THE EVALUATION OF KINDERGARTEN'S TAHFIZH QURAN PROGRAMME IN BANDA ACEH, INDONESIA USING CIPP MODEL

YUNITA NINGSIH

SULTAN IDRIS UNIVERSITY

2024

THE EVALUATION OF KINDERGARTEN'S TAHFIZH QURAN PROGRAMME
IN BANDA ACEH, INDONESIA USING CIPP MODEL

YUNITA NINGSIH

THESIS SUBMITTED IN FULFILLMENT OF THE REQUIREMENT FOR THE
DEGREE OF DOCTOR OF PHILOSOPHY

FACULTY OF HUMAN DEVELOPMENT
SULTAN IDRIS EDUCATION UNIVERSITY

2024

UNIVERSITI PENDIDIKAN SULTAN IDRIS
SULTAN IDRIS EDUCATION UNIVERSITY

Please tick (√)

Project Paper	
Masters by Research	
Master by Mixed Mode	
PhD	✓

INSTITUTE OF GRADUATE STUDIES

DECLARATION OF ORIGINAL WORK

This declaration is made on the **13TH AUGUST 2024**

i.   Student's Declaration:

I, **YUNITA NINGSIH (P2017200241) FACULTY OF HUMAN DEVELOPMENT** (PLEASE INDICATE STUDENT'S NAME, MATRIC NO. AND FACULTY) hereby declare that the work entitled **THE EVALUATION OF KINDERGARTEN'S TAHFIZH QURAN PROGRAMME IN BANDA ACEH, INDONESIA USING CIPP MODEL** is my original work. I have not copied from any other students' work or from any other sources except where due reference or acknowledgement is made explicitly in the text, nor has any part been written for me by another person.
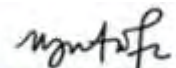
_____
Signature of the student

ii.   Supervisor's Declaration:

I **ASSOCIATE PROF. DR MAZLINA BINTI CHE MUSTAFA** (SUPERVISOR'S NAME) hereby certifies that the work entitled **THE EVALUATION OF KINDERGARTEN'S TAHFIZH QURAN PROGRAMME IN BANDA ACEH, INDONESIA USING CIPP MODEL** (TITLE) was prepared by the above named student, and was submitted to the Institute of Graduate Studies as a * partial/full fulfillment for the conferment of **DOCTOR OF PHILOSOPHY** (PLEASE INDICATE THE DEGREE), and the aforementioned work, to the best of my knowledge, is the said student's work.

PROF. MADYA DR. MAZLINA BT CHE MUSTAFA
PENSYARAH KANAN
FAKULTI PEMBANGUNAN MANUSIA
UNIVERSITI PENDIDIKAN SULTAN IDRIS

_____
Date

Signature of the Supervisor

INSTITUT PENGAJIAN SISWAZAH /
INSTITUTE OF GRADUATE STUDIES

BORANG PENGESAHAN PENYERAHAN TESIS/DISERTASI/LAPORAN KERTAS PROJEK
DECLARATION OF THESIS/DISSERTATION/PROJECT PAPER FORM

Tajuk / *Title*: THE EVALUATION OF KINDERGARTEN'S TAHFIZH QURAN PROGRAMME IN BANDA ACEH, INDONESIA USING CIPP MODEL

No. Matrik /*Matric's No.*: P2017200241

Saya / *I* : YUNITA NINGSIH

(Nama pelajar / *Student's Name*)

mengaku membenarkan Tesis/Disertasi/Laporan Kertas Projek (Kedoktoran/Sarjana)* ini disimpandi Universiti Pendidikan Sultan Idris (Perpustakaan Tuanku Bainun) dengan syarat-syarat kegunaan seperti berikut:-

acknowledged that Universiti Pendidikan Sultan Idris (Tuanku Bainun Library) reserves the right as follows:-

1. Tesis/Disertasi/Laporan Kertas Projek ini adalah hak milik UPSI.

   The thesis is the property of Universiti Pendidikan Sultan Idris

2. Perpustakaan Tuanku Bainun dibenarkan membuat salinan untuk tujuan rujukan dan penyelidikan.

   Tuanku Bainun Library has the right to make copies for the purpose of reference and research.

3. Perpustakaan dibenarkan membuat salinan Tesis/Disertasi ini sebagai bahan pertukaran antara Institusi Pengajian Tinggi.

   The Library has the right to make copies of the thesis for academic exchange.

4. Sila tandakan (√) bagi pilihan kategori di bawah / *Please tick (√) for category below:-*

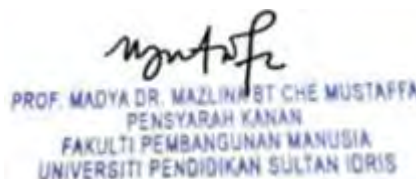|		
☐	**SULIT/***CONFIDENTIAL*	Mengandungi maklumat yang berdarjah keselamatan atau kepentingan Malaysia seperti yang termaktub dalam Akta Rahsia Rasmi 1972. / Contains confidential information under the Official Secret Act 1972
☐	**TERHAD***/RESTRICTED*	Mengandungi maklumat terhad yang telah ditentukan oleh organisasi/badan di mana penyelidikan ini dijalankan. / *Contains restircted information as specified by the organization where research was done*
☑	**TIDAK TERHAD***/OPEN ACCESS*	

(Tandatangan Pelajar/ Signature)

PROF. MADYA DR. MAZLINA BT CHE MUSTAFFA
PENSYARAH KANAN
FAKULTI PEMBANGUNAN MANUSIA
UNIVERSITI PENDIDIKAN SULTAN IDRIS

(Tandatangan Penyelia / *Signature of Supervisor*)
& (Nama & Cop Rasmi / *Name & Official Stamp*)

Tarikh: _____

Catatan: Jika Tesis/Disertasi ini **SULIT** @ **TERHAD**, sila lampirkan surat daripada pihak berkuasa/organisasi berkenaandengan menyatakan sekali sebab dan tempoh laporan ini perlu dikelaskan sebagai **SULIT** dan **TERHAD**.
Notes: If the thesis is CONFIDENTAL or RESTRICTED, please attach with the letter from the organization with period and reasons for confidentiality or restriction.

ACKNOWLEDGEMENT

ABSTRACT

The study aims to evaluate the implementation of the Tahfizh Quran Teaching program to children using the Stufflebeam's Context, Input, Process and Product Assessment Model (CIPP). The study of this qualitative approach uses the design of a case study on two Islamic universities in Aceh, Indonesia. They were chosen because they had an intensive *Tahfizh* Quran program for children. The purposive sampling involves two teachers, two principals, two parents, and two children who are enrolled in the two kindergartens. Data was collected through interviews, observations, and documentation. Semi-structured interview forms, observation forms and document analysis forms are used as research instruments. The thematic analysis has been selected, and the following theme appears in each of the CIPP dimension. The themes of the context dimensions are alignment with the program objectives, support of parents in achieving the vision, and the contribution of schools and teachers to the achievement of the goal. The themes of the input dimension are an adequate resource and a developmentally appropriate curriculum. The themes of the process dimensions are the implementation of the Tahfizh Al-Quran program, effective classroom engagement strategies, and challenges of the memorisation process. The theme of the product dimension are students' achievement and future goals, and values and commitment to the memorisation of the Al-Quran. The study concluded that the assessment involving four dimensions is comprehensive and progressive in the implementation of the Tahfiz program at TADIKA. Implications of the study are the evaluation of programs that use the CIPP Model to improve the *Tahfizh* program running in TADIKA, in Acheh, Indonesia.

PENILAIAN PROGRAM TAHFIZH QURAN TADIKA DI BANDA ACEH, INDONESIA MENGGUNAKAN MODEL CIPP

ABSTRAK

Kajian ini bertujuan untuk menilai keberkesanan pelaksanaan program Pengajaran Tahfizh Quran kepada kanak-kanak TADIKA menggunakan Model Penilaian Konteks, Input, Proses dan Produk (CIPP) Stufflebeam. Kajian pendekatan kualitatif ini menggunakan reka bentuk kajian kes ke atas dua TADIKA Islam di Aceh, Indonesia. Tadika tersebut dipilih kerana mereka mempunyai Program Tahfizh Quran yang intensif untuk kanak-kanak awal. Persampelan bertujuan melibatkan dua orang guru, dua orang pengetua; dua orang ibu bapa dan kanak-kanak TADIKA yang mengikuti pembelajaran di TADIKA tersebut. Data dikumpul melalui temu bual, pemerhatian, dan dokumentasi. Borang temu bual separa berstruktur, borang pemerhatian dan borang analisis dokumen digunakan sebagai instrument kajian. Analisis tematik telah dipilih, dan tema berikut muncul dalam setiap dimensi CIPP. Tema bagi dimensi konteks ialah selaras dengan objektif program, sokongan ibubapa dalam mencapai visi, dan sumbangan sekolah dan guru untuk mencapai matlamat. Tema bagi dimensi input pula ialah sumber yang mencukupi dan kurikulum yang bersesuaian dengan perkembangan. Tema bagi dimensi proses ialah pelaksanaan program Tahfizh Al Quran, strategi penglibatan bilik darjah yang berkesan, dan cabaran dalam proses hafazan. Tema bagi dimensi produk ialah pencapaian pelajar dan matlamat masa depan, dan nilai serta komitmen untuk hafazan Al-Quran. Kesimpulan kajian ialah penilaian yang melibatkan empat dimensi adalah komprehensif dan progresif dalam pelaksanaan program Tahfiz di TADIKA. Implikasi kajian ialah penilaian program yang menggunakan Model CIPP dapat menambahbaik program tahfiz yang dijalankan di TADIKA, khususnya di Acheh, Indonesia.

TABLE OF CONTENTS

CHAPTER 3 METHODOLOGY

LIST OF TABLES

LIST OF FIGURES

LIST OF APENDICES

CHAPTER 1

INTRODUCTION

1.1   **Introduction**

The chapter presents the background of the study, the problem statement, the purpose of study, the research objectives and questions, the conceptual frame work, the significance of the study, the scope of study, the operational definitions and conclusion.

1.2   Background to the Study

The Quran, the holy guidance book of Islam, is the most complete source of reference for human to comprehend the knowledge of Islam. Indisputably, accepting the Quran as the guidance is an essential aspect in the life of an individual Muslim regardless of their differences. In reality, understanding the learning of the Quran and applying it in

life can make a retainer of Allah as the Muslim God succeed in all aspects of life (Abd Rahman, Saadah & Baharuddin, Nurfarhana & Ahmad, Hishomudin & Baharun, Hazleena & Sempo, Muhammad Widus & Saazai, Noor & Saad, Mat & Muhamad, Nurul & Muhammad, Fasehah & Azmir, Mohd & Mohd Nizah, Mohd Azmir & Artikel, Progres & Ahmad, Hishomudin, 2017).

In early days of Islam, the Quran was memorised for verbal transmission out of necessity as the community at that time had low levels of literacy. As time went by and Islam has been spread out to non-Arabic people, those who did not speak Arabic also had to memorise the Quran for particular remembrance. At this point, the prospective for a separation between connotation and formula arisen. However, if one take note to the non-Arabic memorisers' recital of the Quran, one might adopt them to be the skilled speakers/users of Arabic. They recited the verses confidently and easily, following a native expression and the lilt of the language. It is common for some memorisers to recite the whole Quran in 5 to 6 hours during Ramadan night prayers (Orba Manullang, Mardani, & Aslan, 2002).

Memorising the entire Quran is encouraged and emphasized in Islam. It is an essential belief in the Muslim rules. Quran memorisers comprise of inherent reciters of Arabic, non-native reciters of Arabic and non-Arabic speakers. One that memorised the Quran is called a huffaz. The term huffaz factually means 'protector'. Many Muslim parents expect their children to become Qur'an reciter because the God promoted a high degree of paradise life for the Quran reciters and their family with various glories in memorizing Qur'an as stated in the Qur'an and Hadith. Some of the glories of memorizing Qur'an will be given to them such as the reward flowing in every reciting

verse, awarded honour and high position, the crown and glory of clothing for them in heaven, interceded for his family, and avoided from hellfire (Aida, 2018).

According to Fairuzillah, Naufal, and Listiana, Aan (2021) there are many positive benefits of memorizing Quran as Muslims have conviction in the Quran as a great guidance and path for individual growth with consideration of the crucial revelation of God. Memorizing the Quran by heart can be said as programmememing, tidying away and repossessing the transcript of Quran by practising and reciting it continously. The work on Quran memorisation involves mainly by encrypting the text of Quran and by generous responsiveness, storing it by maintaining the encoded information and then retrieving the information from memory stores.

One of the positive benefits of being the *huffazh* is that she/he will become the best generation who will not lose the bond with their own trend, but they will be smart mentally. It means the value of human resources depends on the quality of the religious understanding. Having the Quran in the mind, it is believed that people in this era will be different from the ancient eras, which were left behind, in both quality of life and the processes of its empowerment (Madyan, 2008). There are special privileges awarded by God to those who memorised the Quran in a number of ways in this world and hereafter. Prophet Muhammad (P.B.U.H) said: "Whoever read the Quran, memorised it and acted upon it, on the Judgement Day, he will be dressed with a crown of light, where the light is like the sunlight and his parents will be covered with two clothes that never been in any world (Hafiz, 2005).

From the above description, it has been determined that the meaning of the Quran memorizer is denoted to the capability to reserve the Quran as a revelation of God through the practice of adopting the sentences of the Quran in accordance with the rules of reading the Quran in mind, so that one can remember and recite it without seeing the text. Indonesia is not an exception among countries which emphasise early childhood at a quite initial phase. The community showed a high attention in building Islamic kindergartens ahead of the governmental part. There is an increasing trend for the *tahfizh* programme especially for children in Aceh, a model city for developing Islāmic character for children. The purpose of this study was to investigate the *tahfizh* programmeme trend development in early childhood education in Banda Aceh, the municipal of Aceh province (Sabri, Ahmad. 2020).

Tahfizh programme is among the growing trend which has gained attention among Indonesians nowadays. Many *Tahfizh* schools were established by government and private sectors and it has become a clear indicator that *tahfizh* programme started to become a conventional education programme in Indonesia. The Indonesian Ministry of Education stated that in 2018, there were 305 kindergartens established in the Aceh province, and half of the schools had a special curriculum on *tahfizh* programme (Education Ministry, 2018).

Consequently, the demand for Quran schools for children from 4 to 6 years old is in the rise in the Aceh province. Memorising the Quran is a tradition which continues to this day with the launching of many formal and informal tahfizh institutes which are commonly known in Indonesia as *tahfizh* schools. Numerous methods of memorisation

have been revealed and all come with the only aim to guarantee that the Quran remains unbroken in the heart of its followers (Ariffin, 2013).

The reason for the parents' interest in memorizing Quran was inspired by the live show on Quran memorisation on television featuring talented children showing off their fluent memorisation of the Quran. Since 2013, the public's interest in having their children as hafizh Quran had grown with the screening of TV programme featuring talented children memorizing Quran without script and preparation. However, having positive awareness towards memorizing the Quran is inadequate in teaching children in memorizing the Quran. Lack of parents' knowledge in how to memorise the holy book has encouraged them to send their children into the *tahfizh* schools. (Kutanto, Haronas, 2017).

A study conducted by Hashim (2013) on students' achievement in a *tahfizh* school found that student achievement had yet to achieve the objective of memorizing the Quran efficiently, learn the Quran and to comprehend the meaning of the verses. These findings indicated that the *tahfizh* learning programme had a substantial connection with the attainment of memorisation. This shows the importance of learning manners which apply appropriate and effective technique to ensure the quality of the memorisation (Hashim, 2014). Additionally, the technique of memorizing in the correct way and accurate should be taught by teachers to facilitate the memorisation process. Researchers have recognised the children's interest as a motivational aspect which may impact knowledge and performance (Morales, 2008).

Quran tradition has become an established tradition in Banda Aceh municipality of the Aceh Province, Indonesia where the researcher came from. In addition to those who memorise the Quran in their private time, there are those who memorise the Quran in early ages, in *Raudhatul Athfal* (Islamic kindergarten). Their age commonly started from 3 to 6 years old. And, they start to remember the simple words of Quran which are easily to recite by the children.

Similar to other part of the Indonesian province, the growing up of tahfizh schools in Aceh province were also inspired by the national television *tahfizh* programme, the researcher had also trained her five-year old son to memorise a few parts of the Quran which are commonly used for daily prayers, school education and for the purpose of participating in the TV show. Fortunately, the researcher's son was selected to join the TV reality show. The TV programme had amazed the researcher as she saw other children memorising the whole chapters of the Quran on screen. Since early childhood, the researcher had doubted in how the children memorised and retained the Quran for years even when they didn't recognize the linguistic. The researcher amazed by the memorisers' ability in remembering each word of the Quran with constant rhyme when they uttered the Quran. The queries become immense concerns of the researcher in investigating the method of memorizing the quran since early age, were they born with extraordinary gift or did they have high intelligence for this feat, and what was the method applied behind the wonderful memorisation ability.

1.3   Problems Statement

The research started with barriers to the implementation of *tahfizh* Quran programme activities in the kindergartens based in the Aceh province, such as the deficiency of services and infrastructures to support this *tahfizh* Quran Programme. The kindergarten curriculum in Indonesian was established and applied from adults' perspectives without understanding the children's interests and views as classroom teachers initiated most of the kindergarten activities. As this newly *tahfizh* Quran programme has been running for a few years at kindergartens in the Aceh province, there arises a need to evaluate the programme implementation in schools especially in kindergartens.

Due to the increase of the public interest towards the programme of *tahfizh* Quran in Indonesia, many Islamic schools started to include the *tahfizh* Quran programme under their major curriculum. Nevertheless, the schools were facing some problems in applying the programme. One of the problems was the lack of professional teachers in teaching the *tahfizh* programme. The *tahfizh* teachers were not aware that teaching the *tahfizh* Quran was a big task. This required a tremendous amount of effort, focus, and dedication on behalf of the students, parents, and teachers. Rosnani (2004) criticized the teachers' pedagogical aspects for the procedure of Islamic education in Malaysia. In her view, the greatest frequent instructional approaches were involved in understanding and memorising the Quran. Her suggestion was that the teachers should enlarge their pedagogical techniques of memorizing Quran when teaching to the early age children. As stated by Tamuri (2007), some teachers admitted that they were not skilled in using various tahfizh Quran learning programme or activities suggested by the curriculum and often resorted to the teacher only. The research problem would

therefore clarify and investigate the teaching process of the *tahfizh* programme activities.

Due to the above description, the techniques and strategies of researching the tahfizh Quran programme have been accustomed to comply with the social standards in the Aceh province. Some questions arised in how the Islamic kindergartens have transformed and met the changes and challenges of the globalized world and what should be done to ensure that Islamic schools meet current needs. As such, there is a need for reform in contemporary Islamic schools concerning the changes in the curriculum, teaching style, role of Islamic schools and gender participation. The study looks at the possibility of integrating new perspectives across the curriculum and outlines the integrated approach to ensure the quality and excellence of their graduates (Hashim, Ibrahim & Misnan Jemali, 2017).

One of the most effective methods to explore the vastness of the knowledge contained in the Quran is memorisation. The theoretical and practical goals of learning the *Tahfizh* Quran are to enable the students to be able to read the Quran eloquently and fluently without looking at the *Mushaf*; as an effort to strengthen and condition the morality, as a habit to live with the Quran so that they can love it and truly grow as a generation of the Quran, to be able to recite the Quran properly and correctly without seeing the Quran, to be able to recite the Quran sequentially verse by verse, to be able to continue reading fragments of the verses from the Quran, to be able to correct the mistakes of recitation / reading which are uttered by others (Bisri & Abdullah, 2018).

Referring to the context of the Quran memorisation programme in the private Islamic kindergarten in Banda Aceh, the researcher observed the low level of memorisation curriculum. The school appeared as if not completely in charge for the memorisation targeted curriculum of students. A good learning curriculum for the *tahfizh* Quran programme should be achieved by all students. Several factors certainly affected the existence of these problems, including the undetermined goals, the lack of adequate assets, the unclear mission and vision of the *tahfizh* Quran programme which had to be evaluated in this study. The Integrated Islamic kindergartens in Aceh mostly conducted the *tahfizh* learning programme as preferred by the parents. As stated by Yahya Bin Asraf An-Nawaw (2014), the requirements of the *tahfizh* learning programme activity are consistency, free time, teachers, a clear learning system, and must be carried out based on a clear programme.

The problems related to the input evaluation of *tahfizh* learning programme affected the decision-making of determining and constituting facilities, infrastructures, human resources, and budget to achieve the goal of the *tahfizh* learning programme education. *Tahfizh* teachers are the subjects of the learning programme. The teacher must be a person who is competent in the field of the *tahfizh* Quran. However, many teachers do not have this competency. As stated by Yahya Bin Asraf An-Nawawi (2014), the *tahfizh* Quran is part of religious knowledge, and therefore it should be noted to whom this responsibility is given. A problem arises if the Integrated Islamic kindergarten is not supported by adequate human resources. When this happens, the *tahfizh* Quran learning programme will be taught by the teacher who does not have the required competency in the field of *tahfizh* Quran.

The process evaluation involves examining the extent to which a programme is operating as intended by assessing on-going programme operations and determining whether the target population is being served. This is the reason for problems such as the lack of professional teachers with perfect teaching methods, so that results in the achievement of memorisation are reached as targets. Examinations or monthly, mid-semester and end-semester evaluations can be used to evaluate the achievement of the target (Hasan Bisri & Abdullah, 2018).

Regarding the evaluation product of the *tahfizh* learning programme, some problems have been observed related to the expected achievements of students. It was found that many students were missing some words in memorizing the Quran (when memorizing independently). As such, it will be very difficult to be straightened and corrected, because it is already memorised (Sabtadi, 2012). Problems of student's skills in memorizing Quran by constantly being accompanied by repeated memorisation greatly affect the short-term and long-term memory of students.

Research indicated that there are several stages of memorisation skills. In the first stage of memorisation, memorised material is stored in sensory memory, and then entered in short- term memory. From this short-term memory, information is stored again in long-term memory through the repetition process. Storagein short-term memory is mostly in the form of acoustics and is then visually supplemented. Repetition of memorisers by the teacher when deposited is the acoustic storage, then the use of the Quran corner is stored in the visual form (Purwanto, 2007).

However, the teaching and learning from home processes are not working as they are supposed to. Many learners do not abide by the regulations to study from home. Family is everything for everyone, including children. It is the first and the main part where the children are raised and grew up with. It is a place to educate, nurture, socialize, and develop function of the family members so they can conduct their roles in society and also to provide satisfaction and a healthy environment to achieve a prosperous family.

The role of a family is to empower each family member in achieving a common goal. Here this refers to the on-going activity of teaching and learning during quarantine at home. The learning process of many schools is not effective due to the absence of children from class. Some of the students find it difficult to wake up early in the morning and this often affects their mood to join the class. The parents should bear in mind that the effective learning process does not only depend on the teachers and teaching methods alone. Understandably, the aspects of student's readiness and personality are the main elements of the success and effectiveness of this education programme (Blank & Alas, 2009).

Additionally, another problem related to the attitude of students was the lack of interest of kindergarten students who enrolled in the *tahfizh* programme. It is essential to have students who are interested to to ensure the effective learning of the *tahfizh* programme. A study could be conducted on how to increase the interest of *tahfizh* students in joining the *tahfizh* programme which could indirectly provide suggestions to the Islamic kindergartens to develop their curriculum entrance evaluation to be more comprehensive. Questions about service and programme quality are now even more

plausible as most of the policy texts produced since 2003 proudly quote and emphasize the benefits of kindergarten's *tahfizh* programme for the children's individual development and future lives (Ministry of National Education, 2005).

Hidi and Renninger (2006) stated that individual development interest and situational interest are interrelated. Each can be expected to interact with and influence each other's development. They asserted that situational interest, triggered by environmental factors may evoke or contribute to the development of long- lasting individual interests. In order to increase students' interest, these two types of interest need to be considered by teachers in the education field. The deficiencies of research as explained above has become the focus of the programme evaluation in memorising the Quran under the CIPP model perspective.

Additionally, another problem which influences the achievement of the kindergarten students in memorising the Quran is the limitation of parental monitoring on their children's education. Most parents are busy and do not have time for their children. This caused many parents to hand over their children's education to trusted institutions to guide their religious learning and Quran memorisation. As such, it is important to evaluate the parents' role of the *Tahfizh* Quran programme carried out in kindergartens in the Aceh province, as the parents' participation is important in order to make their children ready for their future endeavour (Badwilan, 2008).

The limitations of parental monitoring, parents' busy schedule and the lack of time for children to gather with their parents have caused non-formal education to be handed over to the trusted institutions to guide the religious learning and memorizing

Quran for children in early childhood. It can be difficult to embed or teach children to memorise al- Quran. As such, the researcher is interested to study how the method of *tahfizh* Quran is carried out in some Islamic schools in Aceh, Indonesia. The researcher will look at the effort of teachers in improving students' ability by using the method as well as the supporting and inhibiting factors of the success of the *tahfizh* Quran process in early childhood.

Referring to the raised issues in the problem statements towards the *tahfizh* programme in kindergarten schools in the Aceh province, the focus of this study is on the evaluation of the *tahfizh* in the kindergarten programme in Aceh, Indonesia, related to the context, input, process and product evaluation under the perspectives of kindergarten institutions, students, parents and teachers.

1.4 Purpose of The Study

The *tahfizh* learning programme of kindergartens in Aceh province is still in the process of sufficient development, therefore, the purpose of this study is to evaluate this newly programme that has been implemented by the government schools and Private schools. The curriculum was not seriously prepared, the context on important skills in kindergartens such as uttering and reciting the surah of the Quran required the need to rephrase the goals and child activity plans to match with the community demands in modern kindergarten education. As such, this study attempts to evaluate the *tahfizh* learning programme of kindergartens using the Stufflebeam model, and to identify the extent to which the objectives of the *tahfizh* learning programme of kindergartens are

aligned with the context and the contribution of its inputs, processes, and outputs in achieving the educational needs of children and the developmental needs of the Aceh society. The purpose of study provides new knowledge on the notion of early childhood and the need for evaluating the tahfizh programme implementation under the kindergarten curricula which is aligned with the children's needs based on the CIPP model, and review the previous studies related to the research objectives.

In supporting the tahfizh quran programme evaluation, following are the purposes of educational aspects for kindergarten children: *Psychological and social needs* such as the need for love and acceptance from others, emotional security, the need for social appreciation, success and excellence, self-assertion, freedom and independence, and the acceptance of power and play, and mental and cognitive needs such as research and exploration, and the need to acquire linguistic skill (Yakhlif, 2014).

Academicians and educators have acknowledged the significance of the curriculum and the main role it plays in bringing up generations of learners, in making them acquire the skills and knowledge which help them in integrated development of their personalities and advancement of their societies. The curriculum replicates the philosophy of the society with all its components of religious beliefs, patterns of thinking, behaviour, and methods of education (Sharif, 2007). As stated by Jad (2011), the evaluation of kindergarten *tahfizh* curriculum has been well-known as the development of gathering information on all components of the curriculum, to expose children's skills and aptitudes which might affect the achievement of overall balanced growth goal of the kindergarten child, and to decide about the curriculum itself.

Evaluation is conducted using accurate research methodology based on reliable criteria to examine the effectiveness to suit the context, which the curricula intend to develop. The Stufflebeam model is the most adopted evaluation model for programmemes, institutions, and curricula which is used widely and well known for its efficacy, comprehensibility, and reliability. For these reasons, the model was adapted in the current study.

1.5 The Objectives of the Study

The study has the following central research objectives:

1. To examine the contextual elements that impact the implementation and efficacy of the Tahfizh program in kindergartens in Banda Aceh, Indonesia.
2. To conduct a comprehensive evaluation of the Tahfizh program in Banda Aceh kindergartens.
3. To analyze the various aspects of the implementation of the Tahfizh program in Banda Aceh kindergartens.
4. To assess the overall educational outcomes and effects of the Tahfizh program in Banda Aceh kindergartens.

1.6   The Questions of the Study

To provide answers to these central questions, the research discoursed gradually with with inquiries that come into some aspects. The researcher identified four questions under the stufflebeam evaluation aspects. The responses from the evaluation notified the following experiential research.

This research questions are the following:

1.   What contextual elements have a significant impact on the implementation of the *Tahfizh* program in kindergartens located in Banda Aceh, Indonesia?

2.   How can the *Tahfizh* program in Banda Aceh kindergartens be comprehensively evaluated?

3.   How are the key processes involved in the implementation of the *Tahfizh* program within Banda Aceh kindergartens?

4.   How are the broader educational outcomes and enduring impacts of the *Tahfizh* program in kindergartens located in Banda Aceh, Indonesia?

1.7   The Conceptual Framework

The study framework is based on concepts derived from the CIPP Evaluation model of *tahfizh* programme of kindergartens in the Aceh province. According to Langbein and Felbinger, the evaluation of the programme (2006) is the application of empirical social science research methods to the process of judging the effectiveness of public policies,

programme, or projects, with the management and implementation, for decision–making purposes.

Figure 1.1

Conceptual Framework of Implementation of CIPP Model for Quality Evaluation
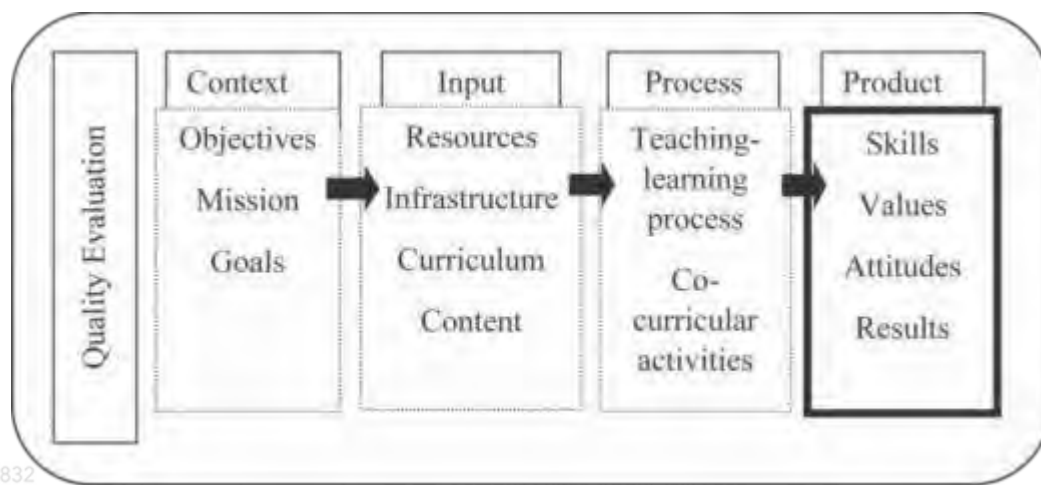
As shown in Figure 1, there are four dimensions studied for quality evaluation at school level which focus on the aspects of educational objectives, mission and goals. This includes the different dimensions of context, input, process and product. The first evaluation aspect is the context. It needs opportunities which define the goals and objectives on the basis of which the outcomes are attained. The second one, input. It involves the resources, infrastructure, curriculum and content needed to implement the teaching learning processes. The third one is evaluating the process; it comprises the teaching learning processes, evaluation and activities. This includes all the processes which are necessary for the implementation of different activities and their formative evaluation. Lastly, product evaluation involves skills, values, attitudes and results

which are needed to identify the outcomes and effectiveness of the educational programme (Stufflebeam, 2003).

Following Stufflebeam's (2003) evaluation model, this study was undertaken for quality evaluation by assessing the context, inputs, processes and product of schools (Stufflebeam, 2000). The four dimensions were studied by the researcher and attention was given on how context, inputs and processes affect the product or outcomes of the school. This dimension involved the background of the educational institute, its missions, goals and objectives, type of resources, content, curriculum and strategies used for implementing the teaching learning processes, including skills of instructors, equipment and evaluation techniques which are responsible for achieving outcomes or product.

The effectiveness of the application of *tahfizh* programme in kindergartens is measured in this evaluation. This programme was analysed by interviewing the kindergarten's children who were involved in the daily activities of memorizing Quran. Previous studies indicated that memorizing Quran has been acknowledged as an outcome when children have gained greater fluency in memorizing some sentences of Quran. The conceptual framework of this evaluation is grounded in the theory of constructivism; this theory had its roots in psychology and philosophy and has been a focus of educational theorists and practitioners for the past 20 years (Campbell, 2008).

Figure 1.2

Diagram of CIPP Model framework of tahfizh programme.
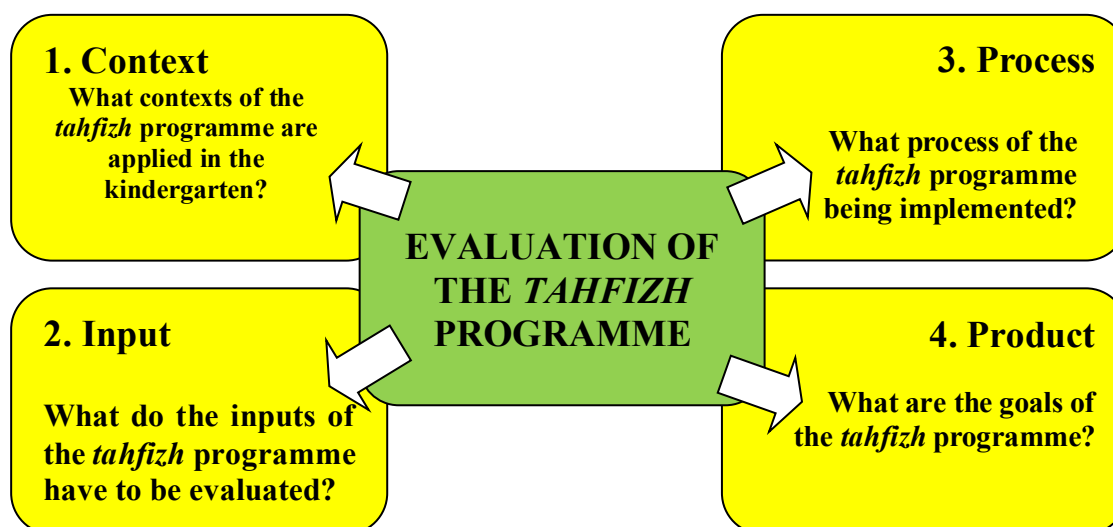
The diagram above describes the *Tahfizh* Quran evaluation programme in the kindergarten in order to evaluate the four aspects as identified under the CIPP models of the teaching processes involved in memorising the Quran. The study is an exploratory study based on information collected directly from participants with first-hand experience in teaching the memorisation of the Quran, which is an approach best suited to answer the research question. The nature of qualitative research allows the study of a given phenomenon directly from the participants with first-hand experience of the topic (Creswell, 2009). This quality of qualitative research methodology affects the current trend of qualitative studies done on Quran memorisation. Shallabi and Taylor (2011) examined multiple case studies on parents' perspective about the influence of the Islamic culture on Muslim children's daily lives.

1.8   The Importance of Study

Currently in Indonesia and specifically in the Aceh province, no exhaustive study has been done on the challenges faced in the teaching methods of Quran on the spiritual and academic formation of kindergarten school students. Understandably, there is a need to fill this gap. It is hoped that the study will offer insights to curriculum planners and developers into the factors influencing the teaching of Quran in kindergarten schools in Banda Aceh, Aceh province, and the role played by the subject in the spiritual and academic formation of the students.

The study findings are expected to be beneficial for the theoretical and practical aspects in the following section. The results of the research are expected to support theories dealing with *tahfizh* learning programme, as discussed in chapter 2. In the practical sense, **t**he results of this research are expected to provide information to the *tahfizh* teachers, especially in guiding students to memorise Quran in an effective way. It is also expected to encourage students' awareness of memorizing Quran. Thus, the present study will hopefully contribute to knowledge in the field of Islamic Education in schools and tertiary institutions of higher learning. Various stakeholders may find new information in the study findings on the role played by Islamic organizations on Islamic Education development in secondary schools in Banda Aceh.

There have been numerous perspectives of the study of the Quran memorisation programme. However, it has yet to be studied from the CIPP model perspective. This exploratory study contributes in setting the foundation for further and deeper investigations on understanding the evaluation processes involved in memorising the

Quran from a CIPP model framework. Therefore, this study contributes in initiating the effort for the development of an evaluation model framework on the programme of Quran memorisation.

The role of families is expected to be maximised in the current initiated programme. The community also has a permanent programme related to memorizing 30 juz in the Al- Quran and practise every day in the community learning centre to memorise the Quran. Memorizing the Al-Quran has the benefit of increasing concentration, cognitive intelligence, and academic achievement; as such, it can help students achieve their learning goals in school. It also can strengthen students' character and religious character. The memorisation process of children can be directly monitored by the parents. It can also be used to establish effective communication between parents and children. It is expected that parents should be able to guide their children in memorizing the Quran so that children are able to reach the determined targets.

By memorizing the Quran, more free time at home can be used as efficient as possible. The researcher aims to examine the function and role of the family during learning activities at home through the Quran memorisation programme. This programme is designed to be applied by parents in facing the COVID-19 pandemic and after the end of the pandemic. An indicator of the achievements of this programme is that children are able to memories one of the chapters in the Quran as long as the programme is carried out at home. This programme can be applied by parents who have a target to support their children in memorizing the Quran. This programme can also be applied by institutions or agencies which conduct the Quran memorisation programme.

1.9   The Study Limitation

The study was limited to two kindergartens in the Banda Aceh municipality of the Aceh province. The two kindergartens were considered the most favourable kindergartens as they conducted the *tahfizh* Quran programme compared to other regions of the province.

The children who participate in this programme will be given a memorisation manual of juz 30 and an activity evaluation sheet. The parents of each child are also given a statement informing the children's willingness to participate in this activity. Every child who joins the programme is asked to memorise the Quran as best they can and report his/her memorisation to the research team. The research team working with the kindergarten teachers will also confirm of any errors which are made by the children during the memorisation.

1.10   The Operational Definition

The operational definitions of key words of this thesis are described below

1.10.1 Evaluation

To evaluate a programme, the evaluation process should be held carefully, reliably, strategically, and with accountability. According to Arikunto (2015), a programme

evaluation is a series of deliberate activities to find the programme's achievement level. Several meanings of 'programme' are available such as: (a) a plan, (b) deliberate activities. Programme evaluation is a comprehensive effort to find the realization level of a policy by determining the effectiveness of its component respectively.

Success criteria are important in evaluating a programme: i.e. learner achievement, tutor achievement, a learning programme that encourages and improves learner's learning skill, tutor's teaching skill, and improving learning programme as a means, not an end. Evaluation is an integral part of a learning system to find whether the system is proper or not. As stated by E. Jane Davidson (2005), the scope of a learning evaluation is the assessment of the learning and teaching process. Evaluation is assumed as a process of comparing a current situation by a set of criteria. It is a process to collect and utilize information for the assessment and decision-making process. In the process of learning, evaluation is a process of comparing a current situation using a set of educational criteria. The evaluation of a programme involves a series of deliberate activities to find a programme achievement level (PUSDIKRA, 2017).

As stated by Stufflebeam and Coryn (2014), evaluation is the systematic assessment of the worth or merit of an object. It involves an act of assessment in a systematic way to achieve the value and benefits of a particular object. In this study's context, the activities of the evaluation are based on the *tahfizh* kindergarten programme in Aceh. The programme'e evaluation can be understood as an attempt to get the value and benefit to the desired target in the programme. It includes the review of existing models, programme, inputs, or stages of programme designs and the restoration and

renewal of the service evaluated with the recommendations obtained in line with this result. Simply put, programme evaluation is defined as "the process of deciding about the effectiveness of the programme, determining the final stage of programme development and the realization degree of educational goals" (Akdağ, 2008).

The evaluation of a programme is an integral part of the education process. It provides information about the success of the training programme and compares it according to a criterion and a meaningful result is reached. Different objectives such as the development of a programme, or application provide evidence about the efficiency and effectiveness obtained from the implementation. All these can be achieved through programme evaluation (Klenowski, 2010). The evaluation of a programme is necessary when new interventions are being tried or when there are plans to develop a programme (Royse, Staton-Tindall, & Badger, 2009). As such, it is a way to decide whether the evaluated training programme will remain in the education system or not. The last stage of the programme development process provides the relationship, vitality, and mobility in other steps.

The programme evaluation steps have been diversified by the different goals and forms of the programme and models. As stated by Stufflebeam and Corny (2014), the programme and model redundancy and the lack of highly applicable models are attributed to the relative innovation of science and their focus on developing the methods and materials they will still use. Using this information in a short and concise form: Assessment is a multi-faceted concept, with features such as selecting, obtaining, and then analysing, improving, using the information to be measured, and deciding on the quality and efficiency of the programme (Karataş, 2007). When one determines

whether the implemented programme has achieved its goals, this will increase the functionality of that programme and allow it to be revised where it needs to be regulated. As such, it is important to obtain views from the programme's practitioners, namely teachers, on this issue.

For this study, the Context, Input, Process, and Product (CIPP) model proposed by Stufflebeam will be utilised. This particular model was used due to the on-going nature of evaluation and the need to handle the pre-school education programme in a versatile and comprehensive way (Sholihah, Purnawirawan & Puspita, 2020). When evaluating a training programme, a curriculum evaluation model must be referred to. Evaluating a programme will not only reveal the pros and cons of that programme but it will also identify and correct the disconnections between the parts in this dynamic system. The evaluation must be done systematically and holistically as it involves very detailed processes (Koçak, 2006).

The CIPP is a widely used programme evaluation model which consists of context size, input size, process size, and product dimensions as proposed by Stufflebeam. There are four situations in the evaluation model. In order to make a meaningful assessment, the available data are correlated in the context of various frameworks. The programme evaluation model as proposed by Stufflebeam contains more than one meaning within its sub-branches. In this approach, the goal is to inform evaluators. The four phases of the programme are evaluated according to these decisions by those who are authorized to make decisions.

The analysis of the desired and existing situations related to the general lines of the programme is the first element which constitutes the evaluation model, context, the needs analysis is one of the tasks to be fulfilled at this stage. This step involves determining the programme objectives and how these goals are researched. Context evaluation is an integral part of the planning process. It plays an important role in determining the consistency and consistency of programme needs, goals, and resources, and the adequacy of goals in solving problems (Fitzpatrick, Sanders, & Worthen, 2004). The input evaluation is the process of deciding how activities will be used to achieve the specified goals of the programme. At this stage, the suitability, cost, and potential of resources are evaluated. Here, issues are raised about whether the targets are determined appropriately and whether they are compatible with the programme or strategy compatibility.

The process element is the implementation phase, of programme development and evaluation. The evaluation purpose is to determine the compatibility in desired situations and existing situations. This stage is important to prevent any problems during the implementation phase of the programme. The important issues in this stage are to find out whether the studies determined in the programme are carried out in the estimated time or whether these activities researcher carried out by the plan are recorded. The product evaluation is the stage of evaluating the outputs achieved at the end of the programme. In this stage, the data in the applied programme are examined. The operability of the programme and the gains obtained from the programme are evaluated. A solution is sought for the question of whether the desired or intended results have been achieved in the programme.

From the definitions described above, we can ascertain that programme evaluation is a series of systematic activities to collect information of a programme in order to measure or assess, to improve programme effectiveness and to determine the next programme implementation in the future. In the context, of this study, we aim to seek answers regarding the views of preschool teachers in terms of context, input, process, and product.

1.10.2 *Tahfizh* Quran Learning Programme

Since Quran is the holy book of Islam, Muslims are fortified to learn and understand the meaning of the Quran as the guidance in their life. In this study, Quran is memorised using a book called mushaf. Students learn the spiritual aspects of the Quran in-depth which develop and expose them with a memorizing skill.

The holy book revealed to mankind from Allah SWT. It delivers a accomplishment exposed by Prophet Muhammad SAW, the last prophet and messenger. Quran is the prophet's greatest miracle. Therefore, nobody could duplicate the book. "Say, "If mankind and the jinn gathered in order to produce the likes of this Quran, they could not produce the likes of it, even if they researcher to help each other." (Surah Al Israa: 88).

The Quran is a revelation of Allah SWT and invariably awards pahala to the person who is reciting it. As mentioned in the Holy Quran itself: "Recite, [O Muhammad], what has been revealed to you of the Book and establish prayer. Indeed,

prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do." (Al Ankabut: 45).

Quran is the word of God, which is a miracle, delivered to the last Prophet and messenger, Muhammad, through Gabriel. In the visual form, Quran is a series of manuscripts (Madyan, 2008). People can interact with Quran by reading, listening, memorizing and comprehending the meaning and putting it into practice in their daily lives (Syarbini and Jamhari, 2012; Marbán, José, and Eddie Mulenga, 2019).

Researchers have explored the processes and practices involved in Quran memorisation in communities where Arabic is a foreign language. The educational significance of Quran memorisation was investigated by Gent (2011) by observing and interviewing memorisers in North-East London. Boyle (2004; 2006) defined the intelligent, ethical, emotional, and spiritual possessions of Quran memorisation on the life of memorisers by adopting to the experiences of Quran memorisers in Islamic institutes in some middle east countries. From a language socialisation perspective, Moore (2006; 2008) observed the drill of rote-learning in Quranic and public schools in northern Cameroon. He stated that the emphasis there is "how and why novices are apprenticed through language into particular activities and identities."

The short explanation above indicated that granting on numerous features of the Quranic teaching methods (the researcher considered the programme in the next chapter), No one of the researchers found the relationship between Quran memorisation and sensitivity to language patterns of Classical Arabic. Moreover, none of the

researchs were found in how the rehearsal of Quran memorisation turns into study on memory processes.

Nawaz and Jahangir (2015) stated that memorizing Quran certainly improved the academic achievement and socio-cultural life of memorisers (Huffaz). As stated by other researchers (Hojjati et al., 2013; Elgueta et al. 2018), listening to Quran for only 15 minutes per day without using any other skill or training could improve students' memories. Reeves et al (2018) stated that early talk boost could be effective in advancing the language skills of socially-disadvantaged children and could improve their schools. Other researchers estimated that intelligent tutoring systems were developed to help students learn independently.

In Indonesia, the introduction of *Tahfizh* Quran Learning Programme in playgroup and kindergarten has been very popular. The programme is generally implemented in Islamic playgroups and kindergartens to improve the academic quality in children, and also for religious teachings. Various methods and approaches have been introduced for memorizing Quran in kindergartens.

1.10.3 Kindergarten

The kindergarten education covers the early childhood period. The exposure to rich stimuli by the family in the child's early years provide a great influence on the the development of the child. The interactions experienced during this period shape the child's future personality, attitudes, and beliefs (Yaşar Ekici, 2017). Neurobiological

and behavioural perspectives describe that the constitution of values and character and basic personality and intellectual development is realized up to age 7. As such, nurturing the environment process is crucial for the success or failure of future life (Nance, 2009). The fastest development period of the child is the period from 0 - 6 years. The most important year of development and the fastest development is the early childhood phase. As stated by Bloom, cognitive development is most important in the first four years. It is stated that half of the human intelligence develops between 0 and 4 years old, two-thirds of the other half of the human intelligence develop between 4 and 8 years old, and the rest develops between 8 and 17 years old (Aydoğan, 2006). Many connections are made in the brain in the preschool period. While connections supported by stimuli continue to be established, unused connections are unfortunately lost.

The brain development provides a solid foundation for the child's cognitive, language, motor, social, and emotional development. Due to this reason, children grow very rapidly in the first six years of life, namely in the preschool period, and gain competence at an astonishing rate in all areas of development (Ministry of Education, 2013). When the researcher considered language development, early childhood is indeed a critical period. Researchers argue that a lag in language structure during childhood can affect the rest of one's life (Kol, 2011). As development is a holistic process, it is possible to say similar things for all development areas. Kindergarten education is very important in order to ensure that this education, which started in the family, continues under equal conditions for all children. Preschool education comes to the fore for children from different socio-economic backgrounds to achieve equal

opportunity in education. The government plays the role of providing an important impact of equality that compensates for different conditions of children (Currie, 2001).

It is now generally known that children who have completed kindergarten education in kindergarten have a positive approach when they start primary school. Children acquire many positive effects from pre-school education. It was determined that children who had kindergarten education would later start primary school successfully by gaining competence in areas such as reading-writing, mathematics, and cooperation. It was also observed that they developed important emotions such as helpfulness, creativity, and responsibility (Mother and Child Education Foundation, 2003). Kindergarten education provides a curriculum with rich content in an educational environments and children have the opportunity to compare new learning with their previous learning, establish relationships, and create new knowledge. Additionally, preschool education can have significant effects on the development of academic, social, language, psycho-motor, and self-care skills of children, especially disadvantaged children (Aslan & Uygun, 2019).

Kindergarten education in Indonesia takes a period of 36 - 72 months. The aims and objectives of kindergarten education are stated as ensuring the physical, mental, and emotional development of children and acquiring good habits, preparing them for primary school education, creating a common upbringing environment for disadvantaged children, and ensuring that the children speak Bahasa Indonesia correctly. A kindergarten education programme has been developed to ensure that children's development reaches the highest level in the areas of motor, social and emotional, language, and cognitive development so that they gain self-care skills and

that they are ready for primary school education. The Ministry of National Education programme is flexible and spiral and has the characteristic of being balanced and prioritizes learning by discovering, cares about the development of creativity and daily life experiences and family participation, and has adopted a versatile evaluation process.

The kindergarten is an institution which prepares primary school education for 3-6-year-olds. This is the phase of a child's development that extends from the end of infancy to about 5 or 6 years. This period is sometimes referred to as the kindergarten years. This refers to particular settings in places outside their homes in which young children are taken care of in groups by a qualified teacher and other members of staff. These centres provide care and learning opportunities to the children. It also regulates the ways in which early education is delivered, through the informal or family-based type, the non-formal type and the formal type. Regarding the non-formal early education service, it is delivered through institutions such play groups and nursery school, which can cater for children from birth up to the age of six. The formal type of service includes kindergarten and Raudhatul Athfal (Islamic kindergarten).

In this study's context, the researcher chose two, Islamic kindergartens which were Bait Kindergarten and Al-Azhar Kindergarten. Al-Azhar and Bait Qurani Islamic Kindergartens implemented Quran memorizing for children. Both schools are located in Banda Aceh, in the Aceh province, Indonesia. Both schools are the top choices for *tahfizh* Quran schools in the city. These Islamic kindergartens provide Islamic education with national educational requirements. Students in these two schools have to memorise the last chapters of the Quran every day as an Islamic activity. The chapter

is considered easy for children to recite as it has many short Arabic sentences. This memorizing activity is done by reading surahs as a class activity.

As there are limited number of teachers and facilities, this class is often ignored. As such, the, students' memorisation is memorisation. Sometimes the teachers do not evaluate the students' progress of memorizing activity on the next day. These cases encouraged the researcher to find out if the memorisation affected the students' cognitive intelligence and to what extent it could be achieved in schools.

1.10.4 CIPP Model of Evaluation

The model of evaluation selected for this study is the one initiated by Stufflebeam (2014) which includes the Context, Input, Process, and Product (CIPP) model. Among its features is its high degree of accuracy to observe the implementation of programme for early childhood education in the Aceh province, Indonesia. A descriptive qualitative approach had been adopted in this study with the concept of a comprehensive evaluation programme. The CIPP model is a concept evaluation based on the systematic integrative mechanisms. It is not only designed to evaluate certain aspects but can be used comprehensively to see various things related to a programme with the aim to improve the programme, including a development programme. There has been extensive literature on studies which have implemented the CIPP model evaluation model (Stufflebeam, 2002).

The particular needs, problems, assets, and opportunities are assessed in context evaluation within a defined environment. The *tahfizh* programme requirements include items which are necessary or useful for fulfilling a defensible purpose. Problems are impediments which one needs to overcome in meeting as one proceeds to meet targeted needs. As for assets, these include accessible expertise and services—usually in the local area—which could be used to help fulfilled the targeted purpose. In the case of opportunities, these include funding programme which might be tapped to support efforts to meet needs and solve associated problems (Stufflebeam, 2002). In the context of this study, the context evaluation is included when the researcher evaluates the needs, problems, assets and opportunities within the area of the study which includes the kindergartens previously mentioned.

The main orientation of an input evaluation is to help prescribe a programme, project, or other intervention in order to improve services to intended beneficiaries. The proposed programme, project, or service strategy and the associated work plan and budget for carrying out the effort are assessed in the input evaluation. This is done by searching out and critically examining potentially relevant approaches, including those which are already being used. The main criteria for assessing competing strategies are potential success in achieving programme goals and attending effectively to the assessed needs, problems, area assets, and opportunities. Input evaluation is a precursor of the success or failure and efficiency of a change effort (Stufflebeam, 2002). In this study's context, the input evaluation helps the researcher to prescribe the study in order to analyse and solve the problem regarding the topic in depth. Simply put, a process evaluation is an on-going check on a plan's implementation and the documentation of the process, including changes in the plan as well as key omissions and/or poor

execution of certain procedures (Stufflebeam, 2002). In this particular study, process evaluation should contrast activities with the plan, describe implementation problems, and assess how the subject included in this study addressed them. The effort's costs should be documented and analysed.

The final part is the product evaluation. This phase is useful for measuring, interpreting, and judging the programme's achievements. The main goal of this phase is to ascertain the extent to which the evaluation meets the needs of all purpose. The feedback about the programme's achievements is important both during an activity cycle and at its conclusion. One of the aims of product evaluation is to assess intended and unintended outcomes and positive and negative outcomes. It is imperative that evaluators often extend a product evaluation to assess the long-term outcomes (Stufflebeam, 2002).

The related literature has been scrutinised to develop a semi-structured interview form. For this study, Context-Input-Process-Product Evaluation Model [CIPP] proposed by Stufflebeam was used as the programme evaluation model. In the current situation analysis, this is done by evaluating the context and the environment in which the programme is implemented. Estimated activity plans, stakeholders and materials are evaluated in the input evaluation dimension. As for the process evaluation, this is the phase when the problems encountered in the process are determined by examining how the programme is implemented and how the process progresses. It is important to check on the consistency of planned and actual events during the implementation phase of the programme. In the final phase which is product evaluation,

the general and special outcomes of the programme, expected and unexpected situations are handled together (Ornstein & Hunkins, 2004).

1.11 Conclusion

It is necessary to implement programme evaluation in order to get feedback for the next learning programme. The steps in programme evaluation are evaluating the programme implementation, measuring the programme affectivity and efficiency, measuring the programme's positive impact, measuring the accountability of programme implementation, controlling instrument for programme implementation, communication tool of programme, making decision on programme continuation, displacement, modification, or termination.

It is important to have an evaluation of *tahfizh* Quran programme in kindergartens in order to increase the quality of the learning process and the outcome of the *tahfizh* programme in early childhood education. This is qualitative research which will focus on the evaluation of *tahfizh* programme using the CIPP model. The scope of the study will be the children in kindergartens and their parents, teachers, principals, and government representative.