivation, and institutional management. Studies by [10] and [11] for example, demonstrated the effectiveness of repetition-based approaches in enhancing memorization fluency, while other studies examined managerial and pedagogical factors supporting *tahfizh* implementation. Although these studies provide important insights into how memorization performance can be improved, they generally conceptualize the quality of *tahfizh* in terms of memorization quantity, fluency, and *tajwid* accuracy. Likewise [12] reported that evaluation systems in many Islamic educational institutions remain largely oriented toward assessing recitation performance and the number of memorized verses. Consequently, the dimension of *fahmil Qur'an* students' ability to understand, explain, and internalize the meanings of the memorized verses has received relatively limited attention in evaluation practices.

A critical review of the existing literature reveals three important gaps. First, most *tahfizh* studies focus on the learning process and memorization outcomes rather than evaluating whether students comprehend the content of the verses they memorize. Second, existing evaluation models rarely integrate memorization quality with indicators of understanding, value internalization, and behavioral application, despite these aspects being central objectives of Qur'anic education in both classical Islamic scholarship and contemporary educational theory. Third, studies employing the Context, Input, Process, and Product (CIPP) evaluation framework in *tahfizh* education remain limited, and those that do exist generally emphasize program effectiveness rather than examining *fahmil Qur'an* as a core indicator of memorization quality. Furthermore, empirical studies investigating this issue within the context of Integrated Islamic Elementary Schools (Sekolah Dasar Islam Terpadu/SDIT), where *tahfizh* programs are implemented at an early educational stage, are still scarce.

Based on these gaps, the novelty of the present study lies in its holistic evaluation approach that integrates Qur'anic memorization quality with *fahmil Qur'an* dimensions through the CIPP evaluation model. Unlike previous studies that primarily assess memorization quantity and fluency, this study evaluates how contextual factors, program inputs, learning processes, and educational outcomes contribute to students' comprehension of Qur'anic meanings and the internalization of

Qur'anic values. In addition, this study extends the application of the CIPP framework to the context of tahfizh education at the elementary school level, specifically at SDIT Plus Usman Bin Ali Medan. Therefore, the research offers a new perspective by positioning fahmil Qur'an not as a supplementary outcome of memorization, but as an essential indicator for assessing the overall quality of tahfizh education.

2. Research Method

This study employed a qualitative evaluative research design to examine the quality of Qur'anic memorization (tahfizh) based on fahmil (comprehension) at SDIT Plus Usman Bin Ali Medan. A qualitative approach was selected because it enables an in-depth exploration of participants' experiences, perceptions, and practices regarding comprehension-based tahfizh evaluation within its natural educational setting [13]. Evaluative research was utilized to assess the effectiveness of program implementation, identify strengths and limitations, and provide recommendations for program improvement [14]. The study adopted the Context, Input, Process, and Product (CIPP) evaluation model developed by Stufflebeam because it offers a systematic framework for evaluating educational programs from planning through outcomes. The research was conducted at SDIT Plus Usman Bin Ali Medan, an Integrated Islamic Elementary School that has implemented tahfizh as one of its flagship programs. The school was selected purposively based on three considerations: (1) the integration of general and Islamic education, (2) the existence of a structured tahfizh curriculum, and (3) the implementation of assessment practices that incorporate elements of Qur'anic comprehension (fahmil Qur'an).

The participants were selected using purposive sampling and consisted of individuals directly involved in the tahfizh program. A total of 15 informants participated in the study, including one principal, one vice principal for curriculum affairs, one tahfizh coordinator, four tahfizh teachers, six students representing different levels of memorization achievement, and two parents whose children actively participated in the tahfizh program. The inclusion criteria for students were active participation in the tahfizh program for at least one academic year and involvement in regular memorization evaluations. Parents were selected to provide complementary information regarding students' memorization practices and comprehension outside school. Data collection was conducted over a three-month period from February to April 2025. The unit of analysis consisted of the fahmil-based tahfizh evaluation system, including institutional policies, assessment procedures, teaching-learning interactions, evaluation instruments, and student learning outcomes. Data were collected through observation, semi-structured interviews, and document analysis. Observations were conducted during tahfizh learning sessions and evaluation activities to examine memorization practices, teacher feedback, student participation,

and comprehension assessment procedures. Semi-structured interviews were carried out using interview guides developed according to the CIPP framework.

Examples of interview questions included: "Why is fahmil Qur'an considered important in tahfizh learning?" (Context), "How are teachers prepared to assess students' understanding of Qur'anic meanings?" (Input), "How is comprehension evaluated during memorization sessions?" (Process), and "What changes in students' understanding and behavior are observed after participating in the program?" (Product). Documentation analysis included curriculum documents, tahfizh program guidelines, lesson plans, assessment rubrics, memorization records, student report cards, meeting reports, and photographs of learning activities. These documents were used to verify findings obtained through observations and interviews [15]. To operationalize the CIPP model, data were mapped into four evaluation dimensions. Context evaluation examined the rationale, objectives, and institutional policies underlying fahmil-based tahfizh assessment. Input evaluation focused on curriculum design, teacher qualifications, learning resources, assessment instruments, and supporting facilities.

Process evaluation analyzed the implementation of memorization and comprehension assessment, teacher-student interactions, feedback mechanisms, and monitoring procedures. Product evaluation assessed memorization achievement, comprehension of Qur'anic meanings, value internalization, and students' ability to apply Qur'anic teachings in daily life. The study utilized an evaluation framework consisting of six dimensions of tahfizh quality. Memorization fluency was assessed through the smoothness and continuity of recitation. Tajwid accuracy examined the correctness of pronunciation and recitation rules. Memorization strength was evaluated through consistency in muraja'ah activities. Fahmil Qur'an assessed students' ability to explain the meanings of memorized verses. Content understanding evaluated students' capacity to identify moral, theological, and educational messages within the verses. Contextualization measured students' ability to relate Qur'anic teachings to real-life situations and behavioral practices.

For the fahmil dimension, the researcher reconstructed and refined the school's existing assessment framework by developing analytical indicators. Students were asked to explain the meaning of selected verses in their own words, identify key messages contained in the verses, describe the relevance of the verses to daily life situations, and provide examples of practical implementation. Assessment results were categorized into four levels: Excellent (able to explain meanings accurately and relate them comprehensively to daily life), Good (able to explain most meanings correctly with relevant examples), Fair (demonstrates partial understanding with limited contextualization), and Poor (unable to explain meanings or relate them to practice). Data analysis followed the interactive model proposed by [16] consisting of data condensation, data display, and conclusion

drawing and verification. During data condensation, interview transcripts, observation notes, and documents were coded according to CIPP categories and fahmil indicators.

Data display involved organizing information into matrices and thematic tables to facilitate comparison among stakeholders. Finally, conclusions were generated through iterative interpretation and cross-validation of findings. To ensure trustworthiness, the study employed source triangulation, method triangulation, member checking, prolonged engagement, and peer debriefing. Source triangulation involved comparing information obtained from school leaders, teachers, students, and parents. Method triangulation compared findings derived from observations, interviews, and documentation. Member checking was conducted by returning interview summaries to participants for verification. Prolonged engagement in the field enabled the researcher to develop a comprehensive understanding of the context and minimize potential bias.

Table 1 The evaluation focused on five key dimensions of tahfizh quality

CIPP Dimension	Focus of Evaluation	Data Sources	Indicators
Context	Program rationale and objectives	Principal, coordinator, documents	Vision, objectives, urgency of fahmil
Input	Resources and readiness	Teachers, curriculum documents	Curriculum, teacher competence, instruments
Process	Implementation of evaluation	Teachers, students, observations	Assessment procedures, feedback, monitoring
Product	Learning outcomes	Students, report cards, parents	Memorization quality, fahmil, contextualization

Table 2. Fahmil Qur'an Assessment Rubric

Indicator	Excellent (4)	Good (3)	Fair (2)	Poor (1)
Meaning Explanation	Accurate and complete	Mostly accurate	Partially accurate	Unable to explain
Message Identification	Identifies all key messages	Identifies most messages	Identifies some messages	Unable to identify
Contextualization	Applies meaning to daily life comprehensively	Gives relevant examples	Gives limited examples	No contextualization
Value Internalization	Demonstrates consistent	Often applies	Occasionally applies	No evidence of application

Indicator	Excellent (4)	Good (3)	Fair (2)	Poor (1)
	application	values	values	

3. Result and Discussion

Result

This study was conducted at SDIT Plus Usman Bin Ali Medan, an integrated Islamic educational institution implementing a structured Qur'anic memorization (*tahfizh*) program. The program integrates Qur'anic learning with the national basic education curriculum. Memorization targets are systematically arranged by grade level and supported by *muraja'ah* (revision), *talaqqi* (direct correction), and periodic evaluation. Initial observations indicate that the institution does not solely emphasize memorization quantity but has also begun integrating a comprehension-based (*fahmil Qur'an*) evaluation approach. Teachers assess not only memorization fluency but also students' understanding of meaning, moral messages, and the application of Qur'anic values in daily life.

Context Evaluation

The context evaluation examined the institutional rationale, objectives, and policy foundations underlying the implementation of fahmil-based tahfizh assessment.

Interview data consistently indicated that school leaders perceived a gap between memorization achievement and students' understanding of Qur'anic meanings. The principal explained *"We realized that many students can memorize the Qur'an well, but they do not understand what they recite. Therefore, memorization should also be measured by understanding and practice, not only by juz completion."*

Similarly, the tahfizh coordinator emphasized that the ultimate objective of the program is not merely memorization attainment but the formation of students who are capable of understanding and practicing Qur'anic teachings. Document analysis supported these findings. The school vision, tahfizh program guidelines, and curriculum documents explicitly emphasized the integration of memorization, comprehension, and character development. No contradictory views were identified among school leaders regarding the importance of fahmil Qur'an. Thus, the context dimension demonstrates a strong philosophical and institutional commitment toward comprehension-oriented tahfizh education.

Input Evaluation

The input evaluation focused on curriculum design, teacher competence, learning methods, learning resources, and assessment instruments. Curriculum documents showed that fahmil indicators had been incorporated into learning objectives,

including understanding the meanings of selected verses, identifying moral messages, and applying Qur'anic values in everyday life. However, classroom observations and teacher interviews revealed variations in implementation. Two teachers reported routinely preparing comprehension questions before memorization sessions, whereas others relied on spontaneous explanations during instruction.

Teacher competence emerged as an area of variation. All teachers demonstrated strong abilities in tajwid instruction and memorization guidance. However, differences were found in their confidence when explaining verse meanings and contextual interpretations. One teacher stated *"We are confident in guiding memorization, but sometimes it is challenging to explain deeper meanings or tafsir-based explanations to students."* Observation data also indicated that teachers with stronger backgrounds in Islamic studies tended to provide more extensive explanations and generate richer classroom discussions. Learning methods across classes showed substantial consistency.

Talaqqi, muraja'ah, tikkar, and tasmi' were implemented in all observed classes. However, comprehension activities differed in depth and frequency. Some teachers regularly connected verses with students' daily experiences, while others limited discussions to literal meanings. Assessment instruments represented the weakest component within the input dimension. Although all teachers assessed memorization fluency and tajwid accuracy using similar procedures, no standardized rubric was available for evaluating fahmil Qur'an. Consequently, assessment practices depended largely on individual teacher judgment.

Process Evaluation

The process evaluation examined how fahmil-based assessment was implemented during daily learning activities. Observations identified three common forms of comprehension assessment. First, teachers asked students to explain the meanings of memorized verses using their own words. Second, students were asked to identify moral or ethical messages contained in the verses. Third, students were encouraged to provide examples of how Qur'anic teachings could be applied in everyday situations. Classroom observations revealed that teachers frequently integrated fahmil-based assessment into memorization activities by asking students to explain the practical implications of the verses they had memorized. For example, students memorizing verses related to honesty were encouraged to describe situations in which honesty should be practiced both at school and at home.

Similarly, students memorizing verses concerning prayer were asked to explain the importance of maintaining prayer discipline in their daily routines, while those studying verses related to social responsibility were invited to provide examples of helping friends, respecting parents, and demonstrating caring behavior toward others. These practices indicate that

comprehension assessment was not limited to understanding literal meanings but also emphasized the contextualization and application of Qur'anic values in students' everyday lives. Cross-informant analysis showed a relatively consistent perception that comprehension activities increased student engagement during memorization sessions. Students frequently reported that understanding the meaning made memorization more meaningful. One student explained *"If I understand the meaning first, it is easier to remember and I do not forget quickly."* Another student stated *"I like when the teacher asks about the meaning because it makes me think about what Allah wants from the verse."* Nevertheless, several implementation challenges were identified. Teachers consistently reported limited instructional time, the absence of standardized assessment criteria, and differences in students' cognitive readiness. These challenges were particularly evident among lower-grade students, who often required more concrete explanations and examples.

Product Evaluation

The product evaluation assessed outcomes related to memorization quality, comprehension, and perceived behavioral application of Qur'anic values. Analysis of observation records, interview data, and assessment documents showed that most students demonstrated satisfactory memorization fluency and basic tajwid accuracy. In addition, many students were able to explain the general meanings of memorized verses and identify key moral messages. However, variation was observed across grade levels. Older students generally provided more detailed explanations and demonstrated stronger abilities to relate verses to real-life situations, whereas younger students tended to focus on literal meanings.

Table 3. Summary of Product Evaluation Findings

Dimension	Main Findings	Evidence Sources
Memorization Fluency	Most students recited memorized verses smoothly and accurately during daily deposits, muraja'ah sessions, and semester assessments.	Observation, teacher records
Tajwid Accuracy	Basic tajwid rules were generally applied correctly, although minor variations in pronunciation and articulation were observed among some students.	Observation, assessment documents
Memorization Strength	Students who demonstrated stronger understanding of verse meanings were perceived by teachers to exhibit more consistent muraja'ah practices and greater memorization stability.	Teacher interviews, observations
Fahmil Qur'an	Most students were able to explain the basic meanings of memorized verses using their own words and respond to teachers' comprehension questions.	Interviews, classroom assessment
Content Understanding	Students could identify moral, ethical, and religious messages	Observation, interviews

Dimension	Main Findings	Evidence Sources
	contained in the memorized verses, although the depth of explanation varied according to grade level and cognitive ability.	
Contextualization	Students were generally able to relate Qur'anic teachings to daily behaviors, including honesty, prayer discipline, respect for parents, and social responsibility toward peers.	Observation, student interviews

Teachers consistently perceived that students who understood the meanings of verses tended to demonstrate stronger engagement during memorization activities. One teacher stated *"Students who understand the meaning usually memorize more confidently and rarely forget the verses."* However, because this study was conducted using a qualitative evaluative design in a single institution, these findings should be interpreted as participants' perceptions and observed tendencies rather than evidence of a direct causal relationship between comprehension and memorization retention. Parents also reported observable behavioral changes that they associated with the program. Examples included increased prayer discipline, greater politeness, and stronger awareness of moral behavior. Nevertheless, the extent to which these changes resulted specifically from fahmil-based evaluation cannot be determined conclusively within the scope of the present study.

Several limitations should be considered when interpreting these findings. First, the study was conducted in a single Integrated Islamic Elementary School, limiting the transferability of findings to other educational settings. Second, the absence of a standardized fahmil assessment rubric resulted in variations in evaluation practices across teachers. Third, much of the evidence regarding memorization retention and behavioral outcomes was based on teacher, student, and parent perceptions rather than longitudinal measurement. Finally, the qualitative evaluative design does not permit causal claims regarding the effects of comprehension-based evaluation on memorization quality or character development. Future studies may employ multi-site, mixed-method, or longitudinal designs to examine these relationships more systematically.

Discussion

Evaluation of the Quality of Student Memorization Based on Fahmil (Understanding) of The Qur'an in Tahfizh Al-Qur'an Program at SDIT Plus Usman Bin Ali Medan

The findings of this study indicate that the implementation of fahmil-based evaluation in the Tahfizh Al-Qur'an Program at SDIT Plus Usman Bin Ali Medan reflects a gradual shift from a conventional memorization-oriented paradigm toward a more holistic evaluation model that integrates memorization, comprehension, and the application of Qur'anic values. Unlike

traditional tahfizh assessment practices that emphasize memorization fluency, tajwid accuracy, and the quantity of memorized verses, the evaluation practices observed in this study also incorporate students' ability to explain meanings, identify moral messages, and contextualize Qur'anic teachings in everyday life. This shift suggests that fahmil Qur'an is no longer positioned merely as a supplementary learning activity but is increasingly functioning as an evaluative dimension within tahfizh assessment. In this regard, the study contributes to the ongoing discourse on how memorization quality in Qur'anic education should be conceptualized.

Rather than defining quality solely in terms of recitation performance, the findings indicate that comprehension may serve as an essential complementary indicator for assessing meaningful memorization outcomes. The findings are consistent with contemporary perspectives in Islamic education that emphasize the integration of cognitive, affective, and spiritual dimensions in learning [17]. The school's effort to combine memorization, understanding, and practice reflects the principles of holistic Islamic education, which aim to produce not only textual memorization but also value internalization and moral development. The findings also reinforce the Qur'anic concept of *tadabbur*, which emphasizes reflection and deep understanding of divine revelation.

Previous studies [18] and [19] argue that Qur'anic learning should move beyond rote memorization toward reflective engagement with meaning. The present study empirically supports this view by showing that teachers, students, and school leaders consistently perceive understanding as an integral component of successful memorization. However, because this study employs a qualitative evaluative design in a single institution, these findings should be interpreted as contextualized educational practices and perceptions, not as causal evidence of improved memorization outcomes.

Context evaluation shows that the adoption of fahmil-based assessment is driven by institutional awareness that memorization alone does not guarantee meaningful Qur'anic understanding. This aligns with the school's vision, which emphasizes integration between memorization, comprehension, and practice. Thus, the institutional philosophy supports a more comprehensive model of tahfizh education. However, input evaluation reveals an implementation gap between policy and practice. Although curriculum documents include indicators of Qur'anic comprehension such as meaning explanation, moral messages, vocabulary understanding, and contextual application the operationalization of these indicators remains inconsistent across teachers. Some teachers systematically include comprehension questions, while others apply them informally during instruction.

Teacher competence emerges as a key factor contributing to

this variation. While all teachers demonstrate strong memorization and tajwid expertise, their ability to explain Qur'anic meanings and provide interpretative guidance varies. Teachers with stronger backgrounds in Islamic studies tend to provide deeper explanations and more structured comprehension assessment. This finding suggests that the effectiveness and reliability of *fahmil*-based evaluation are closely linked to teacher interpretive competence, particularly in tafsir-related knowledge and pedagogical assessment skills. Process evaluation indicates that comprehension-based assessment is generally well received by students and appears to enhance learning engagement.

Students report that understanding verse meanings facilitates memorization and strengthens recall during *muraja'ah* activities. This perception aligns with cognitive learning theories that emphasize meaningful learning and semantic encoding as factors that strengthen long-term memory retention [22] and [23]. Nevertheless, the study does not establish a causal relationship between comprehension and memorization quality. Instead, the findings indicate a perceived association in which understanding is seen as supportive of memorization processes. This interpretation is consistent with Bloom's revised taxonomy, where understanding represents a higher cognitive level that supports application and retention [7]. Despite these positive tendencies, several implementation challenges were identified, including limited instructional time, variations in teacher competence, differences in students' cognitive abilities, and the absence of standardized *fahmil* assessment instruments. These factors contribute to inconsistencies in how comprehension is assessed across classes.

The input evaluation further reveals that the curriculum incorporates indicators of Qur'anic comprehension, including understanding verse meanings, moral messages, vocabulary mastery, and contextual application. However, implementation remains dependent on individual teacher initiatives. This finding is consistent with [20] who found that many Islamic schools have begun integrating comprehension components into tahfizh programs, yet standardized assessment systems remain limited. As a result, evaluation practices often vary among teachers and institutions. Regarding teacher competence, the study found that although tahfizh teachers possess adequate memorization and tajwid expertise, their competencies in tafsir and Qur'anic interpretation differ considerably. Similar findings were reported by [21] who identified teacher competency in Qur'anic interpretation as a significant factor influencing the effectiveness of comprehension-based Qur'anic learning. Consequently, strengthening teacher capacity in tafsir, pedagogy, and educational assessment is essential for improving the quality of *fahmil*-based evaluation.

The process evaluation reveals that comprehension-based

assessment positively influences students' learning experiences. Students reported that understanding the meanings of verses facilitates memorization and improves retention. This finding is supported by recent cognitive learning studies, which suggest that meaningful learning and semantic processing contribute significantly to long-term memory retention and knowledge transfer [22] and [23]. Understanding verse meanings enables students to build conceptual associations that strengthen recall during *muraja'ah* activities. Similarly, the findings correspond with contemporary interpretations of Bloom's revised taxonomy, which emphasize that understanding represents a higher-order cognitive process beyond memorization and recall [7]. Students who are able to explain verse meanings and identify moral lessons demonstrate progression from basic remembering toward deeper comprehension and application.

Therefore, *fahmil*-based evaluation contributes to developing more meaningful and higher-level learning outcomes. The product evaluation indicates that students with stronger comprehension of Qur'anic meanings tend to exhibit better memorization fluency, stronger retention, and greater consistency in *muraja'ah*. These findings support recent studies by [24] and [25] which found that integrating understanding into tahfizh instruction significantly improves memorization quality and sustainability. Meaningful engagement with the content of verses appears to strengthen memory structures and reduce forgetting. Another important finding concerns character formation. Parents reported improvements in students' worship discipline, manners, honesty, and social responsibility. This finding is consistent with contemporary character education research, which emphasizes that values are more effectively internalized when learners understand their meaning and relevance in everyday life [26] and [27]. The ability of students to connect Qur'anic teachings with daily behavior suggests that *fahmil*-based evaluation contributes not only to cognitive achievement but also to affective and behavioral development.

Despite these positive outcomes, the study identified several challenges, particularly the absence of standardized *fahmil Qur'an* assessment instruments. Current evaluation practices remain highly dependent on teacher judgment, leading to inconsistencies in assessment quality. Similar concerns have been reported by [21] [28] who observed that tahfizh evaluation in many Islamic educational institutions continues to prioritize memorization fluency and tajwid while providing limited assessment of comprehension. From an educational evaluation perspective, the findings demonstrate the relevance of the CIPP model in evaluating tahfizh programs. Recent educational evaluation studies affirm that the CIPP model remains one of the most comprehensive frameworks for assessing educational effectiveness because it examines contextual needs, resource readiness, implementation processes, and learning outcomes simultaneously [29] and [30]. The present study confirms that the CIPP framework provides a holistic understanding of how

fahmil-based evaluation contributes to improving the quality of Qur'anic memorization.

The product evaluation shows that students generally demonstrate adequate memorization fluency, basic tajwid accuracy, and the ability to explain simple meanings of memorized verses. Many students are also able to identify moral messages and relate Qur'anic teachings to daily behaviors such as honesty, discipline, prayer, and social responsibility. Teachers and parents perceive that students who demonstrate better comprehension tend to show stronger memorization retention and more consistent muraja'ah practices. Parents also report behavioral tendencies such as improved worship discipline, politeness, and social responsibility. However, these outcomes should be interpreted cautiously, as multiple contextual factors including family environment and broader school culture may also contribute to these developments.

A key finding of this study is the absence of standardized instruments for assessing *fahmil* Qur'an. Although comprehension indicators exist in the curriculum, evaluation practices remain largely dependent on teacher judgment. Some teachers focus on meaning explanation, others emphasize moral messages, and others prioritize contextual application. This variation indicates that institutional awareness of *fahmil* evaluation has not yet been fully translated into standardized operational procedures. From an evaluation perspective, this lack of standardization reduces the reliability and comparability of assessment outcomes. Students with similar comprehension levels may receive different evaluations depending on teacher interpretation. This finding extends previous studies [20] and [21] which highlighted the inclusion of comprehension in *tahfizh* programs but did not adequately address assessment standardization. Based on the CIPP analysis, this study proposes four core domains for a *fahmil*-based *tahfizh* evaluation model, namely meaning comprehension, which refers to students' ability to explain verse meanings in their own language; message identification, which refers to their ability to recognize moral and spiritual messages contained in Qur'anic verses; contextual application, which refers to their ability to relate Qur'anic teachings to real-life situations; and value internalization, which refers to the observable reflection of Qur'anic values in students' attitudes and behavior.

These domains can be operationalized into analytical rubrics with clearly defined performance levels to improve consistency, reliability, and replicability of assessment practices across teachers and institutions. Thus, the study contributes not only to describing existing practices but also to offering a preliminary conceptual framework for evaluating *tahfizh* quality beyond memorization quantity. Several limitations should be acknowledged. First, the study was conducted in a single Integrated Islamic Elementary School, limiting the generalizability of findings. Second, the absence of standardized assessment rubrics may have introduced subjectivity in teacher

evaluations. Third, much of the evidence is based on perceptions rather than longitudinal or experimental measurement, limiting the ability to infer causal relationships. Fourth, elementary school students' cognitive development affects their ability to articulate abstract Qur'anic meanings, which may influence the depth of data obtained. Finally, the qualitative evaluative design focuses on understanding and interpreting educational practices rather than establishing causal effects between *fahmil*-based evaluation and learning outcomes.

Overall, the findings suggest that *fahmil* Qur'an-based evaluation represents a promising direction for broadening the concept of quality in *tahfizh* education. It shifts attention from purely technical aspects of memorization toward a more comprehensive model that integrates understanding, contextualization, and value internalization. However, effective implementation requires the development of standardized assessment instruments, strengthening of teacher competence in Qur'anic interpretation, and further empirical validation across multiple educational contexts.

4. Conclusion

Based on the results of research and discussion on "evaluation of student memorization quality based on *Fahmil* (understanding) of the Qur'an at SDIT Plus Usman Bin Ali Medan", it can be concluded that the implementation of memorization evaluation based on *fahmil* Qur'an has contributed significantly to strengthening the quality of learning *tahfizh* Al-Qur'an in a more holistic and substantive. Through the CIPP (Context, Input, Process, Product) model evaluation approach, this study found that in context, the application of understanding-based evaluation was born from the need for schools to build a *tahfizh* paradigm that is not only oriented to the quantity of memorization, but also to the quality of understanding and internalization of the values of the Qur'an. SDIT Plus Usman Bin Ali Medan views that the success of the *tahfizh* program is not enough to be measured by the number of juz memorized, but rather by the ability of students to understand, appreciate, and practice the content of verses in everyday life.

On the input aspect, the research shows that schools already have curriculum support, *tahfizh* programs, learning methods, and evaluation instruments that begin to integrate the dimensions of *fahmil* Qur'an. *Tahfizh* teachers use the approach of *talaqqi*, *muroja'ah*, and the meaning of the verse in the learning process. However, the study also found that the standard of verse comprehension evaluation instruments is not yet fully standardized and the competence of teachers in the field of interpretation and the development of reflective evaluation still needs to be strengthened. In the process aspect, *fahmil* Qur'an-based rote evaluation is carried out through reflective questions related to the meaning of verses, moral messages, and

the implementation of Qur'anic values in student life. The evaluation process creates a learning atmosphere that is more interactive, contextual, and meaningful. The student not only focuses on the fluency of memorization, but also tries to understand the content of the verse he memorized. However, the implementation of the evaluation still faces some obstacles, such as limited learning time, variation in student abilities, and the unavailability of systematic Qur'an fahmil evaluation guidelines.

On the product aspect, the study found that students who understand the meaning of verses tend to have stronger memorization, more stable in muroja'ah, and easier to maintain their memorization than students who memorize mechanistically. In addition, understanding-based evaluation also has a positive impact on the formation of student character, such as increasing the discipline of worship, social care, manners, and awareness of practicing the values of the Qur'an in everyday life. Theoretically, this study confirms that the quality of memorization of the Qur'an can not be separated from the aspect of understanding (fahmil), because verse understanding plays an important role in strengthening memorization retention while supporting the internalization of Qur'anic values. These findings reinforce the paradigm of integrative Islamic education which views the learning of the Qur'an as a process of simultaneous formation of intellectual, spiritual, and moral consciousness.

Thus, fahmil Qur'an-based rote quality evaluation can be viewed as a relevant alternative evaluation model for the development of tahfizh education in the contemporary era. This approach not only produces students who are strong in verbal memorization, but also gives birth to a generation of Qur'ani who are able to understand, Live, and implement the values of the Qur'an in personal and social life. Therefore, it is necessary to develop a more systematic evaluation instrument for fahmil Qur'an, strengthening the competence of tahfizh teachers, and integrating verse understanding in the tahfizh curriculum so that the quality of Al-Qur'an education in Islamic educational institutions can develop more comprehensively and sustainably.

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