

EVALUATION OF THE QUR'ANIC LEARNING PROGRAM AT SD MUHAMMADIYAH 2 KARANGPAWITAN FROM PARENTS' PERSPECTIVES

Asep Muslim Nurdin¹

Institut Agama Islam Muhammadiyah (IMDA) Garut, Indonesia

Corresponding author, E-mail: asepmuslimnurdin@gmail.com

ABSTRACT

This study aims to evaluate the implementation of the Qur'anic Learning Program (Iqra, Tahsin, and Tahfidz) at SD Muhammadiyah 2 Karangpawitan from the perspectives of parents, focusing on program implementation, its benefits for children's Qur'anic reading and memorization skills, discipline, perseverance, and learning motivation, as well as supporting and inhibiting factors. The study employed a descriptive qualitative approach. The primary data were collected through an online survey (Google Forms) involving 18 parents and consisting of nine open-ended questions, which were analyzed thematically. The findings indicate that parents generally perceived the program positively, as reflected in comprehensive program socialization (100%), appropriate grouping of reading and memorization levels according to children's abilities (89%), and a comfortable learning atmosphere (83%). However, the reporting system for students' learning progress from teachers to parents was considered not fully effective (56%). The program was also perceived as providing substantial benefits in improving children's Qur'anic reading and memorization skills (94%) and their daily worship habits at home (94%), although children's perseverance and learning motivation varied. The main supporting factors included adaptive learning methods and family support, whereas the inhibiting factors included difficulties with tajwid and makhraj al-huruf, distractions from digital devices, limited time, and weaknesses in the reporting system. This study recommends strengthening the periodic reporting system, providing a dedicated learning space for Tahfidz activities, and improving teacher-parent communication as a means of strengthening school-family partnerships in Qur'anic learning.

Keywords: Program Evaluation; Qur'anic Learning; Iqra, Tahsin, and Tahfidz; Parents' Perspectives; Elementary School

1. INTRODUCTION

Education is essentially not limited to the achievement of students' academic abilities but also carries the responsibility of developing character, morality, spirituality, and positive habits that serve as foundations for children's personality development. In Islamic education, the Qur'an occupies a fundamental position because it is not merely regarded as a source of religious teachings but also as a basis for developing values, character, and behavioral orientation. Therefore, Qur'anic learning at the elementary school level should not be understood merely as a technical process of reading and memorizing verses. Rather, it should be viewed as an educational process that develops positive habits, discipline, perseverance, self-control, and students' spiritual connectedness with Islamic teachings (Muhaimin, 2012). This perspective is particularly important in basic education because childhood is a period in which habits and character

are strongly formed; consequently, educational experiences provided consistently may influence children's learning patterns and behavior over the long term.

In the Muhammadiyah educational context, Qur'anic learning has a strategic position because it constitutes part of the educational orientation of Al-Islam and Kemuhammadiyahan (ISMUBA). Muhammadiyah education is essentially directed toward integrating intellectual development with the formation of an Islamic personality, so academic achievement is not separated from the development of faith, morality, and the practice of Islamic values. Accordingly, the implementation of ISMUBA learning in Muhammadiyah schools requires learning management that is carefully planned, organized, consistently implemented, and evaluated according to the achievement of learning objectives (Aulia & Istikomah, 2024). Research on ISMUBA learning management in Muhammadiyah elementary schools also indicates that planning, organizing, implementation, and evaluation are important components in determining the quality of ISMUBA education.

From a psychopedagogical perspective, students' interaction with the Qur'an through reading, listening, repetition, and memorization has the potential to develop learning habits that require concentration, perseverance, repetition, and self-control. Nevertheless, the relationship between Qur'anic learning and academic ability needs to be understood proportionally. A systematic review of the cognitive effects of Qur'anic memorization indicates relatively strong evidence for improvements in memory abilities closely related to memorization tasks (*near transfer*), whereas claims concerning broad improvements in general cognitive abilities or intelligence still require stronger empirical evidence (Achmad et al., 2026). Therefore, research on Qur'anic programs in schools should not begin with the assumption that Qur'anic memorization automatically improves all aspects of students' academic abilities. Instead, it should evaluate how the program is implemented and how its benefits are perceived by those who interact directly with students.

Several studies provide indications that Qur'anic activities are associated with motivation, concentration, and learning development. Research on the habituation of Qur'anic recitation among madrasah ibtidaiyah students, for example, found that regular Qur'anic recitation served as a positive determinant of students' learning concentration (Hudha, 2025). Another study examining the relationship between Qur'anic memorization and learning motivation found a simultaneous relationship with academic achievement and emphasized the importance of program development and students' learning motivation (Ifana, 2023). These findings indicate that Qur'anic learning may contribute to the learning process, but such contributions cannot be separated from program design, motivation, environmental support, and students' ability to manage learning demands.

Within this context, the Qur'anic Learning Program at SD Muhammadiyah 2 Karangpawitan Garut constitutes an educational phenomenon worthy of investigation. Based on the empirical conditions underlying this study, the school has implemented a Qur'anic guidance program continuously for approximately three years. The program is not an incidental supplementary activity but has become part of students' educational routine. It consists of three main stages: Iqra, Tahsin, and Tahfidz. The Iqra stage is

intended to establish basic Qur'anic reading skills; Tahsin focuses on improving reading accuracy, tajwid, and makhraj; while Tahfidz focuses on students' ability to memorize Qur'anic verses. This staged structure demonstrates the school's effort to develop Qur'anic learning progressively, beginning with basic skills, followed by improvement in reading quality, and culminating in strengthening memorization.

The continuity of the program for three years is an important indicator distinguishing it from short-term Qur'anic learning activities. Consistent implementation provides opportunities for schools to establish learning routines and habits among students. From an educational perspective, consistent habituation can serve as an instrument for behavioral development because students not only acquire knowledge but also experience repeated behaviors within their daily contexts. In Iqra and Tahsin activities, students are required to practice repeatedly in order to correct reading errors, whereas Tahfidz requires remembering, repetition, retention, and achievement of specific targets. The characteristics of these activities can theoretically provide opportunities to exercise perseverance, discipline, self-control, and learning regulation. Research on students' experiences in Qur'anic memorization also indicates that Tahfidz activities involve challenges such as limited time, difficulty remembering verses, disciplinary requirements, and environmental distractions, making motivation an important factor in successful memorization (Nik Abdullah, Mohd Sabbri, & Muhammad Isa, 2021).

Nevertheless, the success of an educational program cannot be assessed merely from its continuity or the amount of activity carried out. A program needs to be evaluated to determine the alignment between students' needs, program objectives, available resources, implementation processes, and achieved outcomes. Stufflebeam conceptualizes evaluation as a systematic process of providing information that can be used for decision-making and program improvement.

Parents' perspectives are increasingly important in evaluating such programs. Parents have direct experience observing children's development outside the school environment. While schools can observe changes in students during learning activities, parents can provide information about how Qur'anic reading habits, memorization, discipline, motivation, and learning attitudes are transferred into the family environment. Parents' perspectives therefore provide an evaluative dimension that cannot always be obtained through teachers' observations at school. Parental involvement in education is also important for children's motivational development. Research on students' motivation to memorize the Qur'an found that parents, teachers, and students themselves are factors influencing motivation, with parental guidance and advice being among the influential factors (Nik Abdullah, Mohd Sabbri, & Muhammad Isa, 2021). More recent research also found that parental support moderates the relationship between academic hardiness and self-efficacy in Qur'anic memorization (Yundianto et al., 2024).

For this reason, parents' perspectives should not be treated merely as supplementary research data but as an evaluative source that can help schools understand program effectiveness from the perspective of students' lives at home. Parents can describe whether the Iqra, Tahsin, and Tahfidz program encourages children to read the Qur'an independently, whether children demonstrate changes in learning discipline, how their motivation changes after participating in the program, what difficulties arise during

implementation, and the extent to which habits developed at school continue within the family environment. In other words, parents' perspectives can serve as a bridge between the program designed by the school and the actual experiences of students in their everyday lives.

However, an academic issue requires attention. Qur'anic learning programs are often evaluated through internal indicators, such as the amount of memorization, reading ability, reading fluency, or achievement of Tahfidz targets. Although these indicators are important, they do not fully describe overall program quality. Evaluation focused solely on final products may overlook the context, inputs, and processes that determine program success. Research on educational program evaluation demonstrates that comprehensive evaluation can identify the alignment of objectives, availability of resources, quality of implementation, and achievement of program outcomes (Nursita & Saepudin, 2019; Indriani & Holisah, 2022). Therefore, the Qur'anic program at SD Muhammadiyah 2 Karangpawitan should be examined not only in terms of how many verses students successfully memorize, but also in terms of how the program is designed and implemented, how it is received by students and parents, and what benefits are perceived in children's learning lives.

Another interesting issue concerns the possible *transfer of learning* from Qur'anic learning experiences to learning habits in other subjects. Conceptually, Tahfidz activities requiring repetition, time management, consistency, and maintenance of memorization may provide experiences that develop self-regulation. Research on *self-regulated learning* among Qur'anic memorizers indicates that murajaah routines, time management, priority setting, and self-evaluation may develop during the memorization process (Ramadhani et al., 2026). Nevertheless, such transfer should not be assumed to occur automatically. Recent systematic evidence shows that findings regarding transfer from Qur'anic memorization skills to broader cognitive abilities remain mixed (Achmad et al., 2026). Therefore, empirical evaluation is needed to determine whether the benefits perceived by parents are genuinely reflected in changes in children's learning habits or remain limited to Qur'anic reading and memorization abilities.

This research gap becomes increasingly relevant because previous studies tend to focus on particular aspects, such as students' motivation to participate in Tahfidz, experiences of Qur'anic memorization, relationships between memorization and academic achievement, or the relationship between Qur'anic recitation habituation and learning concentration. Research on Tahfidz motivation highlights the importance of students, teachers, and parents (Nik Abdullah et al., 2021), while research on Qur'anic memorization and academic achievement connects memorization ability and motivation with academic outcomes (Ifana, 2023). Meanwhile, research on concentration demonstrates a positive relationship between Qur'anic recitation habituation and learning concentration (Hudha, 2025). Nevertheless, studies evaluating Iqra Tahsin Tahfidz as an integrated and continuous Qur'anic learning program, particularly in a local Muhammadiyah elementary school, while positioning parents as the primary perspective for evaluating program benefits and effectiveness, remain limited.

Accordingly, the study entitled "Evaluation of the Qur'anic Learning Program at SD Muhammadiyah 2 Karangpawitan from Parents' Perspectives" has both academic and

practical significance. Academically, the study is expected to broaden research on Islamic education evaluation by connecting Qur'anic program evaluation, Muhammadiyah education, parental involvement, and the development of students' learning habits. Practically, the findings can provide the school with information concerning the strengths, weaknesses, improvement needs, and impacts of the Iqra, Tahsin, and Tahfidz program based on parents' experiences. The evaluation findings can also serve as a basis for developing program strategies that are more responsive to students' and families' needs.

Ultimately, the success of a Qur'anic learning program should not be measured solely by children's ability to complete Iqra, improve tajwid and makhraj, or achieve memorization targets. An effective program should provide meaningful learning experiences, develop positive habits, strengthen motivation, and establish continuity between education at school and guidance at home. Therefore, listening to parents' voices is essential for obtaining a more comprehensive picture of program success. From this perspective, the present study evaluates more critically whether the Iqra, Tahsin, and Tahfidz program that has been implemented for three years at SD Muhammadiyah 2 Karangpawitan meets the needs of students and families, how parents perceive the quality of its implementation, and what benefits they perceive in relation to children's habits, motivation, discipline, and learning processes.

2. METHOD

This study employed a descriptive qualitative approach to evaluate the implementation of the Qur'anic learning program at SD Muhammadiyah 2 Karangpawitan from parents' perspectives, with the researcher serving as the key instrument (Sugiyono, 2017; Moleong, 2017). The primary informants were parents selected purposively, supported by data from teachers/ustadz responsible for the program and the school principal for source triangulation, following the logic of a case study to understand the phenomenon in depth within a bounded context (Creswell, 2014). Data were collected through an online survey using Google Forms (18 respondents and nine open-ended questions), semi-structured interviews, observation, and documentation. Data analysis employed the interactive model of Miles, Huberman, and Saldaña (2014), consisting of data reduction, data display, and cyclical conclusion drawing/verification. Data trustworthiness was established through source and technique triangulation and member checking, referring to the four criteria of qualitative trustworthiness: credibility, transferability, dependability, and confirmability (Lincoln & Guba, 1985).

3. RESULTS AND DISCUSSION

Parents' Assessment of the Implementation of the Iqra, Tahsin, and Tahfidz Program at SD Muhammadiyah 2 Karangpawitan

The results of the online survey involving 18 parents indicate an overall positive assessment of the implementation of the Iqra, Tahsin, and Tahfidz Program. All respondents (100%) stated that the school had socialized the program to parents, indicating that the initial stage of involving parents as educational partners had been fulfilled. This condition is consistent with the *communicating* dimension of the school–family partnership framework, which places two-way communication regarding

programs and children's development as a fundamental basis before other forms of involvement can operate effectively (Epstein, 2001).

Regarding the grouping of reading and memorization levels, the majority of respondents (89%) considered the grouping appropriate to their children's abilities. This is consistent with the basic principle of the Iqra method, which is designed progressively from basic to advanced levels and emphasizes students' active participation according to their individual abilities before moving to the next stage (As'ad Humam, 2000). Nevertheless, two respondents highlighted the discontinuation of the previous graded grouping system (Grades A, B, and C) and the limited progress reports accompanying the grouping process. This finding indicates that although the technical aspect of grouping is reasonably effective, transparency regarding learning achievement to parents remains suboptimal.

In terms of the learning atmosphere, 83% of respondents described their children's learning experiences as comfortable and enjoyable, including through supporting activities such as Qur'an Camp. However, 17% of respondents identified technical constraints, including noisy learning spaces and limited time for *murajaah* because of the group queuing system. The most prominent weakness in the implementation assessment concerned reporting on Qur'anic learning progress: only 56% of respondents considered teacher reporting effective, while 39% considered it ineffective or not conducted regularly. Within the school–family partnership framework, regular communication of learning progress is important so that parents can optimally support and guide their children at home (Epstein, 2001). When reporting is inconsistent, parents lack clear references for monitoring and supporting children's reading and memorization development.

Overall, parents' assessments indicate that the technical aspects of the program—socialization, methods, and grouping—have generally been implemented according to their basic principles. However, monitoring and reporting of student achievement represent the most prominent gap and should therefore become a priority for improvement.

Parents' Assessment of the Benefits of the Iqra, Tahsin, and Tahfidz Program for Children's Qur'anic Abilities, Discipline, Perseverance, and Learning Motivation

The data show that 94% of respondents reported positive changes in their children's reading abilities, including *tartil* and fluency, as well as memorization since participating in the program. These changes included an increase in the number of memorized surahs and completion of Juz 30. This finding is consistent with the principle that Qur'anic memorization is a cumulative process whose results become more visible when it is practiced consistently through repetition (*takrir*) and structured guidance (Sa'dulloh, 2008). Only one respondent had not observed substantial development in their child, which may be related to individual factors such as motivation and consistency of practice at home.

The benefits of the program were also evident in the non-academic dimension of children's daily worship habits at home. A total of 94% of respondents reported positive effects on children's prayer and Qur'anic reading habits, accompanied by improvements in general morality and character. This finding suggests that Qur'anic learning contributes

not only to cognitive aspects, such as reading and memorization skills, but also to the development of religious discipline as a form of value transfer from school to home.

Regarding perseverance and learning motivation, responses concerning children's difficulties indicated that lack of motivation or enthusiasm for learning was one of the emerging themes, although it was not the most dominant. Learning motivation can be understood as the driving force that encourages perseverance and sustains enthusiasm in learning activities, including Qur'anic reading and memorization (Sardiman, 2011). When children's motivation is low, its impact can also be observed in difficulties with *murajaah* at home, as several respondents mentioned challenges in maintaining children's mood and enthusiasm to repeat memorized material. This condition is consistent with the view that motivation is an internal psychological factor contributing to learning success, alongside external factors such as the learning environment and parental guidance (Slameto, 2010).

Overall, the program's benefits for children's Qur'anic abilities and religious discipline were perceived very positively by the majority of parents. In contrast, children's perseverance and learning motivation varied more considerably, indicating the need for additional support from both the school and families to maintain consistency.

Supporting and Inhibiting Factors in the Implementation of the Qur'anic Learning Program from Parents' Perspectives

Based on the survey results, the main supporting factors can be identified from themes consistently appreciated by parents: learning methods adapted to children's abilities, a generally enjoyable learning atmosphere, and supporting activities such as Qur'an Camp that help maintain children's enthusiasm for learning. In addition, 28% of respondents stated that they encountered no significant difficulties in accompanying their children during *murajaah* at home. This indicates supporting factors in terms of family readiness and commitment to assisting children's learning at home—an important dimension of school–family partnership known as *learning at home*, which emphasizes the family's role in creating a conducive learning environment outside school hours (Epstein, 2001).

The inhibiting factors were identified at several levels. At the child level, the most frequently mentioned difficulties were problems understanding tajwid and *makhraj al-huruf*, low motivation or enthusiasm for learning, and children's attraction to digital devices that distracted them from *murajaah* activities at home. Difficulties with tajwid and makhraj are consistent with common challenges in more advanced Qur'anic reading instruction, in which mastery of reading rules requires repeated practice and direct correction from a teacher or mentor (As'ad Humam, 2000; Sa'dulloh, 2008). At the school learning-process level, the most prominent inhibiting factors were limited time for memorization practice because of group queuing, a less conducive classroom atmosphere caused by noise, and an insufficient system for reporting student progress from teachers to parents. The absence of routine progress reports indirectly obstructs parental support at home because parents lack clear references regarding which pages or surahs should be reviewed with their children, as reported by several respondents.

At the family level, the inhibiting factors included parents' limited time and difficulties maintaining children's mood and consistency in reviewing memorized material at home. These factors reinforce the argument that the success of Qur'anic learning is not determined solely by children's internal factors but also by external factors, including the school learning environment and family support. This is consistent with theories of learning factors that distinguish internal factors (physical and psychological factors, including motivation) from external factors (family, school, and community environments) as determinants of learning success (Slameto, 2010). The most frequently proposed improvement routine progress reports or achievement books/cards for memorization development, mentioned by 6 of the 18 respondents essentially represents an effort to strengthen communication and parental involvement in learning at home, which respondents perceived as a continuing weakness of the program (Epstein, 2001).

4. CONCLUSION

Based on the research findings and discussion, the conclusions are formulated according to the three research questions.

First, regarding the implementation of the Iqra, Tahsin, and Tahfidz Program, parents generally assessed the program as well implemented. All parents (100%) stated that they had received program socialization from the school, the majority (89%) considered the reading/memorization grouping appropriate to their children's abilities, and most (83%) described the learning atmosphere as comfortable and enjoyable. Nevertheless, the program still has a gap in learning-progress reporting: only 56% of parents considered teacher reporting effective, while 39% considered it ineffective or not conducted regularly.

Second, regarding the program's benefits for children's Qur'anic abilities, discipline, perseverance, and learning motivation, the program was perceived as having a highly positive impact. A total of 94% of parents reported improvements in their children's Qur'anic reading and memorization abilities, while 94% reported positive effects on daily worship habits (prayer and Qur'anic reading) at home. Nevertheless, children's perseverance and learning motivation varied, with some children experiencing reduced enthusiasm, difficulty maintaining focus during *murajaah*, and greater interest in digital devices than in reviewing memorized material.

Third, regarding supporting and inhibiting factors, the main supporting factors included learning methods adapted to children's abilities, an enjoyable learning atmosphere, supporting activities such as Qur'an Camp, and the readiness of some families to accompany children at home. The inhibiting factors were identified at three levels: the child level (difficulties with tajwid and *makhraj al-huruf*, low motivation, and attraction to digital devices), the school level (limited memorization practice time, a less conducive classroom atmosphere, and insufficient progress reporting), and the family level (parents' limited time and difficulties maintaining children's mood). Across the findings, weaknesses in the reporting system from the school to parents emerged as the most consistently expressed obstacle, both as a direct challenge and as an area for improvement.

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