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Implementation and Evaluation of the Quranic Literacy Program at Madrasah Ibtidaiyah

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ABSTRACT

Objectives: This research aims to examine the implementation, evaluate the process, and evaluate the product of the Quranic literacy program at Madrasah Ibtidaiyah (Islamic primary school) in Ambon City, Indonesia.

Method: This research employed a mixed-methods design. The sample consisted of 92 students from Grades V and VI across three Madrasah Ibtidaiyah in Ambon City, Indonesia. Data were collected through interviews, questionnaires, classroom observations, documentation, and performance-based tests. Qualitative data were analyzed using thematic analysis, while quantitative data were analyzed using paired-samples t-test, Cohen's d effect size calculations, and multiple regression analysis.

Results: The findings mapped key aspects of the implementation of the Quranic literacy program in Madrasah Ibtidaiyah in Ambon City, including objectives, activities, teaching methods, participants, infrastructure, student grouping, assessment, parental involvement, strengths, and challenges. Process evaluation indicated that the overall learning process was categorized as "Good", with an average score of 3.87 on a 5-point scale. Product evaluation demonstrated that the Quranic literacy program had a statistically significant effect on student' competency, resulting in an average competency score increase of 11.5 points.

Theoretical Contribution: This research contributes to the development of Islamic education evaluation theory and extends Stufflebeam's CIPP evaluation model within the context of Quranic literacy programs.

Implication: The findings offers a new framework for implementing and evaluating Quranic literacy programs in Islamic primary schools.

INTRODUCTION

The ability to read, recite, and write Quranic text with proper phonological precision and orthographic accuracy holds a central place in Islamic primary education, especially within the madrasah (Islamic school) system (Nurkholifah, 2024; Sirin et al., 2021). Far from being a mere technical skill, this form of literacy is deeply intertwined with spiritual formation, religious identity, and meaningful engagement with Islamic scriptural heritage (Al-kitbi, 2020; Nurkholifah, 2024; Sirin et al., 2021; Supriyadi, 2022). Mastery of *tajwid* principles, accurate pronunciation of Arabic phonemes (*makhrijul huruf*), and correct rendering of *hijaiyah* letters collectively form a multidimensional competency that bridges cognitive skill acquisition with devotional practice (Baharun, 2018; Kholidi, 2020; Sirin et al., 2021).

Learning to read and write the Quran is a complex task. Students must master the distinctive sounds, orthography, and structural rules of Quranic Arabic, which differ significantly from everyday language. Teachers must employ structured learning activities, such as guided reading, oral practice, and writing exercises, to accommodate diverse student learning abilities (Dzulkifli et al., 2021). Educators need to identify individual learning paces and provide clear, timely feedback during recitation sessions (Jennah et al., 2026). Islamic schools carry an institutional responsibility to cultivate a learning environment rooted in Islamic values while simultaneously adopting empirically supported pedagogical methods (Supriyadi, 2022). Fulfilling this responsibility significantly increases the likelihood that students will develop robust Quranic literacy skills.

Although Quranic literacy plays a foundational role in Islamic primary schools, patterns of low student achievement have been documented across several Indonesian provinces, including West Java, Central Java, and East Kalimantan (Baharun, 2018; Kholidi, 2020; Sirin et al., 2021). Studies published between 2018 and 2024 consistently report that approximately 30% to 40 % of madrasah graduates fail to achieve minimum proficiency standards in foundational Quranic reading (Baharun, 2018; Sirin et al., 2021). These deficiencies typically span three primary core competencies: reading accuracy, *tajwid* application, and correct Arabic phoneme

pronunciation (Baharun, 2018; Kholidi, 2020). These persistent gaps underscore the urgent need for structural and pedagogical improvements in literacy programs targeted at madrasah students.

Madrasah Ibtidaiyah (Islamic primary schools) in eastern Indonesia, particularly in Ambon City, face comparable institutional challenges. Preliminary observations across several madrasah in Ambon City revealed that approximately 35% of fifth- and sixth-grade students were unable to read the Quran in compliance with proper *tajwid* rules (School Documentation, 2023). While other students demonstrated basic decoding skills, their reading fluency remained suboptimal. This widespread proficiency gap negatively affects student learning outcomes in the Al-Quran Hadith subject and hinders the development of religious character, which constitutes a core objective of madrasah education. Consequently, parents have expressed growing concern that their children's limited literacy skills prevent them from performing basic religious obligations and fully participating in family- and community-level Islamic traditions (Parent Interview Data, 2023).

In response to these challenges, several Islamic schools in Ambon City independently established *Baca Tulis Al-Quran* (*BTA*/Read and Write the Quran) extracurricular programs to reinforce student literacy beyond regular instructional hours (School Documentation, 2023). These initiatives leverage ability-based grouping and peer-tutoring models to support heterogeneous proficiency levels within the student body (Classroom Observation Data, 2023). The instructional delivery combines the classical *talaqqi* method, wherein students recite texts directly before a qualified instructor to receive immediate corrective feedback, with active learning strategies designed to enhance learner engagement (Interview Data, 2023). This dual-pronged pedagogical approach aims to address both the strict technical demands of Quranic recitation and the diverse learning needs of contemporary primary students.

Several interconnected structural and systemic factors contribute to ongoing literacy deficiencies. Educators frequently enter madrasah classrooms without specialized training in Quran pedagogy, while standardized primary curricula allocate insufficient instructional hours for sustainable literacy development (Hamdani &

Aminah, 2020; Hartini, 2025). The scarcity of tailored instructional materials further constrains teaching effectiveness, exacerbating the pedagogical disconnect between conventional, static teaching methods and the dynamic learning needs of contemporary students (Sirin et al., 2021). These institutional challenges are magnified in geographically isolated regions with restricted access to certified Quran instructors, where institutional limitations directly compromise instructional quality (Hamdani & Aminah, 2020; Hartini, 2025).

Studies conducted in Malaysia, Pakistan, Egypt, and Turkey report that traditional instructional approaches centered primarily on rote memorization often fail to sustain learner engagement or develop deeper textual comprehension (Nurkholifah, 2024; Aziz et al., 2018; Supriyadi, 2022). While students trained through memorization-heavy models can frequently recite texts fluently, they often lack a functional understanding of orthographic and linguistic rules (Nurkholifah, 2024; Supriyadi, 2022). Consequently, contemporary educational scholarship increasingly advocates for interactive, student-centered pedagogies that integrate evidence-based cognitive science strategies while respecting the core tenets of Islamic instruction (Hattie, 2023; Steenbergen-Hu et al., 2016). However, a pedagogical debate persists among Islamic education scholars regarding how to optimally balance the preservation of classical transmission methods with the adoption of innovative instructional practices (Nurkholifah, 2024; Supriyadi, 2022).

Extracurricular frameworks have emerged as a viable, practical response to the structural constraints of regular classroom-based Quran lessons (Junanto & Kusna, 2018; Hamdani & Aminah, 2020). These specialized programs offer optimized instructor-to-student ratios, individualized corrective feedback, competency-based grouping, and a low-stakes learning environment conducive to extended practice and active participation (Hattie, 2023; Steenbergen-Hu et al., 2016). However, the rapid, uncoordinated expansion of these programs has not been accompanied by systematic, empirical evaluations of their efficacy. Many madrasah administrations continue to manage these programs based on habit, intuition, and institutional tradition rather than on data-driven evaluative evidence (Junanto & Kusna, 2018; Mufid, 2020; Zhang & Stufflebeam, 2017). This evaluative void curtails

informed administrative decision-making and limits the potential to scale successful instructional models across peer institutions.

Program evaluation entails systematic collection and empirical analysis of data to assess objective achievement and guide continuous quality improvement (Creswell & Clark, 2017; Zhang & Stufflebeam, 2017). Systematic evaluation is especially vital within religious education contexts, where instructional delivery must simultaneously demonstrate pedagogical excellence and align with core religious values (Baharun, 2018). Process evaluation investigates the fidelity of program implementation, scrutinizing teaching methods, resource utilization, and student engagement dynamics to pinpoint operational strengths and bottlenecks (Stufflebeam, 2002; Prayogo, 2022; Aziz et al., 2018; Zhang & Stufflebeam, 2017). Conversely, product evaluation measures the student learning outcomes attained at program completion (Zhang & Stufflebeam, 2017). Synthesizing process and product dimensions provides a holistic understanding of how implementation fidelity directly shapes student competency gains (Prayogo, 2022; Finney, 2019).

Previous studies on *Baca Tulis Al-Quran (BTA)* programs offer useful but limited insights. Research conducted predominantly on Java Island underscores instructor quality as the primary determinant of program efficacy, noting that well-resourced interventions often flounder in the absence of active student engagement (Mufid, 2020; Junanto & Kusna, 2018). Concurrently, Stufflebeam's CIPP model has been widely implemented across Southeast Asia and the Middle East to assess educational quality and student outcomes (Supriyadi, 2022; Rozaq & Nugroho, 2024; Espihani, 2025). At the primary school level, Indrianto and Nurdin (2024) confirmed the validity of the CIPP framework for evaluating Indonesian Islamic primary schools, while Damri et al. (2023) showed that structured evaluations yield actionable evidence to enhance learning quality. Despite these insights, the CIPP framework has rarely been applied to extracurricular *BTA* programs in eastern Indonesia, leaving administrators in Ambon City without empirical benchmarks to guide systematic program improvement.

To address these limitations, this study targets three unresolved gaps in the existing literature on *BTA* extracurricular programs. First, there is a pronounced

scarcity of published empirical evaluations concerning *BTA* extracurricular initiatives in eastern Indonesia, a region characterized by geographical, sociocultural, and resource profiles distinct from those of Java Island. Second, limited empirical attention has been dedicated to evaluating the operational challenges inherent to these informal programs, such as erratic student attendance and the absence of a standardized, formal curriculum. Third, few studies have integrated quantitative learning assessments with qualitative process analyses to comprehensively explain both *what* competencies students achieve and *why* those outcomes occur (Mufid, 2020; Junanto & Kusna, 2018). To address these gaps, this research examines the implementation, evaluates the process, and measures the product of *BTA* extracurricular activities at Madrasah Ibtidaiyah in Ambon City.

METHODS

Research Design

This research used a mixed-methods design. Qualitative methods were used to evaluate the process dimension through systematic observation and stakeholder interviews. Quantitative methods were used to evaluate the product dimension through performance-based competency assessments (Creswell & Clark, 2017; Finney, 2019).

Procedure

The research was conducted over eleven months in four phases. Phase 1 involved field observations, document review, and ten semi-structured interviews with school principals, program coordinators, and parent representatives. Phase 2 focused on the development of four validated instruments, namely, a semi-structured interview guide, a classroom observation checklist adapted from the Danielson Framework (Danielson, 2013), a Likert-scale questionnaire, and a Quran literacy rubric (Cronbach's $\alpha = .87$; Cohen's $\kappa = .89$). Phase 3 covered data collection through classroom observations, stakeholder interviews, questionnaire administration, and pre-test and post-test assessments. Phase 4 involved thematic analysis of qualitative data using ATLAS.ti 9, quantitative analysis using SPSS 26 with descriptive statistics, paired-samples *t*-tests, Cohen's *d* effect size calculations, and multiple regression

analysis, followed by the integration of findings and the formulation of program improvement recommendations.

Population and Sample

This research was conducted at three Madrasah Ibtidaiyah in Ambon City, Maluku Province, Indonesia: MIN 1 Ambon, MIN 2 Ambon, and MIT Assalam Ambon. These schools were selected purposively based on four criteria: having an established *BTA* program of at least two years, sufficient student enrollment for statistical analysis, institutional willingness and formal ethical clearance, and geographic accessibility. Ambon City was chosen because the eastern Indonesian educational context remains underrepresented in Islamic education research (Sirin et al., 2021). The population consisted of 217 fifth- and sixth-grade students actively participating in the *BTA* program. Using purposive sampling, 92 students were selected as the sample, representing 42.4% of the population. This comprised 51 fifth graders and 41 sixth graders. Inclusion criteria required at least one full semester of *BTA* participation, a minimum attendance rate of 75%, and written parental consent.

Data Collection

Data collection drew on four validated instruments. The interview guide and observation checklist were validated by two Islamic education specialists. The student perception questionnaire was piloted with 20 students outside the main sample, yielding a Cronbach's alpha of 0.84. The performance rubric was confirmed by two experienced *BTA* instructors as accurately reflecting madrasah competency standards. The qualitative strand employed semi-structured interviews and an observation checklist, while the quantitative strand utilized a student perception questionnaire and a performance rubric assessing *tajwid* accuracy, *makhraj* articulation, *hijaiyah* orthography, and reading fluency. Outcomes were classified into four categories: Excellent (86–100), Good (71–85), Fair (56–70), and Poor (≤55).

Data Analysis

Qualitative data were analyzed thematically using ATLAS.ti 9, with credibility established through investigator triangulation, data source triangulation, and theoretical triangulation (Miles et al., 2018). Quantitative data were processed in

SPSS 26 using descriptive statistics, Shapiro-Wilk normality testing, paired-samples *t*-tests, Cohen's *d* effect size calculations, and multiple regression analysis (Zhang & Stufflebeam, 2017). Findings from both strands were then compared and discussed together to draw overall conclusions about how program implementation quality influenced student learning outcomes.

DISCUSSION

Implementation of the Quran Literacy Program

Data pertaining to program implementation were drawn from 36 systematic classroom observations and 24 stakeholder interviews conducted across three Madrasah Ibtidaiyah in Ambon City. These methods were selected specifically to capture the processes, conditions, and interactions through which the *BTA* extracurricular program was delivered in Grades V and VI. The findings reveal a program that produces statistically and educationally significant gains in student competency yet operates under resource and structural constraints that would ordinarily limit such outcomes. Put differently, product-level performance was demonstrably strong, while process-level conditions remained suboptimal. Understanding this gap between implementation quality and learning outcomes forms the central focus of the analysis presented below.

Program Objectives

The *BTA* program at MIN 1 Ambon aims to address reading deficiencies and develop students' fluency, *tajwid* application, and *hijaiyah* orthography. The *BTA* program at MIN 2 Ambon pursues a dual mandate: providing remedial support for students with basic deficiencies while simultaneously enriching the competency of more advanced learners across ability levels. The *BTA* program at MIT Assalam Ambon positions comprehensive Quran literacy as a core curricular outcome, codified within a proprietary Quran curriculum framework developed by the institution.

Program Activities

The *BTA* program at Madrasah Ibtidaiyah in Ambon City is conducted for two hours per week. *BTA* activities at MIN 1 and MIN 2 are held after school hours.

However, MIN 2 regularly loses approximately 20 minutes per session due to room changes caused by competing classroom use. *BTA* activities at MIT Assalam are held in the morning between 7:00 and 9:00 a.m. WIT, with the addition of a shorter daily Quran recitation session. During the observed semester, there were no cancellations for the *BTA* program at MIT Assalam, resulting in more learning time than at MIN 1 and MIN 2. When repeated disruptions at MIN 2 are taken into account, this gap becomes even more pronounced. Research confirms that reduced and interrupted learning time negatively affects student outcomes, especially for lower-achieving students (Hamdani & Aminah, 2020; Hartini, 2025). Overall, the findings indicate that the *BTA* program in Madrasah Ibtidaiyah across Ambon City is implemented for two hours per week, although the scheduling varies, with some schools conducting sessions in the morning and others in the afternoon.

Instructional Methods

The *BTA* program in the three Madrasah Ibtidaiyah in Ambon City uses a variety of teaching methods that combine direct teacher guidance, structured reading using the *Iqra'* and *talaqqi* methods, and student practice. The *Iqra'* and *talaqqi* methods are the primary instructional approaches, where the teacher models the correct pronunciation and the students repeat and practice under close supervision. MIN 2 Ambon extends this foundation by incorporating *mushafahah*, peer mentoring, and written *hijaiyah* exercises. MIT Assalam Ambon further adds diagnostic questioning and spaced recitation practice to monitor student progress and reinforce retention.

The *BTA* teaching methods used at the Madrasah Ibtidaiyah in Ambon are consistent with the approaches widely used in teaching Quran literacy at the elementary school level in Indonesia, where *talaqqi* and the *Iqra'* system have long served as the dominant instructional model (Rozaq & Nugroho, 2024). However, the methods applied at MIT Assalam, particularly diagnostic questioning and spaced practice, represent an extension beyond this conventional model. These additions reflect principles of deliberate practice and formative feedback that are well supported in the broader literacy education literature (Hattie, 2023), and suggest that MIT Assalam's instructional approach is more systematic in monitoring and

responding to individual student progress than the other two institutions. In conclusion, the *BTA* instructional methods used across the three schools include *talaqqi*, the *Iqra'* progression system, *mushafahah*, peer mentoring, written practice, diagnostic questioning, and spaced recitation.

Participants

The *BTA* program at MIN 1 Ambon involves the principal, a coordinator, three teachers, students, and a parent committee that meets once a week. MIN 2 Ambon involves the principal, a coordinator, four teachers, a teaching assistant, students, and a parent committee. MIT Assalam Ambon involves the principal, a coordinator, three specialist teachers, a teaching assistant, students, and a parent forum focused on Quran learning that meets once every two months. All three madrasahs involve school leadership, teaching staff, students, and parents in the *BTA* program. A notable difference is the presence of teaching assistants at MIN 2 and MIT Assalam, which helps manage the *talaqqi* rotation method more effectively. The addition of teaching assistants appears to enhance instructoional support and facilitate more individualized guidance during Quran learning sessions, an important factor in promoting effective and equitable Quran literacy instruction (Hamdani & Aminah, 2020; Hartini, 2025).

Infrastructure

The infrastructure used for the *BTA* program at MIN 1 and MIN 2 uses the *Iqra'* book series (Volumes 1 to 6), the Quran, student progress cards, and whiteboards. Neither school has audio learning tools or color-coded Quran materials to support tajwid learning. MIN 2 has an additional challenge, as it has no dedicated room and must share classroom space with other activities. MIT Assalam, by contrast, has more complete facilities funded by the school itself. It provides color-coded Quran, audio equipment, student progress records, and a dedicated Quran recitation room. MIT Assalam also allocates a yearly budget specifically for the *BTA* program. Overall, MIT Assalam offers a more complete learning environment than MIN 1 and MIN 2. The lack of a dedicated room at MIN 2 most directly affects the quality of *BTA* instruction because frequent room changes may reduce effective learning time and disrupt student concentration. The infrastructure used for the *BTA* program at

Madrasah Ibtidayah in Ambon City includes the *Iqra'* book series, the Quran, student progress cards, and whiteboards, but not all madrasahs have audio learning aids. These findings suggest that variations in infrastructure availability may contribute to differences in instructional quality across schools.

Every student has the right to learn how to read and write the Quran with proper guidance and support (Hamdani & Aminah, 2020; Hartini, 2025). However, this right cannot be fully realized without adequate learning infrastructure. Classrooms, teaching materials, and other learning facilities are basic needs that directly affect how well students learn at school. In the context of Quran literacy programs, the availability of proper facilities has been shown to support student learning outcomes, particularly in religious education settings at the elementary level (Andrade et al., 2024).

Student Grouping

The three Madrasah Ibtidaiyah in Ambon group their students into three levels based on their abilities, namely Beginner, Intermediate, and Advanced. Each school reassesses students every month to ensure they are placed in the appropriate group as their skills develop. MIN 2 goes one step further by giving advanced students a formal peer mentoring role, where they assist fellow students who are still at lower levels. Peer mentoring was observed to increase the amount of individual attention available to beginner students during *talaqqi* sessions, particularly in classes where the teacher-to-student ratio was high. This approach reflects the Islamic value of *ta'awun* (mutual help), which encourages students to support one another in learning. Each semester, MIT Assalam maintains individual progress reports that teachers can use to track student progress. Observation data show that monthly assessments can motivate students to advance to higher competency levels and ensure instruction aligns with their abilities.

The three Madrasah Ibtidaiyah in Ambon City apply a competency-based grouping system that supports student progress in the *BTA* program. Monthly reassessment is a strong shared practice that helps ensure teaching remains appropriate for each student's level. The peer mentoring approach at MIN 2 is a practical and effective way to extend the reach of instruction when resources are

limited, and it is worth considering for adoption at MIN 1 and MIT Assalam as well. Individual progress tracking, as practiced at MIT Assalam, further strengthens the program by giving teachers and parents a clear picture of each student's learning journey. These practices together support more effective and student-centered Quran literacy instruction by ensuring that instructional strategies remain responsive to students' evolving learning needs (Sow et al., 2025; Hamdani & Aminah, 2020; Hartini, 2025).

Assessment

The assessment practices in the *BTA* program at Madrasah Ibtidaiyah in Ambon City includes *talaqqi* checks, progress assessments, and semester assessments. MIN 1 Ambon carries out weekly *talaqqi* checks, monthly progress assessments, and end of semester evaluations covering four areas of Quran reading ability. MIN 2 Ambon implements a similar structure by adding tracking of the types of reading errors commonly made by students. MIT Assalam Ambon has the most complete assessment system, conducting daily *talaqqi* checks, monthly progress assessments, written evaluations of *hijaiyah* letter recognition, and progress reports shared with parents twice a year. MIT Assalam's written hijaiyah evaluations and regular parent reporting create a stronger system of accountability, ensuring that both teachers and parents are informed of each student's progress. MIN 2's practice of tracking student error patterns is a useful, data-informed approach that, if documented more formally, could be applied at MIN 1 and MIT Assalam as well.

The *BTA* assessment practices across the three madrasahs in Ambon City reflect a shared commitment to monitoring student progress, though the level of detail and parent involvement differ from one school to another. To strengthen the program overall, it is recommended that all three schools consider adopting MIT Assalam's approach to parent reporting and MIN 2's error-tracking practice as standard features of their assessment systems. A more consistent and thorough approach to assessment will help teachers respond more effectively to student needs and improve Quran literacy outcomes for all students by enabling instructional decisions to be based on systematic evidence rather than informal observation alone (Hamdani & Aminah, 2020; Hartini, 2025).

Parental Involvement

The three madrasahs take different approaches to involving parents in their *BTA* programs. MIN 1 Ambon uses weekly home-reading cards and holds monthly parent committee meetings, though not all parents follow through consistently. MIN 2 Ambon also uses weekly home-reading cards but has no formal parent committee, and compliance is low, partly because many families in the surrounding community face economic challenges that limit the time they can dedicate to supporting their children's learning at home. MIT Assalam Ambon shows the highest level of parent involvement: parents consistently complete the weekly home-reading cards, attend a Quran parent forum every two months, and maintain daily informal communication with teachers during school pick-up.

Data from interviews and classroom observations show that parental involvement directly affects student progress. At MIT Assalam, students whose parents actively supported home reading practice showed faster improvement in Quran reading fluency. At MIN 2, the low rate of home-reading card completion was linked to slower progress among beginner students, showing that limited home practice weakens the skills taught during school sessions.

Parental involvement in the *BTA* program varies considerably across the three madrasahs. MIT Assalam shows that combining regular parent forums, daily communication, and home-reading practice can strengthen student learning outcomes. For MIN 2, a more flexible and community-sensitive approach to parent engagement is needed, given the socioeconomic challenges many families face. Strengthening parental involvement across all three madrasahs, in ways suited to each community's circumstances, is an important step toward improving the quality of *BTA* instruction (Rohman et al., 2023; Hamdani & Aminah, 2020; Hartini, 2025). The level of parental involvement in the *BTA* program at Madrasah Ibtidaiyah in Ambon City varies, influenced by the activeness of the school committee and their families' economic status.

Strengths and Challenges

MIN 1 excels in session consistency, *makhraj* correction, and competency grouping, but lacks formative assessment, audio tools, and consistent parental

support. MIN 2's strengths in *mushafahah*, peer mentoring, and resourcefulness are offset by the absence of a dedicated room, session disruptions, and weak parental engagement. MIT Assalam offers a structured curriculum, specialist teachers, and complete resources, though coordination complexity and private funding dependency remain ongoing challenges. Across all three schools, challenges center on infrastructure, resource limitations, and governance. Sharing each school's distinctive strengths through a joint *BTA* coordinator network would be the most effective way to raise program quality across all madrasahs in Ambon City (Mufid, 2020; Rohman et al., 2023).

Based on the data and discussion above, the implementation of the Quran literacy program at Madrasah Ibtidaiyah in Ambon City includes objectives, activities, teaching methods, participants, infrastructure, student grouping, assessment, parental involvement, and strengths and challenges. The Quran Literacy Program at Madrasah Ibtidaoyah in Ambon City includes: 1) objectives to help students improve their ability to read and write the Quran; 2) activities conducted for two hours per week; 3) teaching methods include *talaqqi, Iqra', mushafahah*, peer guidance, writing exercises, diagnostic questions, and spaced memorization; 4) participants involved include the principal, teaching staff, students, and parents; 5) infrastructure used includes the *Iqra'* book series, the Quran, student progress cards, whiteboards, and in some schools, audio learning aids; 6) student grouping is based on student ability and consists of beginner, intermediate, and advanced levels; 7) assessments include talaqqi exams, progress assessments, and semester assessments; 8) parental involvement varies across schools; 9) each school possesses distinct strengths, but all face challenges in terms of infrastructure, resources, and governance.

Evaluation of the Process

Process evaluation was conducted across 36 classroom sessions at the three madrasahs using a rubric adapted from the Danielson Framework for Teaching (Danielson, 2013), covering opening activities, core learning activities, and closing activities. The results of the evaluation of the process can be seen in Table 1.

Based on Table 1, the overall teaching quality score was 3.87 out of 5.00, indicating a "Good" category. This is consistent with Damri et al. (2023), who found

that structured evaluation of learning processes in Indonesian schools can identify both strengths and areas for improvement. Similarly, Indrianto and Nurdin (2024) found that CIPP-based evaluations of Islamic primary schools in Indonesia commonly show a gap between the quality of lesson openings and closings and core instructional delivery.

Table 1. *BTA* Instructional Implementation Quality Scores

Instructional Component	Mean Score (out of 5.00)	Category	Notable Observation
Opening Activities	4.20	Very Good	100% of sessions included Islamic ritual framing; consistent, structured warm-up
Core Activities	3.40	Good	58.3% of sessions involved teacher-centred delivery; limited active learning strategies observed
Closing Activities	4.00	Good	Systematic review and supplication were observed in 91.7% of sessions
Overall Average	3.87	Good	General implementation competency with significant room for core activity improvement

Evaluation of Process at the Opening Phase

The evaluation of the process at the opening phase of the lesson yielded an average score of 4.20 (catagorized as Very Good). In all 36 observed sessions across the three madrasahs, teachers opened every lesson with the same Islamic ritual sequence, namely reciting the *basmala* together, offering a short prayer, and reviewing what students had learned in previous lessons. The practice of opening a lesson with the *basmala* is deeply rooted in Islamic educational tradition. According to Al-Ghazali, beginning any meaningful activity with the name of Allah signifies intentionality and spiritual readiness, transforming routine academic tasks into acts of worship (as cited in Nata, 2016). This aligns with Baharun's (2018) observation that the integration of religious expressions into daily classroom routines is a defining characteristic of authentic madrasah pedagogy. Reciting the *basmala* collectively also functions as a social ritual that builds a sense of shared purpose among students before instruction begins (Mufid, 2020).

The opening prayer serves a complementary function. Research in Islamic education consistently shows that *du'a* before learning cultivates a reflective and receptive mindset in students, reinforcing the understanding that knowledge is a trust

from Allah and that learning is an act of devotion rather than simply an academic obligation (Rohman et al., 2023; Hartini, 2025). This spiritual framing has been associated with higher levels of student motivation and attentiveness in religious learning contexts (Hamdani & Aminah, 2020). In addition, the series of opening activities in the *BTA* program functions as an effective strategy for consolidating memory and preparing students for new material. Ausubel's assimilation theory states that new knowledge is most effectively retained when it is consciously linked to existing cognitive structures (Dahar, 2011).

Evaluation of Process at the Core Phase

The evaluation of the process during the core learning activities yielded an average score of 3.40 (catagorized as Good). During this phase, teachers across the three madrasahs carried out a range of instructional activities, including *talaqqi* (individual recitation before the teacher), choral recitation, *tajwid* drilling, *makhraj* correction, *hijaiyah* writing practice, and peer mentoring. At MIT Assalam, teachers also incorporated color-coded Quran materials and digital audio equipment to support *tajwid* recognition. Dzulkifli et al. (2021) found that activity-based Quran teaching, where students learn through structured tasks rather than passive listening, is more effective for students with different ability levels. This supports the mixed ability grouping approach used across the three madrasahs in this reserach.

The *talaqqi* method, observed consistently across all three schools, is widely regarded as the most authentic and effective approach to Quran transmission. It replicates the chain of oral instruction through which the Quran has been preserved across generations, ensuring that each student's recitation is directly supervised and corrected by a qualified teacher (Rohman et al., 2023). This method is particularly important in the *BTA* context because errors in *makhraj* and *tajwid*, if left uncorrected at the foundational stage, tend to become habitual and difficult to remediate at later levels (Hamdani & Aminah, 2020). Choral recitation complements *talaqqi* by building confidence, reinforcing correct pronunciation patterns through repetition, and maintaining student engagement during group sessions (Hartini, 2025).

Tajwid drilling and *makhraj* correction constitute the core technical activities of *BTA* instruction. Repeated practice of pronunciation rules is essential for young

learners to develop accurate Quran recitation (Mufid, 2020). The use of color-coded Quran materials at MIT Assalam helps students understand and remember tajwid rules more easily (Baharun, 2018). Peer mentoring at MIN 2 benefits both the mentor and the student being helped, as teaching a skill strengthens the mentor's own understanding (Rohman et al., 2023; Sow et al., 2025). Damri et al. (2023) also found that the quality of peer and teacher interactions is a key factor in learning effectiveness, especially when a formal curriculum is not in place. The moderate score of 3.40 reflects differences in how consistently these activities were carried out across the three schools, particularly in the use of formative assessment during core instruction.

The data from the core learning activities phase also reveal an important concern. Teachers led and directed 58.3% of all instructional time during this phase, leaving students in a largely passive role for much of each session. Research by Hattie (2023), which reviewed more than 1,200 studies on learning, consistently shows that students learn more when they are actively involved, for example, through group recitation, peer practice, or guided self-reflection. These active learning strategies have been shown to produce strong improvements in student outcomes. A similar finding was reported by Mufid (2020) in a reserach of a comparable *BTA* program, where teacher-dominated instruction was identified as the main factor limiting student achievement. Together, these findings suggest that heavy reliance on teacher-led delivery is a common pattern in Quran literacy programs, rooted in the long-standing tradition of authoritative knowledge transmission in classical Islamic teaching.

Islamic educational thought offers a useful way to understand this pattern. Scholars have long distinguished between *ta'lim* (the direct transmission of religious knowledge) and *tarbiyah* (the broader development of a student's moral, intellectual, and spiritual growth) (Sanusi, 2020). Ibn Khaldun, the classical Islamic scholar, warned against teaching methods that turn students into passive recipients of information. This warning is directly relevant to what was observed in the core learning activities data. When teachers used *talaqqi* in a way that actively involved students and provided clear, corrective feedback, students showed measurable learning progress within the session. By contrast, when instruction was one-

directional with little student participation, learning gains were limited regardless of how knowledgeable or well prepared the teacher was.

The competency-based grouping system used across all three schools during the core learning activities phase -Beginner/*Iqra'* (18.5%), Basic (31.5%), Intermediate (35.9%), and Advanced (14.1%)- is consistent with Vygotsky's (1978) concept of the zone of proximal development, which recommends matching the level of difficulty to what each student is ready to learn. The monthly reassessment system, applied consistently across all three sites, gave students a clear and achievable path to move up to a higher group, which helped reduce the risk of students feeling permanently stuck. Even so, 21.7% of students reported feeling embarrassed about being in a lower group. This is consistent with research by Steenbergen-Hu et al. (2016), which found that ability grouping can negatively affect the confidence and motivation of lower-performing students. From an Islamic perspective, this concern is especially important. The principle of islah, which emphasizes that every person has the capacity and the obligation to keep improving, and the broader view that every Muslim learner has inherent potential (Langgulung, 2003), remind us that any system that causes students to feel ashamed of their learning level requires careful and compassionate attention.

Several other structural weaknesses also affect the quality of instruction during the core learning activities phase. Most of the participating schools do not have a formal written *BTA* curriculum, which means that the quality of teaching depends largely on each teacher's own judgment rather than a shared and consistent program plan. The teacher-to-student ratio of 1:31 is considerably higher than what is recommended for language learning, where students need regular individual feedback to make progress.

Evaluation of Process at the Closing Phase

The evaluation of the process at the closing phase of the lesson yielded an average score of 4.00 (catagorized as Very Good). During the closing phase, teachers across the three madrasahs consistently conducted recitation reviews in which students repeated key verses or letter sequences covered during the session, provided

brief oral feedback on student performance, assigned home reading practice using weekly reading cards, and closed the lesson with a collective *du'a*.

The closing phase of a lesson plays a critical role in consolidating learning and preparing students for independent practice. According to cognitive load theory, structured lesson closure helps transfer newly acquired information from working memory to long-term memory by giving students an opportunity to retrieve and rehearse what they have just learned (Sweller, as cited in Dahar, 2011). In the *BTA* context, the end-of-session recitation review serves precisely this function, reinforcing the correct pronunciation and *tajwid* patterns practiced during core activities before students leave the classroom (Hartini, 2025).

Oral feedback at the end of each session helps students understand specific areas requiring improvement and enables them to practice more effectively at home (Hattie & Timperley, 2007, as cited in Hamdani & Aminah, 2020). Home reading cards extend learning beyond the classroom by encouraging regular and independent practice over time, which produces more lasting results than studying only during school sessions (Rohman et al., 2023). Closing with a collective *du'a* reinforces the spiritual purpose of Quran learning and encourages students to continue their efforts with sincerity, focus, and commitment (Mufid, 2020). The high average score of 4.00 reflects the consistency and dedication with which teachers across all three madrasahs implemented this closing sequence effectively.

These results indicate that the opening and closing phases of lessons were carried out well across all three madrasahs. However, the core learning activities, which constitute the phase in which students actively develop their Quran reading competencies, received the lowest score. This finding shows that the quality of instruction during the core phase still needs improvement and should be the main focus of future efforts to strengthen the *BTA* program.

Evaluation of Product

Pre- and post-test assessments of the 92 participating students showed a statistically significant improvement in competency scores, as demonstrtated by a paired-samples t-test ($t = 9.68$, $df = 91$, $p < 0.001$). The average pre-test score was 60.4 (SD = 13.7), while the average post-test score was 71.9 (SD = 12.8), resulting in an

average score increase of 11.5 points—a 19% overall improvement. The effect size of this improvement, measured using Cohen's *d*, which produced a value of 0.81. This is considered a large effect, meaning the improvement was not only statistically significant but also practically meaningful. This result exceeds the minimum threshold of $d = 0.40$ recommended by Hattie (2023) as a benchmark for an intervention to be considered significantly beneficial.

The post-test results also show that 58.3% of students reached either the "Good" or "Excellent" proficiency level. This figure clearly exceeds the program's initial target of 50%, indicating that the *BTA* program was effective in improving students' Quran literacy skills. These results are consistent with previous research demonstrating that structured Quran literacy programs with clear learning targets tend to produce measurable improvements in student outcomes (Hakim et al., 2022; Basir et al., 2024). A detailed breakdown of student performance across the three assessed competency areas is presented in Table 2.

Table 2. Post-Test Quran Literacy Competency Achievement

Competency	Excellent (86-100) %	Good (71-85) %	Fair (56-70) %	Poor (≤55) %
Fluency	**22.8**	41.3	26.1	9.8
Tajwid Application	**14.1**	38.0	33.7	14.1
Makhraj Accuracy	**16.3**	42.4	28.3	13.0
Average	**17.7**	**40.6**	**29.4**	**12.3**

Table 2 shows that student achievement differed across the three competency areas. Reading Fluency emerged as the strongest area, with 64.1% of students reaching the "Good "or "Excellent" level, followed by *Makhraj* Accuracy at 58.7% These results suggest that students responded well to the structured practice activities provided throughout the program (Hakim et al., 2022; Basir et al., 2024).

Tajwid Application, however, recorded the weakest results. Nearly half of students (47.8%) remained in the "Fair" or "Poor" categories, despite the program's overall positive outcomes.This is consistent with research showing that *tajwid* is the most difficult aspect of Quran recitation to master, as it requires students to both memorize rules and apply them consistently during recitation, a skill that requires

prolonged practice and intensive teacher guidence (Arifain et al., 2024; Hassan & Zailaini, 2024). These findings suggest that future implementation of the *BTA* program should provide more targeted instructional support, especially for students in the lower proficiency categories.

This difference in achievement across the three competency areas can be explained by the nature of each skill. Reading fluency and *makhraj* accuracy are skills that develop gradually through repeated practice and recitation. Activities such as *talaqqi* and group recitation, which were consistently applied across all three madrasahs, are well-suited to building these skills over time. *Tajwid*, on the other hand, is a more complex skill that requires students to learn and apply specific rules deliberately. It cannot be acquired simply through listening and imitation. Students need clear and direct instruction on tajwid rules, regular opportunities to apply those rules in practice, and immediate, specific corrective feedback from teachers. The data suggest that this type of focused *tajwid* instruction was not consistently provided across the three schools, which explains why student achievement in this area remained the weakest of the three (Supriyadi, 2022; Rozaq & Nugroho, 2024; Espihani, 2025).

Furthermore, the low achievement in *tajwid* is not simply an academic concern. In classical Quranic scholarship, reciting the Quran correctly using proper *tajwid* is considered an individual religious obligation (*fard a-l-'ain*) for every Muslim and is a prerequisite for the validity of ritual prayer (*shalah*). Consequentky, a deficiency in tajwid performance has direct implications for students' daily religious practices. Allah commands in Surah Al-Muzzammil (73:4) that the Quran be recited carefully and with measured recitation. Within the Islamic framework of maqasid al-shariah (the higher objectives of Islamic law), which prioritizes the preservation of religion (*hifz al-din*)—the failure to master tajwid is therefore represents more than a learning gap; it is a matter of religious responsibility. This understanding can only be reached when the evaluation framework is informed by Islamic values and principles rather than treated as a purely technical measurement tool, as argued by Ibn 'Ashur (Ashur, 2006).

A multiple regression analysis was conducted to identify the factors that most strongly predicted student achievement at post-test. Three factors were found to have a significant and independent influence on student outcomes. First, student attendance frequency emerged as the strongest predictor ($\beta = 0.42$, $p < 0.001$), indicating that students who attended sessions more regularly achieved higher scores. Second, students' internal motivation to learn—that is, their personal desire and sense of purpose in learning the Quran was the second strongest predictor ($\beta = 0.31$, $p = 0.001$). Third, parental involvement in supporting Quran practice at home also significantly contributed to student achievement ($\beta = 0.24$, $p = 0.001$). Together, these three factors explained 54.7% of the differences in student post-test scores ($R^2 = 0.547$, $F(3, 88) = 35.42$, $p < 0.001$). This finding is important because it shows that student outcomes are largely shaped by factors that can be improved through deliberate program design, rather than by fixed characteristics such as natural ability or family background.

The finding that attendance is the strongest predictor reflects the classical Islamic educational principle of *dawam*, which means regularity and consistency in seeking knowledge. Al-Zarnuji (1991) emphasized in *Ta'lim al-Muta'allim* that consistency is one of the most important conditions for effective learning. Recent research support this, confirming that students who miss school receive fewer hours of instruction and tend to perform less well academically (Sideridis & Alamri, 2023; Klein & Sosu, 2024).

The role of intrinsic motivation is consistent with Self-Determination Theory proposed. This theory shows that students who find personal meaning in learning tend to be more engaged and perform better academically. Research over approximately 50 years has confirmed that autonomous motivation, where students learn because it is meaningful, positively supports academic performance and student well-being (Wang et al., 2024).

The contribution of parental involvement supports the Islamic view of the family as the child's first and most important learning environment, known as *madrasah al-ula* (Langgulung, 2003). A meta-analysis of Scopus-indexed publications found that parental involvement has a significant positive effect on student

achievement and that frequent involvement by parents creates a learning climate at home that supports students' motivation and responsibility (Sujarwo & Herwin, 2023).

The data indicated that students who had prior Quran learning experience through *Taman Pendidikan Qur'an* (TPQ) networks achieved considerably higher post-test scores (M = 81.2, SD = 10.9) compared to those without such prior experience (M = 69.8, SD = 14.3). This finding suggests that early Quran education outside of school plays an important role in preparing students for *BTA* learning. Students who had prior Quran learning experience through *Taman Pendidikan Al-Qur'an (TPA)* or *Taman Pendidikan Qur'an (TPQ)* networks entered the program with a stronger foundation and made faster progress during sessions (Junanto & Kusna, 2018; Hamdani & Aminah, 2020). This highlights the value of community-based Quran learning environments in supporting formal madrasah programs (Bourdieu, 1986).

The *BTA* program showed strong results at the product level, achieving a large effect size of Cohen's d = 0.81, which is an encouraging finding. However, the evaluation also identified several areas that still need improvement, including the heavy reliance on teacher-led instruction, the absence of a formal written curriculum, and low attendance among beginner-level students. Learning outcomes were further supported by peer mentoring activities, which were formally applied at MIN 2 and informally present at the other two schools, helping to extend learning opportunities even within limited resources. The *talaqqi* method, which is rooted in the classical Islamic teaching tradition, serves as a strong and reliable instructional approach that can support student learning even when in the absence of formal curriculum documents (Supriyadi, 2022; Rozaq & Nugroho, 2024).

Based on these findings, four practical recommendations are proposed to strengthen the *BTA* program. First, a formal curriculum document should be developed. This document should clearly define the learning objectives, outline the sequence of instruction, specify the assessment criteria, and detail the approach to introducing tajwid rules at each stage of the program. A well-defined curriculum will help ensure that all teachers deliver the program consistently, providing students with a uniform quality of instruction across all three madrasahs.

Second, teachers should use a wider variety of teaching methods during core learning activities. These include structured peer recitation exercises, targeted activities that train students to self-identify their reading errors, and guided reflection on *tajwid* rules. This approach provides students with more opportunities to actively participate in the learning process, directly addressing current gaps within the the core learning activities phase.

Third, technology should be gradually introduced to support learning beyond weekly classroom sessions. Utilizing digital tools for practising *makhraj* pronunciation and recording recitation for teacher review would help students practise more regularly and allow teachers to monitor progress between sessions. This is particularly important for improving *tajwid* accuracy (Riyadi et al., 2025; Aripin & Noviani, 2025).

Fourth, a structured parental engagement program should be established. This should include monthly guidance sessions to help parents support their children's Quran practice at home, and written progress reports shared with parents twice a year. This research confirms that home Quran practice directly predicts student achievement, making parental involvement a practical and important area for program development.

CONCLUSION

This research found that: 1) the implementation of the Quran literacy program at Madrasah Ibtidayah in Ambon City includes objectives, activities, teaching methods, participants, infrastructure, student grouping, assessment, parental involvement, as well as strengths and challenges; 2) process evaluation, rated on a scale of 5.00 showed that overall the learning process was in the Good category with an average value of 3.87, while the opening activity phase was categorized as Very Good with an average value of 4.20, the core phase was categorized as Good with an average value of 3.40, and the closing phase was categorized as Good with an average value of 4.00; 3) product evaluation showed that the Quran literacy program increased the average student competency score by 11.5 points and statistically has a significant effect as evidenced by the results of the paired sample t-test of t = 9.68 (df

= 91, $p < 0.001$) and the results of the Cohen test obtained $d = 0.81$, indicating a large effect size. Theoretically, this research contributes to the development of Islamic education evaluation theory and expands Stufflebeam's CIPP evaluation model. It emphasizes the importance of the *talaqqi* method, peer-mediated learning, and non-formal Quran education. Further research is recommended to examine the development of standardized curricula for *BTA* programs, innovative *tajwid* learning methods, the integration of technology in literacy instruction, and strategies for strengthening parental involvement.

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