



Evaluation of Qur'anic Learning as an Effort to Form a Qur'anic Generation at the Fatimah Mosque Qur'an Education Center

**Muhammad Aditya Shoqrun¹, Rahmat Dwi Kurnianto²,
Muhammad Tafrihan Al Anshori³, Suhaib Abdur Rozaq⁴,
Ilham Alwimuhammaddin⁵, Nurul Latifatul Inayati⁶**

Universitas Muhammadiyah Surakarta ^{1,2,3,4,5,6}

e-mail: g000230128@student.ums.ac.id

Abstract

This study aims to analyze the effectiveness of Qur'an learning evaluation at the Qur'an Education Center of Masjid Fatimah Cemani in fostering a Qur'anic generation. The research employed a qualitative approach with a descriptive design. Data were collected through observation, in-depth interviews, and documentation to obtain a comprehensive understanding of the teaching and evaluation processes. The Qur'an learning process applied talaqqi and tikrar techniques, with individually tailored memorization targets reinforced through a continuous murojaah system. The evaluation focused on technical aspects of recitation, including accuracy in tajwid and makharij al-huruf, which were periodically monitored by the instructors. Findings indicate that the implemented evaluation system is effective in maintaining the quality of students' Qur'an recitations and supporting the development of their religious character. Nevertheless, several challenges remain, particularly the limited learning duration and suboptimal collaboration between instructors and parents. The study recommends innovating evaluation methods and strengthening a more structured and collaborative assessment system to ensure the sustainability of Qur'anic character formation.

Keywords: Learning Evaluation, Qur'an, Qur'anic Generation.

INTRODUCTION

In a more comprehensive scope, evaluation is understood as a structured mechanism for designing, collecting, and presenting essential data needed to formulate various policy options. Linguistically, the term is derived from the English word evaluation, rooted in value, meaning worth or significance. In Arabic, the concept of value is often represented by the terms al-qiyamah or al-taqdir. Within the instructional domain, educational evaluation is known as al-taqdir al-tarbiyah, which literally refers to the systematic assessment of the learning ecosystem.

The ultimate goal of Islamic education is to cultivate a Qur'anic generation, consisting of individuals who position the Qur'an as their primary life orientation (Chusniatun, 2022). These individuals not only acknowledge the truth of revelation theologically but also possess the competence to read it accurately, understand its meaning both textually and contextually, and

actualize its noble principles in daily practice. In this context, Qur'an Education Centers hold a strategic mandate to instill religious values from an early age. The internalization of these values within Qur'an Education Centers forms a crucial foundation for shaping the moral character of young generations in society.

This character-building effort is visibly reflected at Qur'an Education Center Masjid Fatimah Cemani, Sukoharjo, which demonstrates high dedication in nurturing students through the integration of memorization programs (tahfidz) and Islamic knowledge enhancement. By applying this approach, the institution seeks to harmonize technical Qur'an reading skills with substantive understanding of Islamic values among its students. However, Qur'an learning requires consistent evaluation to maintain the quality of recitation and memorization (Ahmad Iqbal, 2018). To ensure that learning programs at Qur'an Education Center Masjid Fatimah effectively shape students' character, a systematic control mechanism—evaluation—is necessary. Evaluation is not merely a tool to observe outcomes; it is a systematic process to determine the extent to which instructional goals have been achieved, ultimately serving as a basis for continuous improvement of learning quality (Arifin & Zainal, 2017).

Previous studies, such as Sugiono (2018), indicate that structured evaluation through assessment rubrics can significantly enhance students' character. Similarly, Sugiono emphasizes that realizing a Qur'anic generation is achievable only through regular evaluation of Qur'an reading and writing quality. Empirical evidence also shows that religious programs in QUR'AN EDUCATION Centers positively influence students' discipline, honesty, and humility. Nonetheless, most prior studies have separated technical recitation evaluation from social-behavioral assessment. This study at Qur'an Education Center Masjid Fatimah seeks to fill this gap by examining how evaluation is implemented holistically to monitor both memorization quality and the internalization of Qur'anic values in daily behavior. Based on this context, the present study aims to investigate the implementation of Qur'an learning evaluation at Qur'an Education Center Masjid Fatimah, intending to capture how evaluation serves as a supporting instrument in fostering a Qur'anic generation in Cemani, Sukoharjo.

RESEARCH METHODS

This study adopts a qualitative methodology, with primary data collection instruments consisting of participatory observation and in-depth interviews conducted at Qur'an Education Center Masjid Fatimah Cemani. Through observation, the researcher conducted a comprehensive review of routine evaluation procedures, classroom interaction dynamics, and the daily behaviors of students, which are projected as representations of a Qur'anic generation. To enrich the data, semi-structured interviews were conducted with the Qur'an

Education Center leadership to understand managerial policies, with the teachers (ustadz) to examine the progress of students' memorization, and with the students themselves to explore their perceptions of the applied assessment mechanisms. The synergy between factual findings in the field and the subjective perspectives of informants allowed the researcher to analyze the effectiveness of the evaluation system.

All collected information was subsequently processed using systematic data analysis techniques, including data reduction to filter critical points, descriptive narrative presentation, and formulation of conclusions aligned with the research objectives. To maintain the integrity and validity of the study, source triangulation was employed by comparing information from multiple informants. Additionally, technique triangulation was applied by cross-verifying oral statements with documentary evidence, such as student achievement records and memorization progress cards. These procedures ensured that the resulting conclusions were scientifically grounded and accurately reflected the process of internalizing Qur'anic values through the evaluation system at Qur'an Education Center Masjid Fatimah.

RESULT AND DISCUSSION

Evaluation in Islamic education constitutes a highly strategic instrument, rather than merely an academic or administrative measurement tool. Terminologically, evaluation derives from the term evaluation, which is rooted in the concept of value and emphasizes the process of assessing the quality or worth of a given process. Within the tradition of Islamic education, this concept aligns with the terms *al-taqdir* and *al-qiyamah*, which underscore systematic assessment of learners' competencies and behaviors. Evaluation functions as a quality control mechanism that ensures the learning process remains aligned with the overarching educational objective, namely the formation of a Qur'anic generation that masters the recitation of the Qur'an, understands its meanings, and is able to actualize its principles in everyday life. At Qur'an Education Center Masjid Fatimah Cemani, evaluation is not confined to the end of the program but is conducted continuously, enabling real-time monitoring of memorization progress and value comprehension, accompanied by constructive feedback (Azzahra et al., 2023).

The management structure of this Qur'an Education Center is designed to accommodate the diversity of students' ages and abilities. Learners are divided into several groups: Qur'an Education Center Kecil for early childhood students with sessions held on Monday to Wednesday afternoons; Qur'an Education Center Besar for senior students conducted on Monday and Tuesday evenings; and affiliated sessions for female students on Thursdays and Fridays to provide more focused attention. The institution currently serves 24 students guided by four male educators, two female educators, and five additional teaching

assistants. Student attendance is monitored through the Buku Mutabaah, a periodic control document that ensures daily attendance consistency. This management structure enables evaluation to be carried out systematically and continuously, allowing both technical and moral competencies of students to be effectively monitored (Azzahra et al., 2023).

Qur'an Education Center Masjid Fatimah applies a daily thematic approach to balance memorization and comprehension. Mondays are dedicated to accelerating the memorization of new verses, while Tuesdays focus on deepening Islamic knowledge and ethical conduct (adab). The standard memorization target is two to three verses per week, while still respecting individual differences in learning capacity. The talaqqi and tikrar methods form the core of instruction, whereby students carefully listen to the teacher's precise recitation before repeating it independently, followed by murojaah sessions to ensure mastery of previously memorized verses. These stages not only preserve the accuracy of memorization but also foster a sense of spiritual responsibility toward the Qur'an (Azzahra et al., 2023).

The assessment system implemented is multitiered, with primary indicators including fluency of recitation, accuracy of tajwid, makharijul huruf, and adherence to the rules of waqf and washl. Evaluation is conducted through daily oral tests, monthly written essay-based assessments, and performance-based competencies such as speeches, quiz competitions, and memorization presentations, which are integrated into the Ramadan program. To enhance motivation, the Qur'an Education Center also provides incentives in the form of recreational activities (rihlah) for students who demonstrate consistent attendance and memorization. This multitier assessment system allows educators to evaluate both technical recitation skills and the internalization of Qur'anic values holistically, positioning evaluation not merely as an academic instrument but also as a means of religious character development (Azzahra et al., 2023).

Several challenges were identified in this study. First, the absence of a formally documented curriculum occasionally results in inconsistent material progression. Second, the relatively short duration of learning sessions, approximately 10-20 minutes, poses challenges in optimizing talaqqi interactions. Third, parental involvement remains limited, leading to suboptimal supervision of memorization activities at home. Fourth, technological adaptation has begun through the use of audio-visual media to enhance students' interest and learning absorption. These challenges indicate that the success of evaluation does not depend solely on teachers, but also requires systemic support from parents and institutional innovation (Azzahra et al., 2023).

The psychological aspects of students are also an important concern. Holistic evaluation fosters discipline, responsibility, and integrity. By integrating assessments of technical recitation, memorization, and the implementation of Islamic etiquette, students learn to balance academic and moral dimensions. This approach is consistent with the principle of Tarbiyah Syakhsyah Qur'aniyah, which emphasizes character education through the internalization of Qur'anic values and the strengthening of spiritual and intellectual competencies. Continuous evaluation enables teachers to identify students' individual strengths and weaknesses, allowing instructional strategies to be tailored to learners' specific needs (Azzahra et al., 2023).

Evaluation at Qur'an Education Center Masjid Fatimah also functions as a quality control tool and a driver of innovation. A structured system enables administrators to identify areas requiring improvement, such as memorization techniques, teaching methods, and family involvement. Evaluation is not only quantitative but also qualitative, assessing the extent to which Islamic values are practiced by students in their daily lives. This affirms that evaluation in Islamic education must be integrative, combining academic, moral, and spiritual dimensions into a unified framework (Azzahra et al., 2023).

The evaluation practices at Qur'an Education Center Masjid Fatimah emphasize alignment between technical Qur'anic instruction and the internalization of religious values. Continuous evaluation allows educators to monitor students' progress both individually and collectively, adjust teaching strategies, and create a supportive learning environment. Strengthening evaluation instruments, adapting technology, and enhancing parental synergy are expected to further support the development of Qur'anic generations who are intellectually, spiritually, and morally competent. Thus, evaluation at Qur'an Education Center Masjid Fatimah is not merely an academic measurement, but a continuous process of assessment, guidance, and facilitation of Qur'anic character development among students (Azzahra et al., 2023).

CONCLUSION

Based on the research findings, it can be concluded that the evaluation of Qur'anic learning At QUR'AN EDUCATION CENTER Masjid Fatimah Cemani plays a significant role in shaping a Qur'anic generation. The structured implementation of learning through the division into Qur'an Education Center Kecil and Qur'an Education Center Besar, supported by the talaqqi and tikkar methods as well as the obligation of murojaah, has proven effective in maintaining the quality of students' recitation, particularly in terms of tajwid, makharijul huruf, and waqf. Periodic evaluation functions as a control mechanism to ensure the achievement of learning objectives. However, several challenges remain, including limited instructional time, the absence of a standardized curriculum, and insufficient parental involvement. Therefore,

strengthening the evaluation system and introducing learning innovations, including the use of technological media, are necessary to enhance the effectiveness of the learning process. Through synergy between innovative methods, curriculum strengthening, and parental support, Qur'an Education Center Masjid Fatimah Cemani is expected to produce a high-quality and sustainable Qur'anic generation.

REFERENCES

- Abdul Aziz Abdur Rouf, *Membangun Kepribadian Qur'ani Tarbiyah Syakhsiyah Qur'aniyah*, Jakarta: Globalmedia Cipta, 2004
- Abdul Aziz Muhammad Azzam dan Abdul Wahhab Sayyed Hawwas, *Al Wasiithu Fil Fiqhi „Ibadah*, terj. Kamran As'at Irsyadi dan Ahsan Taqwin, *Fiqih Ibadah*, Jakarta: Amzah, 2010
- Abu Najibullah Saiful Bahri Al-Ghorumy, *Pedoman Ilmu Tajwid*, Kudus: Buya Barokah Kudus
- Ahmad Iqbal, "Penggunaan Metode Master dalam Menghafal Al-Qur'an di Yayasan Askar Kauny", *Skripsi S1, Fakultas Ushuluddin, Universitas Islam Negeri Syarif Hidayatullah Jakarta*, 2018.
- Ahsin W. Al-Hafidz, *Bimbingan Praktis Menghafal Al-Qur'an*, Jakarta: PT Bumi Aksara, 2005
- Al Mubarak, F. U., Rohmani, A. F., & Shobahiya, M. (2023). Transformasi Pendidikan Agama Islam: Tinjauan Aspek Psikologis, Filosofis, dan Sosiologis Materi PAI di SMP/MTs. *Iseedu: Journal of Islamic Educational Thoughts and Practices*, 244-256.
- Amir, N., & Nurjannah, N. (2022). Pelatihan dan Pendampingan Maharah Kalam Santri dalam Pembelajaran Bahasa Arab di TKA/QUR'AN EDUCATION CENTER. *Jumat Pendidikan: Jurnal Pengabdian Masyarakat*, 3(2), 59-63.
- Ariefky, M. M., & Inayati, N. L. (2023). Peran guru PAI dalam pelaksanaan evaluasi pembelajaran sumatif siswa di SMK Negeri 6 Sukoharjo. *EDUKASIA Jurnal Pendidikan dan Pembelajaran*, 4(2), 2343-2350.
- Arifin, Zainal. *Evaluasi Pembelajaran*. Bandung: PT. Remaja Rosdakarya 2017
- Maulani, G., Septiani, S., Susilowaty, N., Rusmayani, N. G. A. L., Evenddy, S. S.,
- Azzahra, K., Sukmawati, S. D., Aisyah, A. K. N., & Latifatul, N. (2023).

Implementasi Penggunaan Tes Objektif Dalam Evaluasi Pembelajaran Pendidikan Agama Islam di SMPIT Ar-Risalah Sukoharjo. *Jurnal Ilmiah Edukatif*, 9(2), 184.

Azzahra, K., Sukmawati, S.D., Aisyah, A.K.N., & Latifatul, N., 2023. Implementasi Penggunaan Tes Objektif Dalam Evaluasi Pembelajaran Pendidikan Agama Islam di SMPIT Ar-Risalah Sukoharjo. *Jurnal Ilmiah Edukatif*, 9(2), pp.184-196.

Damayani, A., & Maksum, M. N. R. (2022). Implementasi Evaluasi Psikomotorik Pendidikan Agama Islam di SLB B Yayasan Rehabilitasi Anak Tuna Rungu Wicara Surakarta (Doctoral dissertation, Universitas Muhammadiyah Surakarta).

Nababan, H. S., ... & Nurlely, L. (2024). Evaluasi Pembelajaran. Sada Kurnia Pustaka.

Sofiyanah, I. A., & Dartim, S. P. (2025). Implementasi Metode Sabaq, Sabqi Dan Manzil Dalam Menghafal Al-Qur An Santriwati Di

Zulfanda, R., & Chusniatun, M. A. (2022). Penerapan Metode Talaqqi Dalam Pembelajaran Hadits di Pondok Pesantren Mahasiswa Al-Musawwa Pabelan (Doctoral dissertation, Universitas Muhammadiyah Surakarta).