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EVALUATION OF RECITATION PROGRAM PESANTREN STUDENT OF AL ASYARIAH MANDAR UNIVERSITY THROUGH THE KIRK PATRICK MODEL

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Abstract

This research aims to explore the application of the marsialapari tradition in Huta Padang Village, Mandailing Natal, and its impact on the character building of tolerance in the local community. The tradition of marsialapari, a typical practice of gotong royong in Mandailing and Angkola culture, continues to be preserved in this village even though the influence of modernization has eroded it in many other places. This type of research is qualitative with a case study approach. Data were collected through in-depth interviews, participatory observation, and document analysis. The results show that marsialapari not only plays a role in supporting agricultural activities, but also as an important mechanism in building and maintaining tolerance values among people of diverse religions. Through participation in this tradition, the people of Huta Padang Village develop mutual respect, openness and empathy, which characterize tolerant characters. This finding is reinforced by functionalism theory, which highlights the role of tradition in maintaining social stability, and social capital theory, which emphasizes the importance of consistent social interaction in strengthening social cohesion. Thus, this study reveals that marsialapari is not just a cultural heritage, but also a strategic tool to maintain social harmony in a multicultural society.

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A. INTRODUCTION

Each individual undergoes a complex learning process throughout their life. Education plays a crucial role in preparing generations for the benefit of the nation and religion (Mansyuri et al., 2023). Learning is a multifaceted process that involves various methods and approaches to help students comprehend diverse concepts and theories. Education can be described as a program consisting of multiple components working together to achieve specific goals. As a program, education is a deliberate and natural action aimed at achieving desired outcomes. Based on Law No. 20 of 2003 concerning the National Education System, the function of education is explained in Article 3, stating that "National education aims to develop capabilities, form character, and cultivate a dignified civilization to enlighten the nation's life. Its primary objective is to develop students' potential to become individuals who believe in and are devoted to God Almighty, possess noble character, are healthy, knowledgeable, skilled, creative, independent, and are democratic and responsible citizens" (Sidik et al., 2023).

However, regardless of how extraordinary or advanced an individual's intellectual intelligence may be, they still require other supportive elements that are equally important to fulfill their duties and responsibilities in managing and leading the world's affairs. This supportive element is none other than the holy scriptures (Salim, 2015). The Qur'an plays a significant role as a guide for Muslims. Therefore, not only the general public but also students in Islamic boarding schools are required to read and understand the Qur'an. The purpose of the Qur'an reading program in Islamic boarding schools is to cultivate positive habits in reading the Qur'an, understanding its interpretation, and applying it as a guide in daily life (Anisa & Khoiruddin, 2023).

Nevertheless, every program implemented requires evaluation to determine the extent of its goal achievement. Evaluating the Qur'an reading programs in student boarding schools is essential to enhance their quality and effectiveness. Thus, this paper discusses the evaluation of the Qur'an reading program at the student boarding school of Universitas Al Asy'ariah Mandar, aiming to analyze its success, challenges, and provide recommendations for improvement (Latif, 2023).

The role of the Qur'an in the spiritual and social lives of Muslims is immense; learning to read the Qur'an aims to enhance the spiritual quality of the community

and deepen their understanding and appreciation of Islamic teachings. One effective way to improve the learning of Qur'anic recitation is through program evaluation (Izzan & Nuraeni, 2023). A key factor in the advancement of any educational institution is its human resources (HR). With high-quality HR, individuals can contribute maximally, offering their best ideas and efforts to advance the institution. Quality resources are inevitably tied to effective management or administration. The success of an educational institution heavily depends on the quality of its management practices (Khumaini & Wiranata, 2019).

Education is essential for preparing future generations for the nation and religion. It plays a critical role in the success or failure of a country. As the oldest educational institutions in Indonesia, Islamic boarding schools (pesantren) have continued to provide significant social and religious benefits. Pesantren have a strong educational foundation within Indonesia's Muslim community, enabling them to sustain their continuity and develop educational models that encompass various aspects. The mosque, kyai (religious scholar), boarding facilities, students (santri), and the study of classical Islamic texts (kitab kuning) are the five main components of pesantren. These institutions should not only preserve religious traditions but also help others understand them. Moreover, pesantren have the obligation and responsibility to drive the implementation of education in Indonesia (Mansyuri et al., 2023).

Previous studies highlight relevant findings. For instance, Suparno conducted an evaluation of an internship program using the Kirkpatrick evaluation model. The study aimed to assess the internship program at PT Jambi Prima Coal across four levels: 1) participant satisfaction with the training program, measured through questionnaires; 2) participants' understanding of the training material, assessed via pre- and post-tests; and 3) their ability to apply the training material. Data analysis at the third level employed the Kirkpatrick weighting formula. Among 20 participants, 16 exhibited improved work behavior as observed by their superiors and colleagues, with participant satisfaction ranging between 77–83%. The average pre-test score was 46.58%, while the post-test average was 58.50%. Although there was no reduction in tardiness, absenteeism decreased. The findings concluded that participant satisfaction showed a positive reaction; most participants demonstrated better understanding of the material, could apply it

effectively in the workplace, and contributed to reduced absenteeism, ultimately benefiting the company (Suparno et al., 2023).

Additionally, research conducted by Mita Silfiyasari, "The Role of Pesantren in Character Education in the Era of Globalization," revealed that pesantren play a significant role in shaping students' character. This is largely supported by pesantren's key components, particularly the figure of the kyai. The kyai or teacher holds a vital position in nurturing students with noble character. Pesantren must act as guardians and preservers of religious values in character education. Additionally, as educational institutions, they should serve as agents of renewal in religious understanding. Moreover, as institutions of religious and social education, pesantren bear the responsibility to encourage, promote, and facilitate development at local and regional levels within their areas (Mita Silfiyasari & Ashif Az Zhafi, 2020). The learning process is a vital component in achieving educational objectives. However, the evaluation and assessment of learning processes and outcomes are equally crucial for ensuring the effectiveness of education. Assessment motivates students to strive harder in their studies (Zainuddin et al., 2023).

A study titled "The Role of Pesantren as Islamic Educational Institutions" by Indah Herningrum supports these findings. This research demonstrates that pesantren in Indonesia play a pivotal role in various aspects of life, particularly in preserving Islamic traditions and contributing to the formation of Islamic morals. Additionally, pesantren have significant roles in the social and economic sectors, positively impacting society as a whole. While initially operating in remote or rural areas, pesantren can now be found throughout the nation. Beyond teaching religion, pesantren tackle public health issues and develop innovative ideas to benefit their surrounding communities and Indonesia at large (Herningrum et al., 2021).

The guidance provided by Pesantren Mahasiswa Unasman aligns with the vision and mission of Universitas Al Asy'ariah Mandar. It strives to integrate knowledge, religion, and culture based on the principles of Ahlussunnah Wal Jama'ah, internalizing Asy'ariyah values and local traditions to foster a comprehensive understanding and practice of Islam as a blessing for all (Islam rahmatan lil alamin). The establishment of Pesantren Mahasiswa Unasman is a vital

initiative to support the character development of young generations, particularly students, through faith- and morality-based education.

The curriculum design includes weekly religious study sessions complemented by activities such as Yasin recitation, salawat, rattib prayers, and occasional guest lectures by religious scholars who deliver large-scale sessions. These lectures typically mark the beginning of a new study period. Pesantren activities focus on structured character development, providing intellectual and spiritual guidance for students and fostering leadership grounded in Islamic values.

Study schedules include foundational Islamic texts such as Ta'lim Muta'allim, Jawahirul Kalamiyyah, Fathul Qarib, and basic tasawwuf literature. These are taught in rotation, divided into groups tailored to the number of students and their respective faculties. This study employs the Kirkpatrick Four-Level Model, pioneered by Donald Kirkpatrick in 1959, to evaluate the program's effectiveness. This model assesses four levels: reaction, learning, behavior, and results. The application of this model ensures that evaluations are both effective and efficient, particularly in the context of Qur'anic recitation learning.

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One of the key ways to assess how well someone learns is through evaluation (Diana & Sari, 2023). Program evaluation is a systematic process undertaken to determine the extent to which a program's objectives have been achieved, provide

necessary information for decision-making, and identify areas that require improvement (Stufflebeam, 2007). The goal of comprehensive evaluation is to identify a program's strengths and weaknesses, enabling informed decisions to enhance and further develop it (Iqbal et al., 2024). This evaluation process employs various approaches and models tailored to the needs and context of the program's implementation. In education, program evaluation plays a crucial role in ensuring the effectiveness of the learning process and the sustainability of programs rooted in values such as religious education.

Religious Study Program at Pesantren Mahasiswa Universitas Al Asy'ariah Mandar. The primary goal of Islamic education is to shape individuals, encompassing all human actions, thoughts, and emotions directed toward worshipping Allah SWT. The ultimate objective of human creation aligns with the overarching aim of Islamic education (Suban, 2020).

Modern education bears an increasingly heavy responsibility, especially as advances in information technology contribute to visible moral degradation. While the rapid flow of globalization and technological advances cannot be entirely blamed, as they are an inevitable part of human progress aimed at "simplifying" various aspects of life, they also bring about significant moral challenges. This moral decline leaves individuals technologically "literate" but morally "illiterate" (Herningrum et al., 2021).

The religious study program at Universitas Al Asy'ariah Mandar embodies the university's vision and mission, integrating religious, educational, and cultural values into a unified framework. The university's founders aspired for students to comprehend and embrace religious principles grounded in Ahlussunnah Wal Jama'ah. Consequently, efforts are made to internalize Asy'ariyah values and local traditions, with the aim of fostering understanding, skills, and religious attitudes based on Islam as a rahmatan lil alamin (a blessing for all creation).

The study program at the student pesantren of Universitas Al Asy'ariah Mandar is designed to address the spiritual, intellectual, and social needs of its students. The development of the program begins with Islamic studies rooted in classical texts, such as Kitab Kuning (Yellow Books), including Tafsir Jalalain, Fathul Mu'in, and Riyadus Shalihin, to deepen understanding of fiqh (Islamic jurisprudence), aqidah (creed), and tasawuf (Sufism). Additionally, senior student

groups, often alumni of pesantren, provide lessons in Arabic, Quranic exegesis (tafsir), and hadith studies. These include thematic explorations or chapter-based studies of selected Quranic verses and hadiths.

Contemporary Islamic studies also play a dynamic role within the student community at Universitas Al Asy'ariah Mandar. These studies focus on integrating modern Islamic thought within the framework of modernity, science, and technology. Discussions on Fiqh Muamalah (Islamic commercial jurisprudence) are also prominent, with students, guided by senior peers, examining topics such as Islamic economics, Islamic banking, business law, and global issues like Islamophobia, human rights, and the role of Muslim youth in social change.

A specific feature of the program is the learn-to-read Quran initiative, which trains students in reciting the Quran with proper tartil (measured recitation). This initiative is essential because Universitas Al Asy'ariah Mandar requires all students to obtain certification or demonstrate proficiency in Quranic recitation as a prerequisite for participating in KKN (community service). Students join the program based on their proficiency levels, which range from those who cannot read the Quran at all to those who can read but lack fluency or struggle with distinguishing long and short vowel sounds. However, the introduction of technical tajwid (rules of Quranic pronunciation) terms is not yet fully implemented.

Kirkpatrick Evaluation Model

Assessing the effectiveness of learning is often a challenging task that requires an objective and comprehensive approach. The Kirkpatrick Four-Level Evaluation Model aims to provide deeper insights into the processes and outcomes of learning (Maswira, 2021). This model evaluates four key aspects; *Reaction*, Measures participants' responses to the study programs and Quranic learning activities, such as their satisfaction and acceptance of the materials. *Learning*, Assesses changes in participants' knowledge, skills, or attitudes after participating in the study programs and Quranic learning sessions. *Behavior*, Evaluates the extent to which participants apply what they have learned in their daily lives. *Results*, Measures the overall impact of the program on its ultimate goals, such as improvements in moral character, Quranic reading skills, participants' desire to continue learning, and other social effects.

Each of the four levels of the Kirkpatrick evaluation model can be utilized independently based on the specific needs of the research (Susanty, 2022). The Kirkpatrick Model is widely regarded as a robust evaluation framework due to its comprehensive, straightforward, and versatile nature. It is comprehensive in that it encompasses all aspects of a training program, making it suitable for a variety of training contexts (Rukmi et al., 2014). Research on Religious Program Evaluation:

Research on religious programs in student pesantren (Islamic boarding houses) demonstrates that various implemented programs effectively enhance students' religious behavior and literacy. Examples include: Islamic Studies and Religious Activities: At Ma'had Al-Jami'ah UIN Raden Intan Lampung, the study of classical Islamic texts such as Aqidah (creed), Akhlak (morals), and Fiqh (Islamic jurisprudence) is implemented to deepen students' religious understanding. Quran Memorization (Tahfidzul Quran): At Pondok Pesantren Qosim Al-Hadi Mijen Semarang, Quran memorization programs are a flagship activity aimed at enhancing students' spiritual quality. Speech Training (Khitobah): Training in public speaking and sermon delivery is conducted to equip students with effective da'wah (propagation of Islamic teachings) and communication skills. Comprehensive Quran-Based Education: Pondok Pesantren Tahfidzul Quran Mir'atul Mujahid aims to produce a "Quranic generation that memorizes, understands, practices, and embodies the morals of the Quran" (Amaliah et al., 2024). Fostering Religious Moderation;

Encouraging religious moderation is crucial in educational institutions, particularly in universities, due to the vulnerability of such institutions to radicalism and extremism (Basid & Halimi, 2024). *Impact on Religious Behavior and Literacy*; Improved Religious Behavior: Programs like congregational prayers, classical Islamic text studies, and social-religious activities at Ma'had Al-Jami'ah UIN Raden Intan Lampung have proven effective in enhancing students' religious behavior. Enhanced Religious Literacy: At Pondok Pesantren Al-Barokah in Bandung, student pesantren programs significantly contribute to improving religious literacy among university students, enabling them to better understand and practice Islamic teachings in their daily lives.

Supporting and Inhibiting Factors; Supporting Factors: Competent educators, adequate infrastructure, and well-structured curricula play pivotal roles in the

success of religious programs in student pesantren. Inhibiting Factors: Diverse educational backgrounds among students, laziness, and academic commitments pose challenges to the implementation of religious programs. Religious maturity is an essential aspect of individual development. Religion aligns with the inherent nature of humans to acknowledge the existence of Allah SWT, motivating individuals to obey His commands and avoid His prohibitions as outlined in their respective faiths (Setiawan et al., 2020). Relevance of Kirkpatrick's Evaluation Model in Islamic Study Programs at Universitas Al Asy'ariah Mandar.

Kirkpatrick's evaluation model is highly suitable for assessing Islamic study and Quranic learning programs at Universitas Al Asy'ariah Mandar's student pesantren. This model encompasses all crucial aspects of a program, from relevance to needs to achieving desired outcomes. In the context of pesantren under a higher education institution, applying Kirkpatrick's model is expected to provide a comprehensive view of program effectiveness, identify shortcomings in implementation, and offer data-driven recommendations for future program development.

Through this study, the research aims to fill the gap in systematic evaluation of Islamic study and Quranic learning activities at student pesantren, which were previously limited. It is expected that the findings of this research can significantly contribute to enhancing the quality of religious education based on pesantren within the university setting. The importance of the evaluation process involves multiple stakeholders, including institutions, educators, and students. Evaluation is conducted to minimize errors and identify weaknesses within the program (Purba & Maulana, 2023).

B. METHODS

This study employs a qualitative approach using a case study method conducted at the student pesantren of Universitas Al Asy'ariah Mandar, which offers Islamic studies and Quranic learning programmes for university students. Data were collected through direct observation of programme implementation, in-depth interviews with key stakeholders—including three university leaders, three pesantren administrators, five lecturers managing the programme, and twenty student participants—and supported by document analysis. The data sources

include both primary and secondary data. Primary data were obtained from field observations and interviews, while secondary data were drawn from documents such as implementation reports, activity schedules, instructional modules, and photographic documentation. Observations were conducted in a participatory manner, focusing on the learning process around the mosque courtyard at the Unasman campus, including materials used and scheduling. Interviews were unstructured, allowing for flexibility while remaining aligned with the research aims. Document analysis served to enrich and validate field findings.

Data were analysed qualitatively using content analysis for interviews, observations, and documentation, incorporating Kirkpatrick's analytical framework and data reduction techniques to identify patterns, summarise essential information, and eliminate irrelevant content. Reduced data were then presented using brief narratives, visual relationship schemes, or tables, in line with the approach of Miles and Huberman. Subsequent steps involved drawing conclusions and verifying findings through continuous review of field notes and triangulation of sources, ensuring the credibility of the data. Source triangulation compared interview results with observations, contrasted public and private statements, and cross-checked findings with relevant documents to enhance data reliability. This triangulation process helped validate results and strengthened the overall trustworthiness of the study, resulting in a comprehensive and accurate depiction of the Quranic learning programme as implemented in the student pesantren of Universitas Al Asy'ariah Mandar.

B. RESULTS AND DISCUSSION

Reaction

Satisfaction and acceptance of the material. Based on interviews conducted with students Muh. Afdal, data revealed that the materials provided are excellent and serve as a foundation for achieving the future by instilling filters and life guidelines to follow, preventing deviation from inappropriate behavior. The material is easy to comprehend using various methods, blending humor and seriousness, though sometimes slightly firm. An interview was also conducted with a student, Suci Ramdani, who stated, "I am very satisfied with the clear and accurate presentation of the material, and I feel comfortable with how the ustaz deliver the

material, which aims to raise awareness and helps students to develop their habits—especially those who initially did not or rarely read the Qur'an or perform prayers." The study emphasized that this program significantly helps in creating awareness about the importance of prayers and encourages frequent Qur'an reading.

Evaluation results related to Satisfaction and relevance to needs. Based on observations and interviews conducted with one of the students, Adinda Nur Permatasari, regarding how students respond to the Qur'anic learning and religious studies program, it was found that the materials provided in this program are highly beneficial, especially for enhancing understanding of prayer readings, supplications, and other religious practices. Adinda mentioned, "Since attending this program, I have gained deep benefits in improving my awareness and understanding, especially as someone from a public school background who now majors in Computer Science. This program has been instrumental in deepening my comprehension and devotion."

Regarding the indicator of Teaching Methods

Interviews with students, including Nanang Lestari, revealed that the method of Qur'anic studies involves teachers reading from classical texts (Kitab Kuning) while students listen and ask questions at the end of the session if there are topics they wish to discuss. The interview findings indicate that while the method is valuable, there is a need for improvements to enhance its effectiveness, ensuring it truly motivates students to engage deeply in religious learning. Keasyarian Studies serve as a crucial endeavor in Islamic education to instill Islamic values, strengthen ethics, and cultivate spiritual awareness in daily life. These studies not only focus on the transfer of knowledge but also aim to shape students into individuals who are pious, righteous, and contribute positively to society. The objective of Keasyarian Studies is to deepen students' understanding of Islam through comprehensive teachings on aqidah, fiqh, tasawuf, and the values of the Qur'an and Hadith. Furthermore, fostering noble character traits such as honesty, trustworthiness, patience, and compassion is emphasized.

Interviews with students, including Dian Kurnia, also highlighted the approach of spiritual intelligence enhancement through proximity to Allah SWT through worship, reinforcing tawhid, and promoting religious moderation by

encouraging tolerance, respect for diversity, and moderate attitudes towards diversity issues. Keasyarian Studies are not only educational tools for religious learning but also platforms for moral and character transformation.

Regarding the indicator of Material for Pesantren

Interviews with students, such as Muhammad Asriabi, revealed that pesantren materials aim to provide a deeper understanding of Islamic teachings through programs like Qur'anic study sessions conducted by student pesantrens. These programs have helped students grasp spiritual, social, and ethical aspects of Islam. Some students expressed that these programs foster greater appreciation for interfaith differences and the importance of tolerance in a pluralistic society. Additionally, students mentioned that the content encourages open-mindedness and respect for diversity, helping create a more harmonious and tolerant campus environment.

Interviews with students, including Ismail, emphasized that pesantren materials not only aim to instill a profound understanding of Islam but also encourage individuals, particularly students, to develop open-mindedness and appreciation for diversity. This approach aligns with Islamic teachings advocating for peaceful coexistence and mutual respect within diverse communities. The objective is to teach students that diversity is divinely ordained and a treasure to be respected and nurtured.

The pesantren materials also instill the principle of wasathiyah (moderation), which avoids extremism and fanaticism, allowing students to adopt a wise approach in dealing with differences. These materials emphasize strengthening brotherhood (ukhuwah) in the context of Islam (ukhuwah Islamiyah), nationalism (ukhuwah wathaniyah), and humanity (ukhuwah insaniyah). The implementation of pesantren materials enables students to understand religious moderation, pluralism, and the stories within Islam that highlight respect for diversity. It promotes interfaith dialogue and multicultural discussions as part of religious understanding. Based on observation and documentation, there is a schedule of Qur'anic studies.

Second Semester Material List

Meeting	Material	Sub-point	Reference
I	Taharah	Types of water Distribution of water	Fath Al-Qarib
II	Taharah	Wudhu	Fath Al-Qarib
III	Taharah	Tayammun	Fath Al-Qarib
IV	Taharah	Types of Impurity	Fath Al-Qarib
V	Taharah	bathing	Fath Al-Qarib
Pertememuan VI	Puasa	Mandatory Requirements Fasting Fardhu	Fath Al-Qarib
Pertememuan VII	Puasa	Times when it is forbidden to fast	Fath Al-Qarib
Pertememuan VIII	Zakat	Zakat Maal dan zakat Fitrah	Fath Al-Qarib

Fourth Semester Material List

Meeting	Materials	Referenc
I	Muqaddimah Introduction to Aqidah Islamiyyah	Jawahirul Kalamiyah
II	Faith in Allah	Jawahirul Kalamiyah
III	Faith in Angels	Jawahirul Kalamiyah
IV	Faith in the Book	Jawahirul Kalamiyah
V	Faith in God's Messengers	Jawahirul Kalamiyah
VI	Faith in the Last Day	Jawahirul Kalamiyah
VII	Faith in Qadha and Qadar	Jawahirul Kalamiyah
VIII	Closing	Jawahirul Kalamiyah

No	Day	Semester	Fakultas	Waktu	Pemateri	Materi
1	Wednesd ay (Thursda y Night)	IV	Faculty of Islamic Studies Faculty of Government Science Faculty of Computer Science	Ba'da magrib	Ust. Syarifuddi n, S.Pd.I., M.Ag	Jawahir ul Kalami yah

2	Friday (Saturday Night)	II	Faculty of Teacher Training and Education Faculty of Public Health Faculty of Agriculture	Ba'da magrib	Ust. Lutfi, S.Pd., M.Pd	Fathul Qorib
3	Monday (Tuesday Night)	IV	Faculty of Teacher Training and Education Faculty of Public Health Faculty of Agriculture	Ba'da magrib	Ust.Ali Muthohar, S.Sy	Jawahir ul Kalami yah
4	Tuesday (Wednesday Night)	II	Faculty of Islamic Studies Faculty of Government Science Faculty of Computer Science	Ba'da magrib	Ust. Busrah, S.Sy., M.E	Fathul Qorib

Source of Data Processed from Recitation Schedule and Curriculum Documents

Odd Semester Recitation Schedule

No	Hari	Semester	Faculty	Time	Presenter	Materials
1	Monday (Tuesday Night)	1	Faculty of Islamic Studies Faculty of Government Science Faculty of Computer Science	Ba'da magrib	Ust.Muh. Muzani Sulmaisar, S.Si,S.Pdi , M.PdI	Ta'lim Mutaallim
2	Tuesday (Wednesday Night)	III	Faculty of Teacher Training and Education	Ba'da magrib	Ust. Lutfi,	Fathul Qorib

	day Night)		Training and Education Faculty of Public Health Faculty of Agriculture		S.Pd.,M.P d	
3	Wednesd ay (Thursda y Night)	I	Faculty of Teacher Training and Education Faculty of Public Health Faculty of Agriculture	Ba'da magrib	Ust.Ali Muthoha r, S.Sy	Mutaalli m
4	Friday (Saturda y Night)	III	Faculty of Islamic Studies Faculty of Government Science Faculty of Computer Science	Ba'da magrib	Ust.Busra h,S.Sy.,M E	Fathul Qorib
5	Sunday (Monday Night)	V	All Faculties	Ba'da magrib	Syaifuddi n,S.Pd.I., M.Ag	Kitab Tasawwu f

Source of Data Processed from Recitation Schedule and Curriculum Documents

Learning

Evaluation of the learning component, measuring changes in knowledge, skills, or attitudes of participants after attending the recitation program. The results of the evaluation related to the knowledge indicators of participants in Qur'anic studies. Based on interviews conducted with the director of the Student Pesantren, data shows that the implementation of Qur'anic studies and memorization programs at Universitas Al Asyariah Mandar aims to instill Islamic values, noble

morals, and religious awareness in students, emphasizing pluralism and respect for diversity. This is essential in shaping a generation with a strong religious perspective, tolerance, and appreciation for diversity. The student pesantren continuously integrates education, religion, and culture into the curriculum, covering subjects like fiqh, aqidah or tawhid, tasawuf, and the study of the Qur'an and Hadith. Students are also required to learn Qur'anic recitation for those who are unable to read or have not perfected their tajwid and makharijul huruf. This is crucial due to the number of students lacking basic Qur'anic recitation skills, ensuring they can use their tajwid knowledge during fieldwork. Even students in general faculties are required to participate in Qur'anic studies and memorization programs. Initially, these programs were offered as voluntary, non-compulsory activities, but as many students failed to actively engage, leading to a significant number who couldn't perform prayers or read the Qur'an during community service. Consequently, the university and pesantren administration mandated compulsory participation in these programs. Although some students initially protested, arguing that the program wasn't compulsory due to its lack of integration in the curriculum or credit recognition, these issues were eventually resolved through continuous improvement efforts.

Through Qur'anic studies, students are expected not only to excel intellectually but also to develop noble character, spiritual intelligence, and a strong sense of social responsibility. This aligns with the vision of Universitas Al Asyariah Mandar: "Realizing Universitas Al Asyariah Mandar as a center for the development of superior and competitive science and technology while upholding Islamic values and Mandar culture." The value of tolerance in Islamic education aims to cultivate individuals who respect differences and live harmoniously together. In the Islamic context, tolerance goes beyond acceptance of diversity; it involves understanding that Islam promotes compassion, justice, and mutual respect for fellow humans, as exemplified by Prophet Muhammad Saw. Islamic education instills tolerance to enable students to appreciate differing beliefs, opinions, and cultures in community life. Tolerance is key to fostering a peaceful society where individuals can coexist without discrimination or conflict. Allah SWT created humanity in diverse forms so they could know and interact with one another (Suparman, 2019).

Interviews were also conducted with one of the ustadz, Kiai Muda Busrah, who delivers Qur'anic studies. The materials in these studies include fundamental topics such as fiqh, Qur'an reading and writing, moral studies, and tasawuf, which are tailored to the needs and skill levels of students for the ongoing semester. These sessions are conducted by lecturers with backgrounds in religious studies or general sciences, combining Islamic knowledge with scientific and cultural approaches. The interviews reveal that the Qur'anic study program is mandatory for all students from the beginning of their freshman year. The student intake process, using the Taaruf concept, is managed by the Student Pesantren, and new students are grouped into small clusters of 10 to 15 individuals, guided by senior students who have been previously selected. Through this mentoring process, the students' abilities are assessed, leading to further guidance and collective learning sessions.

Well-rounded religious studies, Completely unable to read the Qur'an, Possess an exclusive religious understanding. An interesting aspect of this new student mentoring program is its ability to identify students with tendencies toward extremist or radical religious beliefs. This is evident through the studies presented and the rejection of religious rituals such as reading, maulid, yasinan, and others.

Regarding the evaluation of students' attitudes towards Islamic education and Qur'an recitation, interviews were conducted with pesantren administrators, such as Abdul Latif, about students who face difficulties, including those who have never read the Qur'an. The pesantren provides special guidance or additional lessons for students who lack basic religious knowledge, including converts or students who have never studied religion before. Similarly, Marsyud, a lecturer at the Faculty of Islamic Religion, emphasized that pesantren materials support efforts to instill pluralism among students. He stated that by introducing the importance of respecting religious and cultural differences through the keasy'ariahan program, the pesantren at Universitas AL Asyariah Mandar plays a role in fostering harmony and tolerance among students from diverse backgrounds. The lecturer also stressed that they strive to incorporate the values taught in keasy'ariahan education into their teaching methods, emphasizing behaviors aligned with Islamic principles such as honesty, justice, and responsibility in both academic and social aspects.

Emphasizing the importance of the values taught in pesantren materials involves shaping students not only intellectually but also as individuals with an

Islamic character who understand the principles of Islamic teachings, such as honesty, responsibility, tolerance, justice, and compassion. It is expected that pesantren materials provide a strong moral foundation for students in making decisions and taking actions. This helps them avoid deviant behaviors, such as plagiarism, allowing students to strengthen their identity as individuals with integrity and social responsibility. This identity is essential in navigating the challenges of globalization and modernity, which often conflict with Islamic values.

The pesantren materials instill a sense of social responsibility, teaching students to care for their surroundings, assist others, and contribute to building a harmonious society. Students who understand Islamic values are also encouraged to respect differences, whether in religion, culture, or worldviews. This aligns with the Islamic spirit of *rahmatan lil 'alamin*, emphasizing compassion for all of creation. In an educational context, pesantren materials are expected to serve as a reference in fostering a healthy academic culture, such as discipline, collaboration, and constructive critical thinking. This aligns with the goal of higher education to produce graduates who are intellectually and morally competent. Students are prepared not only for professional success but also to possess strong character, enabling them to become agents of change who bring benefits to society at large.

Muh. Lutfi, M.Ag, the manager of the pesantren, mentions that the ustaz delivering educational keasy'ariahan materials strive to integrate knowledge with religious teachings. This approach ensures that students not only master worldly knowledge but also develop a solid moral and spiritual foundation. They recognize that this integration is essential not only for deepening religious understanding but also for fostering the social values necessary for community life.

Moral education within the pesantren materials is crucial for balancing academic competence with personal integrity. This ensures that students can navigate modern challenges without compromising Islamic values. Students are expected to master worldly knowledge for career and technological advancement, but they must also possess a strong moral and spiritual grounding. Education in morality serves to guide students in applying their knowledge ethically for the greater good.

The pesantren method is designed to provide a comprehensive understanding of Sunni Islamic teachings relevant to contemporary challenges. The

integration of these materials aims to offer a deep comprehension of Islamic values and their application in everyday life. This is emphasized by Ahmad Al Yakin, the Vice Rector for Academic Affairs and Institutional Development, who highlights the importance of mandatory learning and Qur'an recitation for all students across all faculties (Ahmad Al Yakin, 2024). These pesantren materials are specifically crafted to ensure that students at Universitas Al Asyariah Mandar not only excel academically but also embody noble Islamic morals. This integration reflects the pesantren's commitment to instilling Islamic values throughout the educational process, starting with the proper and accurate teaching of Qur'an recitation.

The research reveals a strong motto and slogan consistently conveyed: the instillation of keasyariah and keaswajahan values. This slogan is implemented through routine and mandatory recitations attended by all students of Universitas Al Asyariah Mandar. Through these sessions, students receive reinforcement of both keaswajahan (moderation) and keasyariah (Islamic principles). As stated by the director of the pesantren, Muh. Muzani Zulmaizar, Islamic education is a crucial responsibility in shaping students who are not only intellectually capable but also possess a strong religious understanding and a tolerant attitude toward diversity. They view the education provided through these sessions as a means to cultivate students' characters, enabling them to apply Islamic teachings in social interactions peacefully. Therefore, routine recitations are conducted to reinforce keasyariah values among students.

The Kirkpatrick evaluation model provides a comprehensive overview of the successes and challenges of the Recitation and learning the Quran program at Universitas Al Asy'ariah Mandar. From the reaction evaluation, it can be concluded that the program aligns with the needs of students and the university's vision and mission. However, it is acknowledged that the program still requires improvements in implementation, facilities, and outcomes, with significant effort needed to achieve its ideal goals. At the second level, Learning, students who have participated in the recitations acquire foundational knowledge of fiqh, particularly in matters of purification, ablution, prayer, and other acts of worship. Additionally, they learn to read the Qur'an properly, strengthening personal worship and serving as positive role models within the community. This understanding provides students with a solid foundation to practice Islamic values in daily life.

Implications for Program Development

At this level, the focus of the evaluation is to understand the reactions and satisfaction of participants towards the program. This involves measuring students' perceptions of teaching quality, material relevance, facility comfort, and the performance of instructors. Pesantren management should provide training for instructors to enhance communication skills and teaching methods to make sessions more engaging and effective. Additionally, improving facilities such as learning spaces, visual aids, and digital access to support the recitation process is essential.

Learning

This level assesses how participants acquire new knowledge, skills, and understanding from the recitation and Qur'an reading program. It is necessary to design structured modules or syllabi that meet students' needs, incorporating tajwid, tafsir, and adab (etiquette) for reading the Qur'an. Pre-tests and post-tests can be conducted to measure students' understanding improvement. Furthermore, ensuring that competent instructors based on *ahlussunnah waljamaah* provide accurate and relevant content is critical. Developing advanced programs such as student *da'i* training or Qur'an reading certification should be considered as part of the program's progression. Evaluation at each level enables the identification of strengths and weaknesses, providing a strong foundation for innovation and continuous improvement in future programs.

The main challenges in program implementation include limited facilities, insufficient resources, varied teaching methods, and time constraints. Therefore, the use of interactive methods such as group discussions or digital media is essential to boost student engagement. Additionally, adding time for discussions or reflections can yield deeper impacts.

C. CONCLUSION

The evaluation results indicate that students participating in the program show a high level of satisfaction with the teaching, the materials provided, and the

selective choice of instructors. However, there is still a need to improve facilities and implement more interactive and engaging teaching methods for students. The program successfully enhanced students' knowledge of Qur'an recitation, including tajwid, makhraj, and basic tafsir. This is evidenced by a significant difference between pre-test and post-test scores. Developing more structured modules and integrating technological tools for learning will be strategic steps moving forward. Students have begun applying effective Qur'an recitation skills in their daily lives. Group learning sessions and regular mentoring have proven effective in supporting the application of program materials. However, further efforts are needed to ensure the continuity of Islamic practices beyond formal programs.

Based on the evaluation results, researchers suggest several key actions: Investment in modern learning facilities and training for instructors in interactive teaching methods. Strengthening Group Learning and Mentoring by establishing Qur'an-based student communities to ensure the sustainability of Islamic practices. Developing Advanced Programs, such as certification for Qur'an reading skills or student da'i training. There is a significant hope from pesantren management that campus recitation programs will not only benefit students but also the entire academic community, including lecturers. By involving lecturers, staff, and other related parties, Islamic teachings can become more deeply rooted, fostering a strong spiritual foundation across the campus. This program aims to enhance religious bonds among individuals, create a more religious academic environment, and cultivate a collective awareness of the importance of religious values in daily life. Limitations of this research arise from time constraints, as Kirkpatrick's evaluation takes a significant amount of time and requires comprehensive, in-depth analysis, which necessitates sharp data analysis and comparison for optimal results.

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