

Evaluating the Implementation of a Tahfizh-Based Merdeka Curriculum Using the CIPP Model

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Articles Information	Abstrak
Received : 26-07-2026 Revised : 31-08-2026 Accepted : 05-09-2026 Published : 30-09-2026	Penelitian ini bertujuan untuk mengevaluasi implementasi Kurikulum Merdeka berbasis Tahfizh menggunakan model evaluasi CIPP (<i>Context, Input, Process, Product</i>). Penelitian ini menggunakan pendekatan deskriptif-evaluatif kualitatif dan dilaksanakan pada Januari–Maret 2026 di salah satu sekolah menengah pertama Islam di Mataram, Indonesia. Informan penelitian berjumlah enam orang yang dipilih secara purposive berdasarkan keterlibatan langsung dalam implementasi kurikulum dan program Tahfizh, yaitu kepala sekolah, wakil kepala sekolah bidang kurikulum, dua guru mata pelajaran, satu guru Tahfizh, dan satu koordinator Tahfizh. Data dikumpulkan melalui analisis dokumen kurikulum dan dokumen sekolah, wawancara semi-terstruktur, serta observasi langsung. Pedoman wawancara dan indikator observasi disusun berdasarkan empat dimensi CIPP. Data dianalisis menggunakan model interaktif Miles, Huberman, dan Saldaña melalui tahapan kondensasi data, penyajian data, serta penarikan dan verifikasi kesimpulan. Hasil penelitian menunjukkan adanya keselarasan yang kuat antara visi kelembagaan sekolah dan orientasi kurikulum berbasis Tahfizh. Pada aspek <i>Input</i>, sumber daya manusia relatif memadai, khususnya dari segi kualifikasi guru dan kompetensi Al-Qur'an, tetapi masih ditemukan kelemahan dalam dokumentasi kurikulum, sumber belajar, dan fasilitas pembelajaran. Pada aspek <i>Process</i>, kegiatan Tahfizh dilaksanakan secara sistematis melalui kegiatan hafalan, <i>muraja'ah</i>, <i>zayadab</i>, dan asesmen terkait, sedangkan penerapan pembelajaran dan asesmen akademik yang berpusat pada peserta didik belum konsisten. Pada aspek <i>Product</i>, terdapat capaian yang positif dalam hafalan Al-Qur'an dan pembentukan karakter, terutama kedisiplinan dan tanggung jawab, sementara capaian akademik belum terdokumentasi melalui sistem pemantauan sekolah yang cukup sistematis. Penelitian ini merekomendasikan penguatan dokumentasi kurikulum, pengembangan profesional guru, pembelajaran akademik yang berpusat pada peserta didik, sumber belajar, serta sistem asesmen terpadu untuk mewujudkan integrasi yang lebih seimbang antara Tahfizh, pembentukan karakter, dan pembelajaran akademik. Kata kunci: Kurikulum Merdeka; Tahfizh; Evaluasi CIPP; Pendidikan Islam; Implementasi Kurikulum
	Abstract This study evaluates the implementation of a Tahfizh-based Merdeka Curriculum using the CIPP (Context, Input, Process, Product) evaluation model. The study employed a qualitative descriptive-evaluative approach and was conducted from January to March 2026 at an Islamic junior secondary school in Mataram, Indonesia. Six participants were purposively selected based on their direct involvement in curriculum and Tahfizh program implementation, consisting of the principal, vice principal for curriculum affairs, two academic subject teachers, one Tahfizh teacher, and one Tahfizh coordinator. Data were collected through curriculum and school document analysis, semi-structured interviews, and direct observations. The interview guide and observation indicators were developed based on the four CIPP dimensions. Data were analyzed using the interactive model of Miles, Huberman, and Saldaña through data condensation, data display, and conclusion drawing and verification. The findings indicate strong alignment between the school's institutional vision and the Tahfizh-based curriculum orientation. The Input evaluation shows relatively adequate human resources, particularly teacher qualifications and Qur'anic competence, but identifies weaknesses in curriculum documentation, learning resources, and facilities. The Process evaluation demonstrates that Tahfizh activities are implemented systematically through memorization, <i>muraja'ah</i>, <i>zayadab</i>, and related assessment activities, while student-centered academic learning and assessment practices remain inconsistent. The Product evaluation indicates promising outcomes in Qur'anic memorization and character development, particularly discipline and responsibility, whereas academic outcomes are not yet documented through a sufficiently systematic school-wide monitoring mechanism. The study recommends strengthening curriculum documentation, teacher professional development, student-centered academic learning, learning resources, and integrated assessment systems to achieve a more balanced integration of Tahfizh, character formation, and academic learning. Keywords: Merdeka Curriculum; Tahfizh; CIPP Evaluation; Islamic Education; Curriculum Implementation

1. INTRODUCTION

Curriculum serves as a fundamental instrument in educational implementation because it provides a framework for planning, implementing, and assessing learning. In the context of the Merdeka Curriculum, schools are given greater flexibility to organize learning according to students' characteristics, learning needs, and institutional contexts. The implementation of this curriculum emphasizes meaningful learning, competency development, student-centered instruction, and contextual adaptation at the school level (Fahlevi & Aripin, 2025; Yuliana et al., 2025). The current curriculum framework in Indonesia is also regulated through Permendikbudristek No. 12 of 2024 and its subsequent amendment through Permendikdasmen No. 13 of 2025.

Integrating religious values into the curriculum is particularly important for Islamic educational institutions because curriculum implementation needs to accommodate academic competencies alongside character, spiritual development, and institutional religious values. In Tahfizh-based education, Qur'anic memorization is not only an academic or memorization target but is also associated with discipline, consistency, responsibility, and character formation. Recent research has highlighted the potential of integrating the Merdeka Curriculum with Tahfizh activities to support Islamic character development when the two components are implemented within a coherent educational framework (Firnanda et al., 2026; Batubara et al., 2025).

Integrating religious values into the curriculum is particularly important for Islamic educational institutions because curriculum implementation needs to accommodate academic competencies alongside character, spiritual development, and institutional religious values. In Tahfizh-based education, Qur'anic memorization is not only an academic or memorization target but is also associated with discipline, consistency, responsibility, and character formation. Recent research has highlighted the potential of integrating the Merdeka Curriculum with Tahfizh activities to support Islamic character development when the two components are implemented within a coherent educational framework (Firnanda et al., 2026; Batubara et al., 2025).

Previous studies have also examined the implementation of the Merdeka Curriculum specifically within Islamic junior secondary schools. For example, recent research has shown that the implementation of the curriculum in Islamic school settings may encounter difficulties in maintaining consistency of implementation, preparing learning modules, developing teacher readiness, and adapting instructional practices to students' needs. Such findings demonstrate that the implementation of the Merdeka Curriculum cannot be understood solely from the perspective of national curriculum policy but needs to be examined in relation to the characteristics, resources, and educational goals of individual institutions (Mila & Zuhdi, 2026; Nuryadin et al., 2026).

At the same time, several studies have applied the CIPP (Context, Input, Process, Product) evaluation model to examine Tahfizh programs. Najah (2024), for example, evaluated a Tahfizh Al-Qur'an class using the CIPP model and found that although the program had strong alignment with institutional

objectives and well-organized processes, improvements were still required in teacher recruitment, student readiness, and achievement of memorization targets. Similarly, Abshor et al. (2024) applied the CIPP model to evaluate a Tahfizh class program and examined its implementation through interviews, observations, and institutional records. These studies demonstrate the usefulness of CIPP for identifying strengths and weaknesses in Tahfizh program implementation.

However, based on the reviewed literature, existing studies generally examine the implementation of the Merdeka Curriculum in Islamic education or the evaluation of Tahfizh programs as separate areas of inquiry. Studies of the Merdeka Curriculum tend to focus on curriculum implementation, teacher readiness, instructional practices, and assessment, whereas CIPP-based studies of Tahfizh tend to focus on the effectiveness and sustainability of the memorization program itself. Limited attention has been given to the integrated evaluation of the Merdeka Curriculum and a structured Tahfizh program as components of a single curriculum implementation system at the junior secondary school level. In particular, there remains a need to examine how institutional context, curriculum inputs, implementation processes, and educational outcomes interact when academic learning and intensive Qur'anic memorization are implemented within the same school curriculum. This gap is important because the success of a Tahfizh-based curriculum cannot be assessed solely from students' memorization achievement but also needs to consider curriculum alignment, teacher and resource readiness, learning processes, character development, and academic outcomes.

The novelty of this study lies in its integrated evaluation of the Merdeka Curriculum and Tahfizh program as a unified curriculum implementation system at the junior secondary school level using the CIPP framework. Rather than evaluating the Merdeka Curriculum and Tahfizh program separately, this study examines their alignment and implementation through four interconnected dimensions: Context, Input, Process, and Product. This approach enables the study to assess not only whether the Tahfizh program achieves its memorization objectives but also whether the curriculum context, available resources, instructional processes, and educational outcomes are aligned with the broader goals of the Merdeka Curriculum. The study therefore contributes an evaluative perspective on how curriculum flexibility can be integrated with intensive Qur'anic memorization and character-oriented education within an Islamic junior secondary school.

The context of this study is SMP Tahfizh Daarul Mujawwidin in Mataram City, an Islamic junior secondary school that implements the Merdeka Curriculum while integrating Tahfizh into its daily educational program. The school targets students to achieve approximately 20–30 Juz of Qur'anic memorization by the end of Grade 9, accompanied by character formation and sunnah-based skills such as swimming, archery, and martial arts. The school operates a full-day learning system from 07:00 to 18:00 WITA, incorporating Tahfizh sessions, academic learning, worship activities, and character-building programs.

The implementation of such an integrated curriculum requires systematic evaluation because a strong

emphasis on Qur'anic memorization may create challenges in maintaining balance with academic learning, curriculum documentation, teacher development, learning resources, and assessment. The present study therefore uses the CIPP evaluation model developed by Stufflebeam as a comprehensive framework for examining curriculum implementation and identifying areas that require improvement (Stufflebeam & Shinkfield, 2007). The CIPP model provides an appropriate analytical framework because it enables evaluation to be conducted not only on the final outcomes of the program but also on the contextual conditions, resources, and implementation processes that contribute to those outcomes.

Therefore, this study aims to evaluate the implementation of a Tahfizh-based Merdeka Curriculum at the junior secondary school level using the CIPP model. The evaluation focuses on four dimensions: (1) Context, including the alignment between institutional vision, curriculum objectives, and students' educational needs; (2) Input, including teacher competence, curriculum documents, facilities, and learning resources; (3) Process, including the implementation of academic and Tahfizh learning activities; and (4) Product, including students' Qur'anic memorization, character development, and academic learning outcomes. The findings are expected to provide an evidence-based evaluation of the integration between the Merdeka Curriculum and Tahfizh program and to generate practical recommendations for improving curriculum planning, implementation, teacher development, and assessment in Islamic junior secondary education.

2. LITERATURE REVIEW

2.1. Curriculum Policy and the Merdeka Curriculum

The Merdeka Curriculum is designed to provide greater flexibility for educational institutions and teachers to organize learning according to students' characteristics, learning needs, and institutional contexts. Its implementation emphasizes meaningful learning, student-centered instruction, competency development, differentiated learning, and the strengthening of character through the Profil Pelajar Pancasila. Therefore, curriculum implementation should not be understood merely as the adoption of new curriculum documents but as a process of translating curriculum principles into planning, teaching, assessment, and school-level educational practices.

In Islamic educational institutions, the implementation of the Merdeka Curriculum requires contextual adaptation because schools are expected to achieve national curriculum competencies while maintaining their distinctive religious values and institutional programs. Recent studies indicate that the implementation of the Merdeka Curriculum in Islamic junior secondary schools is influenced by teacher readiness, institutional context, instructional adaptation, and assessment practices. A recent mixed-methods study at an Islamic junior high school found that curriculum enactment was shaped by local institutional conditions and the capacity of schools to translate policy into classroom practice. Similarly, research on teacher readiness in junior high schools identified knowledge of the Merdeka Curriculum, learning-management skills, use of learning data, instructional adaptation, and professional commitment as

important aspects of implementation readiness.

These findings indicate that evaluating the Merdeka Curriculum requires attention not only to curriculum policy but also to the relationship between curriculum objectives, institutional readiness, teacher competence, instructional practices, and learning outcomes. This perspective is particularly relevant for schools that combine the Merdeka Curriculum with intensive religious programs such as Tahfizh.

2.2. Islamic Education and Tahfizh

Islamic education has a broader orientation than the development of cognitive competencies. It also emphasizes the formation of adab, moral character, spiritual awareness, and responsible behavior. Therefore, the curriculum of Islamic educational institutions needs to provide opportunities for students to develop intellectual, spiritual, emotional, and social dimensions in an integrated manner.

Tahfizh al-Qur'an is one form of Islamic educational practice that emphasizes students' ability to memorize and maintain Qur'anic verses while simultaneously developing discipline, consistency, responsibility, and appreciation of Qur'anic values. In this context, the success of a Tahfizh program should not be assessed solely from the quantity of memorized verses but also from the quality of the memorization process, student participation, learning discipline, teacher guidance, and the extent to which Qur'anic values are reflected in students' behavior.

Recent empirical studies demonstrate that Tahfizh programs can be evaluated using systematic program-evaluation frameworks. Najah (2024), for example, evaluated a Tahfizh Al-Qur'an program using the CIPP model and examined context, input, process, and product through interviews, observations, and document analysis. The study found that the program had strong alignment with institutional objectives but still required improvement in teacher recruitment, student readiness, and achievement of memorization targets. Another study by Abshor et al. (2024) applied the CIPP model to a Tahfizh class at an Islamic junior secondary school and used interviews, direct observations, and institutional records to examine the program's implementation and outcomes.

These studies demonstrate that Tahfizh programs involve multiple dimensions that extend beyond memorization achievement. Consequently, in a Tahfizh-based school, the evaluation of curriculum implementation should examine the relationship between the Tahfizh program and the broader academic, character, and institutional objectives of the school.

2.3. Teacher Competency Standards in Tahfizh-Based Schools

Teachers play a central role in translating curriculum policy into actual learning practices. The implementation of the Merdeka Curriculum requires teachers to understand curriculum principles, develop appropriate learning plans, implement student-centered instruction, use learning assessment data, and adapt learning strategies to students' needs.

In Tahfizh-based Islamic schools, teacher competence involves additional dimensions. Teachers are expected not only to possess pedagogical and professional competence but also to have adequate Qur'anic

reading and memorization skills and the ability to guide students in Tahfizh activities. Therefore, teacher competence in this context includes academic teaching competence, Qur'anic competence, instructional planning, classroom management, assessment literacy, and continuous professional development.

Teacher competence is an important component in ensuring the successful implementation of the Merdeka Curriculum. Teachers are required not only to understand curriculum principles and learning outcomes but also to adapt instructional strategies, learning resources, and assessment practices to students' needs. In the context of Tahfizh-based education, teachers also need adequate competence to integrate academic learning with Qur'anic memorization activities while maintaining consistency with the school's curriculum orientation. Recent studies further indicate that teacher readiness, professional competence, instructional adaptation, and understanding of the Merdeka Curriculum are important factors influencing curriculum implementation (Al Arsyadhi et al., 2024; Retnowati et al., 2024; Nursyaidah et al., 2025; Kusumawati et al., 2025).

2.4. Curricular Documentation and Assessment

Curriculum implementation requires clear and coherent curriculum documentation because written documents provide a reference for translating educational goals into learning activities. At the school level, such documentation may include the School Operational Curriculum, curriculum structure, learning outcomes, learning objectives, teaching modules, schedules, assessment instruments, and other relevant planning documents.

The quality of curriculum documentation is important because inconsistencies between intended curriculum, implemented curriculum, and attained curriculum may occur when curriculum planning is incomplete or insufficiently understood by teachers. Therefore, curriculum evaluation should examine whether curriculum documents are available, relevant, internally consistent, and aligned with actual learning practices.

Assessment is another important component of curriculum implementation. In the context of the Merdeka Curriculum, assessment should provide meaningful information about students' development and achievement of competencies. In Tahfizh-based schools, assessment has a more complex function because students' achievement may involve both academic competencies and Qur'anic memorization. Tahfizh assessment may include fluency, tajwid, accuracy, continuity of memorization, and mutqin, while academic assessment needs to measure subject-specific competencies.

Recent evaluations of Tahfizh programs indicate that assessment should be considered together with context, resources, and implementation processes rather than being treated solely as a measure of memorization outcomes. Therefore, this study examines curricular documentation and assessment practices as important indicators within the Input and Process dimensions of the CIPP model.

2.5. The CIPP Evaluation Model

The CIPP model, developed by Daniel L. Stufflebeam, is a comprehensive evaluation framework

consisting of four dimensions: Context, Input, Process, and Product. The model is particularly relevant for educational evaluation because it does not focus only on judging final outcomes but also provides information for understanding program needs, resource readiness, implementation processes, and outcomes.

Recent empirical studies demonstrate that the CIPP model can be used to evaluate Tahfizh programs comprehensively. Kadir et al. (2023) applied the CIPP model to evaluate a Tahfizh program by examining its context, input, process, and product, while Husnussaadah et al. (2023) examined a Tahfizh program using the same framework. Muzaki and Mawardi (2022) also demonstrated the applicability of the CIPP model in evaluating Tahfidz learning. These studies indicate that Tahfizh program evaluation should not focus solely on memorization outcomes but should also consider program objectives, resource readiness, implementation processes, and educational outcomes. In this study, the four CIPP dimensions are understood as follows.

2.5.1. Context

Context evaluation examines the background, needs, objectives, institutional environment, and relevance of the program. In the present study, Context focuses on:

- alignment between the school's vision and mission and the Merdeka Curriculum;
- alignment between curriculum objectives and the Tahfizh program;
- students' educational and learning needs;
- institutional goals concerning academic, Qur'anic, and character development; and
- the relevance of the Tahfizh-based curriculum to the school's educational context.

Thus, Context evaluation determines whether the integrated curriculum has a clear rationale and whether its objectives are relevant to the needs and characteristics of the institution and students.

2.5.2. Input

Input evaluation examines the resources, strategies, and conditions available to achieve the program objectives. In this study, Input includes:

- teacher educational qualifications;
- teacher Qur'anic competence and Tahfizh-related qualifications;
- teacher professional development and training;
- availability and quality of curriculum documents;
- learning facilities and infrastructure;
- learning resources;
- time allocation and curriculum structure; and
- strategies prepared to integrate academic learning and Tahfizh.

The Input dimension therefore evaluates whether the school possesses adequate resources and appropriate strategies to implement the integrated curriculum.

2.5.3. Product

Product evaluation examines the outcomes and effects of program implementation. In this study, Product focuses on:

- students' Qur'anic memorization achievement;
- quality and continuity of memorization;
- students' character development;
- students' worship-related behavior and discipline;
- academic learning outcomes; and
- achievement of the school's intended graduate profile.

Product evaluation therefore does not treat Qur'anic memorization as the sole indicator of success. Instead, outcomes are understood holistically in relation to the school's academic, Qur'anic, and character-development objectives.

2.6. Conceptual Framework and Operational Indicators

Based on the theoretical discussion above, the implementation of a Tahfizh-based Merdeka Curriculum is evaluated as an integrated curriculum system rather than as two separate programs. The CIPP model provides the analytical framework for examining the relationship between institutional needs, available resources, implementation practices, and educational outcomes. The operationalization of the CIPP dimensions in this study is presented in Table 1.

Table 1. Operational Indicators of the CIPP Evaluation

CIPP Dimension	Main Focus	Operational Indicators	Main Data Sources
Context	Relevance and alignment	School vision and mission; curriculum objectives; student needs; alignment of Tahfizh and academic goals; institutional context	Curriculum documents, interviews, observations
Input	Readiness and resources	Teacher qualifications; Qur'anic competence; teacher training; curriculum documents; facilities; learning resources; time allocation; implementation strategies	Documents, interviews, observations
Process	Implementation	Academic learning; Tahfizh activities; teaching methods; student participation; integration of programs; assessment practices; consistency of implementation	Observations, interviews, documents
Product	Outcomes	Qur'anic memorization; memorization	Tahfizh records,

quality; character; worship discipline; academic records,
academic outcomes; graduate profile interviews, observations

The framework positions Context as the basis for determining the relevance of the curriculum, Input as the readiness of resources and strategies, Process as the implementation of the curriculum in actual educational practice, and Product as the outcomes achieved by students and the institution. The four dimensions are analyzed together to obtain a comprehensive understanding of the strengths, limitations, and improvement needs of the Tahfizh-based Merdeka Curriculum.

3. METHOD

3.1. Research Design

This study employed a qualitative descriptive-evaluative research design to examine the implementation of a Tahfizh-based Merdeka Curriculum at SMP Tahfizh Daarul Mujawwidin, Mataram City, Indonesia. A qualitative approach was selected because the study aimed to obtain an in-depth understanding of curriculum implementation within its natural educational context, particularly regarding curriculum planning, resource readiness, implementation processes, and educational outcomes. The evaluation was guided by the CIPP model (Context, Input, Process, Product) developed by Stufflebeam. The model was used to examine four aspects of curriculum implementation: Context, concerning the relevance of curriculum objectives and institutional needs; Input, concerning the readiness of human resources, curriculum documents, facilities, and implementation strategies; Process, concerning the implementation of academic and Tahfizh learning activities; and Product, concerning students' Qur'anic memorization, character development, and academic learning outcomes. The study was conducted at SMP Tahfizh Daarul Mujawwidin, Mataram City, Indonesia, an Islamic junior secondary school that implements the Merdeka Curriculum while integrating Tahfizh activities into its daily educational program.

3.2. Research Setting and Participants

The study was conducted at SMP Tahfizh Daarul Mujawwidin, Mataram City, Indonesia, from January to March 2026. The participants were selected based on their direct involvement in curriculum planning, curriculum implementation, academic learning, and the Tahfizh program. A total of six participants were involved in the study, representing five participant categories: (1) the principal, (2) the vice principal for curriculum affairs, (3) an academic subject teacher, (4) a Tahfizh teacher, and (5) the Tahfizh coordinator. The participants were considered relevant sources of information because they were directly involved in the planning, implementation, coordination, supervision, and evaluation of the school's academic and Tahfizh programs. Participant selection followed a purposive approach, in which participants were selected based on their roles and direct knowledge of the implementation of the Tahfizh-based Merdeka Curriculum. Their perspectives were used to obtain information concerning curriculum planning, teacher and resource readiness, implementation practices, Tahfizh activities, assessment, and student

outcomes.

3.3. Data Sources

The study utilized three main sources of qualitative data: documents, interviews, and observations. The use of multiple data sources was intended to provide complementary evidence and strengthen the credibility of the evaluation findings through source triangulation. The documentary sources included the School Operational Curriculum (Kurikulum Operasional Satuan Pendidikan/KOSP), curriculum structure, learning schedules, learning planning documents, Tahfizh administration and activity records, students' Tahfizh achievement records, and assessment documents. These documents were examined to identify the alignment between curriculum objectives, available resources, implementation plans, and educational outcomes. Interview data were obtained from six participants representing key roles in the implementation of the Tahfizh-based Merdeka Curriculum: the principal, vice principal for curriculum affairs, two academic subject teachers, one Tahfizh teacher, and the Tahfizh coordinator. Observation data were obtained from classroom and Tahfizh activities. The observations focused on the implementation of academic learning and Tahfizh activities, teacher–student interaction, learning management, student participation, use of learning resources, time allocation, and assessment practices.

3.4. Data Collection Techniques

Data were collected through document review, semi-structured interviews, and direct observation.

3.4.1. Document Review

Document review was conducted to examine the availability, completeness, and relevance of curriculum and Tahfizh-related documents. The documents were reviewed using indicators derived from the CIPP framework. Particular attention was given to curriculum planning, teacher and learning resources, learning schedules, Tahfizh administration, and student assessment records.

3.4.2. Semi-Structured Interviews

Semi-structured interviews were conducted with the six selected participants. The interview guide was developed based on the four CIPP dimensions: Context, Input, Process, and Product. The interviews addressed several areas, including curriculum objectives and institutional needs, teacher readiness, curriculum documents and facilities, academic and Tahfizh learning implementation, assessment practices, student participation, memorization achievement, character development, and challenges encountered during curriculum implementation. Each interview was planned to last approximately 30–45 minutes. The information obtained from different participants was compared to identify similarities, differences, and complementary perspectives regarding the implementation of the Tahfizh-based Merdeka Curriculum.

3.4.3. Direct Observation

Direct observations were conducted during academic and Tahfizh learning activities. The observation focused on the actual implementation of the curriculum, including teaching practices, student

participation, teacher–student interaction, implementation of Tahfizh routines, classroom management, use of learning resources, time allocation, and assessment activities. Observation notes were recorded systematically and subsequently compared with information obtained through interviews and document analysis.

3.4.4. CIPP-Based Evaluation Indicators

The data collection instruments were developed based on operational indicators derived from the CIPP evaluation framework.

Table 2. Operational Indicators for Curriculum Evaluation Based on the CIPP Model

Dimension	Focus	Indicators
Context	Curriculum relevance and institutional alignment	Vision and mission; curriculum objectives; student needs; alignment of Tahfizh and academic goals; institutional educational context
Input	Resource and implementation readiness	Teacher qualifications; Qur'anic competence; teacher development; curriculum documents; facilities; learning resources; time allocation; implementation strategies
Process	Curriculum implementation	Academic learning; Tahfizh activities; teaching methods; student participation; integration of academic and Tahfizh learning; assessment practices; consistency between planning and implementation
Product	Educational outcomes	Qur'anic memorization; memorization quality; character development; worship discipline; academic outcomes; achievement of the intended graduate profile

The CIPP indicators were used as analytical categories rather than quantitative scores. Evidence obtained from documents, interviews, and observations was organized according to these categories to identify strengths, limitations, implementation gaps, and areas requiring improvement.

3.5. Data Analysis

Data were analyzed using the interactive model of Miles, Huberman, and Saldaña, which consists of data condensation, data display, and conclusion drawing and verification. First, data condensation involved selecting, organizing, coding, and summarizing relevant information obtained from documents, interviews, and observations. The initial coding was organized according to the four CIPP dimensions, while additional themes emerging from the data were retained when they were relevant to the research objectives. Second, data display was conducted by organizing the coded data into matrices based on Context, Input, Process, and Product. Information from different sources was compared to identify consistent findings, discrepancies, and relationships among curriculum planning, available resources, implementation practices, and outcomes. Third, conclusion drawing and verification involved interpreting the patterns identified within each CIPP dimension and verifying the findings through comparison across data sources.

The analytical process therefore followed the sequence:

Data collection → Data condensation → CIPP-based coding → Data display → Cross-source comparison → Interpretation → Conclusion and verification.

This procedure enabled the researchers to evaluate the implementation of the Tahfizh-based Merdeka Curriculum comprehensively rather than assessing the program solely on the basis of its final outcomes.

3.6. Trustworthiness and Research Ethics

The credibility of the findings was strengthened through source triangulation, member checking, peer discussion, and an audit trail. Source triangulation was conducted by comparing information obtained from curriculum documents, interviews, and observations. Member checking was used to confirm selected interpretations with relevant participants. Peer discussion was conducted to obtain alternative perspectives regarding the interpretation of the findings and to reduce potential researcher bias. An audit trail was maintained by documenting the data collection process, coding procedures, analytical decisions, and interpretation of findings. Before data collection, permission to conduct the research was obtained from the school. The participants were informed about the purpose and procedures of the study and participated voluntarily. Informed consent was obtained before the interviews and observations were conducted. The identities of individual participants were kept confidential, and information obtained from the participants was used solely for research purposes.

4. RESULT AND DISCUSSION

This section presents the findings of the study based on the four dimensions of the CIPP evaluation model, namely Context, Input, Process, and Product. The results are described narratively to provide a holistic picture of the implementation of the Tahfizh-based Merdeka Curriculum at SMP Tahfizh Daarul Mujawwidin.

4.1. Context Evaluation: Alignment of Institutional Vision and Curriculum Orientation

The Context evaluation indicates that the implementation of the Tahfizh-based Merdeka Curriculum is strongly aligned with the institutional orientation of SMP Tahfizh Daarul Mujawwidin. The school's educational direction integrates Qur'anic memorization, character formation, academic achievement, and the development of students' personal and religious competencies. The integration of these objectives reflects the school's effort to implement the Merdeka Curriculum according to its institutional characteristics and educational needs.

The school has established Qur'anic memorization as an important component of its educational program. The memorization target for students in the upper grades is approximately 20–30 Juz by the end of Grade 9. This target is implemented alongside academic learning, religious activities, and character formation. The school also applies a full-day learning system from 07.00 to 18.00 WITA, which provides

sufficient time for integrating Tahfizh, academic learning, worship, and character-building activities. The Principal explained that the school's curriculum was designed not only to pursue academic achievement but also to develop students with Qur'anic character:

“Kurikulum di sekolah kami tidak hanya diarahkan pada pencapaian akademik, tetapi juga pada pembentukan karakter Qur’ani. Program Tahfizh menjadi bagian dari proses pendidikan sehari-hari sehingga siswa diharapkan memiliki kemampuan akademik sekaligus kemampuan menghafal Al-Qur’an.”
(P1, Principal)

This statement illustrates that Tahfizh is positioned as an integral part of the school's educational orientation rather than as an additional extracurricular program. The Vice Principal for Curriculum Affairs similarly emphasized the adaptation of the Merdeka Curriculum to the characteristics of the Tahfizh-based school:

“Kurikulum Merdeka kami sesuaikan dengan karakteristik sekolah Tahfizh. Karena itu, kegiatan Tahfizh, pembiasaan ibadah, dan pembentukan karakter tetap menjadi bagian penting dalam pelaksanaan kurikulum.” (P2, Vice Principal for Curriculum Affairs)

From the CIPP perspective, these findings indicate strong contextual alignment between the school's institutional vision and its curriculum orientation. The Context component is therefore characterized by a clear educational direction and a strong relationship between the school's institutional identity and the implementation of the curriculum. However, the ambitious combination of Qur'anic memorization, character formation, and academic achievement also creates a challenge. The school needs to ensure that the intensive Tahfizh program does not reduce opportunities for meaningful academic learning. Thus, the relevance of the curriculum should not only be assessed from the clarity of its Islamic and Tahfizh orientation but also from its capacity to achieve a balanced development of students' Qur'anic, character, and academic competencies.

4.2. Input Evaluation: Teacher Readiness, Resources, and Curriculum Documentation

The Input evaluation shows that the school has relatively adequate human resources, particularly in terms of teacher qualifications and Tahfizh competence. Most academic teachers hold bachelor's degrees relevant to the subjects they teach, while Tahfizh teachers possess Qur'anic competencies required to guide students in memorization and recitation. Teachers are also encouraged to participate in professional development activities.

One academic subject teacher explained:

“Guru mata pelajaran pada dasarnya mengajar sesuai bidangnya. Namun, kami masih perlu meningkatkan kemampuan dalam mengembangkan perangkat pembelajaran dan menerapkan pembelajaran yang lebih bervariasi sesuai dengan tuntutan Kurikulum Merdeka.” (P3, Academic Subject Teacher)

This finding indicates that the school has an adequate human-resource foundation, although teacher development remains necessary, particularly in translating the principles of the Merdeka Curriculum into learning planning and student-centered instructional practices. The Tahfizh teacher emphasized the specific competence required in the Tahfizh program:

“Dalam pembelajaran Tahfizh, guru harus memiliki kemampuan membaca Al-Qur’an yang baik dan mampu membimbing siswa dalam proses setoran, muraja’ah, dan ziyadah.” (P5, Tahfizh Teacher)

The finding demonstrates that Tahfizh implementation requires not only general teaching competence but also specific Qur'anic competence. This constitutes one of the strengths of the Input component. Nevertheless, the evaluation also identified weaknesses in curriculum documentation. Competency mapping, the Learning Objectives Flow (Alur Tujuan Pembelajaran/ATP), and detailed teaching modules have not yet been developed consistently across subjects. The Vice Principal for Curriculum Affairs explained:

“Dokumen kurikulum sudah tersedia, tetapi belum semua perangkat pembelajaran tersusun secara lengkap dan seragam. Beberapa guru masih perlu melengkapi ATP dan modul ajarnya.” (P2, Vice Principal for Curriculum Affairs)

This finding suggests an implementation gap between the school's curriculum orientation and the availability of systematic instructional documentation. The school has established clear educational objectives, but these objectives have not yet been translated consistently into complete curriculum and instructional documents. In addition, learning facilities and library resources remain limited. One academic teacher noted:

“Untuk pembelajaran, kami masih memiliki keterbatasan pada beberapa fasilitas dan sumber belajar. Kondisi ini terkadang membuat guru harus menyesuaikan metode pembelajaran dengan fasilitas yang tersedia.” (P4, Academic Subject Teacher)

From the CIPP perspective, the Input component can therefore be characterized as relatively adequate in human resources but requiring improvement in curriculum documentation, learning resources, and academic facilities. These limitations are important because the quality of curriculum implementation depends not only on the clarity of institutional objectives but also on the availability of resources and systematic preparation.

4.3. Process Evaluation: Implementation of Tahfizh and Academic Learning

The Process evaluation reveals a clear difference between the implementation of Tahfizh activities and academic learning. Tahfizh activities are systematically integrated into the daily school routine, whereas student-centered academic learning practices are not yet implemented consistently across classrooms.

The school allocates approximately three hours per day to Tahfizh activities through morning and afternoon sessions. The activities include talaqqi, murāja'ah, and ziyādah. These activities are conducted regularly and are supported by teacher guidance and scheduled memorization routines.

The Tahfizh teacher explained:

“Kegiatan Tahfizh dilaksanakan secara rutin setiap hari. Kegiatan meliputi setoran hafalan, muraja’ah, dan ziyadah. Dengan jadwal yang teratur, siswa dibiasakan untuk menjaga hafalan sekaligus menambah hafalan baru.” (P5, Tahfizh Teacher)

The Tahfizh Coordinator further explained:

“Program Tahfizh sudah menjadi bagian dari kegiatan utama sekolah. Pengaturan jadwal dibuat agar kegiatan hafalan tetap berjalan bersamaan dengan pembelajaran mata pelajaran.” (P6, Tahfizh Coordinator)

These statements indicate that Tahfizh has become an established component of the school's learning culture. The regularity of memorization, review, and new memorization activities demonstrates that the Tahfizh program is implemented systematically rather than occasionally. In contrast, the implementation of academic learning shows greater variation. The school encourages active learning strategies such as group discussion, outdoor learning, drilling, and project-based learning. However, these approaches have not yet been implemented consistently by all teachers.

One academic teacher stated:

“Pembelajaran aktif sudah kami coba terapkan, misalnya diskusi, kerja kelompok, dan kegiatan berbasis proyek. Namun, penerapannya belum selalu konsisten karena keterbatasan waktu dan kondisi pembelajaran.” (P3, Academic Subject Teacher)

Another teacher explained:

“Dalam beberapa materi kami masih menggunakan metode penjelasan langsung karena harus menyesuaikan waktu dan target pembelajaran yang harus diselesaikan.” (P4, Academic Subject Teacher)

These findings demonstrate that the major Process-level challenge is not the implementation of Tahfizh itself, but the balance between the intensive Tahfizh program and the implementation of academic learning based on the principles of the Merdeka Curriculum. Assessment practices show a similar pattern. Tahfizh assessment is conducted regularly through *tasmi'*, *muraja'ah*, memorization submission, and *mutqin* evaluation. The Tahfizh teacher explained:

“Penilaian Tahfizh dilakukan melalui setoran hafalan, muraja'ah, dan tasmi'. Dari kegiatan tersebut guru dapat melihat perkembangan hafalan dan kemampuan siswa dalam mempertahankan hafalannya.” (P5, Tahfizh Teacher)

In contrast, academic assessment has not yet been implemented with the same degree of consistency. The Vice Principal for Curriculum Affairs stated:

“Asesmen akademik sudah dilakukan, tetapi pelaksanaannya belum sepenuhnya seragam. Kami masih perlu memperkuat penerapan asesmen yang sesuai dengan prinsip Kurikulum Merdeka.” (P2, Vice Principal for Curriculum Affairs)

Thus, the Process component demonstrates strong and systematic implementation of Tahfizh but inconsistent implementation of student-centered academic learning and assessment.

4.4. Product Evaluation: Qur'anic, Character, and Academic Outcomes

The Product evaluation indicates that the strongest observable outcomes are related to Qur'anic memorization and character development. Students in the upper grades have demonstrated substantial

progress in Qur'anic memorization, with some students approaching the school's target of approximately 20–30 Juz.

The Tahfizh Coordinator explained:

“Perkembangan hafalan siswa menunjukkan hasil yang cukup baik. Beberapa siswa di kelas atas sudah mencapai jumlah hafalan yang tinggi dan mendekati target yang ditetapkan sekolah.” (P6, Tahfizh Coordinator)

The finding indicates that the structured Tahfizh process is associated with positive memorization outcomes. However, the achievement should be interpreted together with documentary evidence of individual student memorization records rather than relying solely on general statements from informants. The evaluation also indicates positive character-related outcomes. Daily Tahfizh activities, worship routines, and school habituation contribute to the development of discipline and responsibility. The Principal explained:

“Pembiasaan Tahfizh dan kegiatan ibadah yang dilakukan setiap hari diharapkan tidak berhenti pada kemampuan menghafal, tetapi juga membentuk kedisiplinan dan karakter siswa.” (P1, Principal)

The Tahfizh teacher similarly explained:

“Kebiasaan muraja’ah dan setoran hafalan membuat siswa belajar disiplin mengatur waktu dan bertanggung jawab terhadap hafalannya.” (P5, Tahfizh Teacher)

These findings suggest that the Product dimension extends beyond the quantity of memorization. The program also contributes to behavioral outcomes that are consistent with the school's objective of developing Qur'anic character. However, evidence concerning academic outcomes remains less systematic. Although students participate in academic learning and assessment, the school does not yet have a comprehensive school-wide mechanism for monitoring academic achievement longitudinally or comparing achievement against clearly established benchmarks.

An academic teacher stated:

“Secara umum siswa dapat mengikuti pembelajaran, tetapi pencapaian akademik belum dipantau dengan sistem yang sama secara menyeluruh untuk semua mata pelajaran.” (P3, Academic Subject Teacher)

This finding does not necessarily indicate that students have low academic achievement. Rather, it indicates that the school currently has stronger evidence for Qur'anic and character-related outcomes than for systematic academic outcomes. Therefore, the Product component demonstrates promising Qur'anic memorization and character-related outcomes, while evidence of academic achievement requires more systematic documentation and measurement.

4.5. Cross-CIPP Synthesis and Discussion

The findings across the four CIPP dimensions reveal a consistent pattern in the implementation of the Tahfizh-based Merdeka Curriculum. The strongest aspect is the alignment between the school's institutional orientation and the implementation of Tahfizh activities. The school has a clear educational identity, a structured daily program, and established routines that support Qur'anic memorization and character formation. At the Context level, the school has established a clear relationship between the Merdeka Curriculum and its Tahfizh-oriented educational vision. At the Input level, human resources are relatively adequate, particularly in terms of teacher qualifications and Qur'anic competence, but curriculum documentation and learning resources require further development.

At the Process level, Tahfizh implementation is systematic and consistently integrated into the school routine. However, academic learning practices are more varied and are not yet consistently student-centered. This condition is also reflected in assessment practices, where Tahfizh assessment is more structured than academic assessment. At the Product level, the strongest evidence concerns Qur'anic memorization and character development. In contrast, academic achievement has not yet been documented through a sufficiently systematic school-wide monitoring mechanism.

The overall pattern indicates that the principal challenge is not the integration of Tahfizh into the school curriculum, but rather the development of an equally systematic academic curriculum infrastructure around the existing Tahfizh foundation. The school therefore does not necessarily need to reduce the Tahfizh component. Instead, it needs to strengthen curriculum documentation, teacher professional development, student-centered academic learning, learning resources, and systematic academic assessment. From an evaluative perspective, the findings demonstrate that curriculum implementation should be understood as an interconnected system. Strong institutional goals and structured Tahfizh activities provide an important foundation, but these strengths need to be supported by adequate inputs, consistent academic processes, and measurable outcomes.

Table 2. Cross-CIPP Summary of Findings

CIPP Dimension	Main Finding	Strength	Main Improvement Need
Context	Strong alignment between institutional vision and curriculum orientation	Clear Islamic and Tahfizh-oriented educational vision	Maintain balance between Qur'anic and academic objectives
Input	Human resources are relatively adequate, but curriculum documentation is incomplete	Teacher qualifications and Tahfizh competence	Curriculum documentation, learning resources, and facilities
Process	Tahfizh implementation is systematic, while academic instruction varies	Strong Tahfizh routines and regular memorization activities	Consistent student-centered learning and academic assessment
Product	Qur'anic memorization and character outcomes are promising	Memorization development and character formation	Systematic documentation and measurement of academic outcomes

5. CONCLUSION

This study evaluated the implementation of a Tahfizh-based Merdeka Curriculum at SMP Tahfizh Daarul Mujawwidin using the CIPP evaluation framework. The findings indicate that the implementation has a strong contextual foundation, particularly in terms of the alignment between the school's institutional vision, Qur'anic education orientation, character formation, and the principles of the Merdeka Curriculum.

From the Context perspective, the school has established a clear educational orientation that integrates Qur'anic memorization, academic learning, worship practices, and character development. The Tahfizh program is positioned as an integral component of the school's educational system rather than as an additional extracurricular activity.

From the Input perspective, the school has relatively adequate human resources, particularly in terms of academic teacher qualifications and the Qur'anic competence of Tahfizh teachers. However, curriculum documentation, learning resources, and academic facilities still require improvement. In particular, the development of competency mapping, Learning Objectives Flow (ATP), and teaching modules is not yet consistent across subjects.

From the Process perspective, Tahfizh activities are implemented systematically through regular memorization, talaqqi, murāja'ah, ziyādah, and assessment activities. However, the implementation of student-centered academic learning is not yet equally consistent across classrooms. Some teachers continue to rely on conventional instructional approaches due to time constraints and resource limitations. Academic assessment also requires further alignment with the principles of the Merdeka Curriculum.

From the Product perspective, the strongest evidence concerns students' Qur'anic memorization and character-related development. Students demonstrate substantial progress in memorization, while daily Tahfizh and worship routines contribute to discipline and responsibility. However, evidence of academic

achievement remains less systematic because the school does not yet have a comprehensive mechanism for monitoring academic outcomes across subjects.

Overall, the findings demonstrate that the Tahfizh-based Merdeka Curriculum has a strong institutional foundation and well-established Tahfizh practices, but its implementation still requires strengthening in curriculum documentation, academic instructional practices, learning resources, teacher development, and systematic academic assessment. The evaluation therefore suggests that the development of the program should focus not on reducing the Tahfizh component but on strengthening the academic and managerial systems that support its integration with the Merdeka Curriculum.

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