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A Conceptual Framework in Integrating the CIPP Evaluation Model and Quranic Dimensions in Tahfiz Education Programmes

**Muhammad Dhiauddin Ahmad Termizi[1*], Aminudin Hehsan[2], Siti Aminah Ahmad[2], Adibah Abdul Latif[2]
Muhammad Talhah Jima'ain[1], Siti Nurjanah Mastor Mustafa[1]**
Corresponding Author

[1] Academy of Islamic Civilisation, Faculty of Social Science and Humanities, Universiti Teknologi Malaysia, Johor, Malaysia
[2] Centre of Research for Fiqh Science and Technology (CFiRST), Ibnu Sina Institute for Scientific and Industrial Research (ISI-ISIR), Universiti Teknologi Malaysia, Johor, Malaysia

dhiauddin3@gmail.com, ahehsan@utm.my, saminah46@live.utm.my, p-adibah@utm.my, muhammadtalhah.j@utm.my, sitinurjanahmastor@utm.my
Tel: +601156413684

Abstract
Tahfiz education in Malaysia is transitioning from traditional practices to a holistic model integrating *naqli* and *aqli* knowledge as outlined in the DPTN and TMUA. Yet, existing evaluations still focus mainly on memorization, with limited attention to spiritual formation, character development, and programme sustainability. This conceptual paper proposes a CIPP-Quranic Evaluation Framework that combines the CIPP Model with *maqasid tarbiyyah Islamiyyah* for a more holistic assessment. Through literature analysis, this paper synthesizes classical evaluation theories and tahfiz philosophy. Findings depict that integrating CIPP with Quranic dimensions enables a comprehensive, improvement-oriented framework for future standardisation and empirical validation.

Keywords: CIPP Evaluation Model; Holistic Quranic Education; Quranic Characteristics; Ulul Albab Programme Assessment

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1.0 Introduction
Since the 1980s, tahfiz education in Malaysia has expanded from traditional institutions to mainstream models that integrate *naqli* and *aqli* knowledge, such as the Ulul Albab Tahfiz Model (TMUA). With the introduction of the National Tahfiz Education Policy (DPTN), the emphasis has shifted from merely increasing memorization output to producing learners who embody knowledge, character, and Quranic values. Despite the presence of more than 1,240 registered private tahfiz institutions in Malaysia (JAKIM, 2021), along with 15 Sekolah Menengah Kebangsaan Agama (SMKA) (Ismail, 2024), and various Maktab Rendah Sains MARA (MRSM) Ulul Albab models (Bernama,

2025), Sekolah Menengah (SM) Imtiaz Terengganu stands out as a pioneering institution. As an Imtiaz Ulul Albab school, it serves as a premier model that integrates the national curriculum with intensive Quranic memorization (Al-Murabbi, 2021).

Although the CIPP Evaluation Model (Context, Input, Process, Product) is widely applied within Malaysian education, two key gaps remain. First, most existing studies prioritize memorization outcomes and technical pedagogy, while the core Ulul Albab elements—Quranic values and spiritual consciousness—are rarely evaluated systematically (Haron, 2021). Second, although CIPP has been used generally in tahfiz programme evaluation (Muzaki & Mawardi, 2022), there is still no explicit conceptual framework that translates each CIPP dimension into indicators for Quranic characteristics, particularly within benchmarks like SM Imtiaz Terengganu that exemplify the holistic Ulul Albab approach.

In response to these gaps, this conceptual paper—based on document analysis and theoretical synthesis—proposes the CIPP-Quranic Evaluation Framework as a holistic, *maqasid*-driven model for enhancing quality assessment in integrated tahfiz programmes. The present study aims to:

1) Analyze and synthesize the CIPP Evaluation Model in relation to the goals of the Ulul Albab Tahfiz Education Model.
2) Propose a holistic and systematic CIPP-Quranic Evaluation Framework for assessing the implementation and outcomes of Quranic characteristics in integrated tahfiz programmes.
3) Identify the potential of the CIPP model for critical application within Islamic education, particularly in evaluating values and character dimensions in Malaysian tahfiz programmes.

2.0 Literature Review

2.1 Classical Curriculum Evaluation Models

The classical models of curriculum evaluation serve as the foundational backbone for contemporary educational assessment, yet they face distinct challenges when applied to the Tahfiz ecosystem. Tyler's (1949) Objective Model focuses on the congruence of objectives and outcomes, primarily evaluating at the product level. While systematic, it is less effective for Quranic education as it often overlooks the contextual, spiritual, and affective factors intrinsic to hifz and adab-centered programs. Similarly, Stake's (1967) Countenance Model is more descriptive and responsive to stakeholders; however, its evaluative strength relies on subjectivity, making it poorly equipped to handle the enduring character formation associated with Ulul Albab education. Furthermore, Scriven's (1967) Goal-Free Evaluation enhances the evaluative scope by focusing on actual outcomes rather than pre-set objectives. Nevertheless, its lack of attention to planned inputs and pedagogy makes it unsuitable for programs requiring rigorous supervision of pedagogic discipline, such as *talaqqi*, *musyafahah*, and *murajaah* (Wardani & Darusuprapti, 2022). Consequently, the CIPP Model by Stufflebeam & Zhang, 2017 is preferred for its holistic structure, which recent studies highlight as a more robust framework for evaluating spiritual internalization in modern Tahfiz institutions (Zahroh et al., 2025).

Together Tyler, Stake and Scriven offer useful starting points. However, they are also somewhat narrow in addressing the integrated goals of tahfiz programmes that embrace spiritual formation, character building, pedagogical quality and long-term sustainability. This lack of structure in fundamentals is also reflected by previous literature which found that tahfiz assessment in Malaysia remains largely centered on the technical aspects of memorization rather than a holistic approach to Quranic values (Haron, 2021). To categorize these approaches and suggest the necessity of an integrative analysis framework, Table 1 gives a summary comparison showing classical curricula assessment models and the reason for using CIPP model.

Table 1. Comparison of Curriculum Assessment Models and Justification for the Selection of CIPP

Model	Primary Focus	Main Weakness	Need for the CIPP Model
Tyler	Output-based evaluation	Limited to product; ignores context and process	CIPP adds Context and Process
Stake	Stakeholder-responsive	Subjective; lacks long-term impact assessment	CIPP strengthens Product evaluation
Scriven	Objective-free, open-ended evaluation	Unstructured; lacks Context and Input	CIPP offers a structured, planned approach
CIPP	Holistic evaluation of Context, Input, Process, and Product	More complex and demanding to implement	Provides holistic and balanced evaluation

2.2 The CIPP Model as a Comprehensive Evaluation Framework

Evaluations of Malaysian education lately have increasingly adopted an improvement-oriented and comprehensive approach known as the CIPP Model—Context, Input, Process, Product—designed by Stufflebeam (Haron, 2021). Context evaluation identifies the programme's goals, philosophy, and needs, enabling the researcher to examine the foundational elements such as *ma'rifatuddin* and the philosophy of Ulul Albab, as the appropriate input. Input evaluation concerns curriculum design, teacher factors, pedagogy, and resource availability, which has been shown to be needed for adequate digital memorization materials and pedagogical skills to be effective in tahfiz classroom (Ali Hassan, 2015). Process evaluation focuses on the quality of the teaching practices and whether they have incorporated the teaching of the Quran through the pedagogy of *talaqqi* and *musyafahah*, as well as the observance of study etiquette, elements that are fundamental to effective PdPc tahfiz. Product evaluation goes beyond the measurable outcomes of memorization (which, as pointed out, is a given) to include the level of *wa'iy* (understanding), and whether or not the person has been

impacted on character-wise and/or is able to sustain and/or transfer the knowledge/skills. These have been the foci of recent tahfiz studies (Ahmad Termizi et al., 2024).

Given its balanced coverage of philosophical goals, curriculum design, classroom practice, and holistic outcomes, the CIPP Model is widely recognized as suitable for evaluating tahfiz programmes and Islamic education initiatives (Yahaya, 2017). However, due to its comprehensive nature, implementation can be demanding and requires clear operational indicators, contextual interpretation, and structured data collection.

2.3 Domains and Philosophy of Tahfiz Education
Tahfiz education represents an integrated form of *tarbiyyah* that seeks to harmonize spiritual grounding, disciplined memorization, and character development. Contemporary frameworks such as the DPTN and the TMUA emphasize that *hifz* must be balanced with intellectual, moral, and emotional competencies. Classical scholars such as Al-Qabisi (1955) underscore that Quranic education must nurture both outward discipline and inward spiritual refinement. These principles establish three core domains: (i) *ma'rifatuddin* as the basis of spiritual awareness; (ii) adab and character formation aligned with Islamic ethical traditions; and (iii) intellectual and reflective competencies that deepen Quranic understanding (Mastor Mustafa et al., 2025). This multidimensional philosophy highlights the need for an evaluation framework capable of assessing more than rote memorization.

2.4 Goals and Objectives of Tahfiz Education
The goals of tahfiz education include developing individuals anchored in *ma'rifatullah*, equipped with disciplined memorization skills, and capable of contributing to the preservation and application of Quranic knowledge. These goals directly correspond to the Context component in the CIPP Model. Operational objectives such as mastery of *hifz*, strength of *istirja'*, and depth of *wa'iy*—link to curriculum structure, pedagogical processes, and expected student outcomes. They also support long-term aspirations related to character development and community responsibility as emphasized in the Ulul Albab philosophy. When translated into evaluative indicators, these goals align systematically with CIPP dimensions, enabling structured assessment across planning, implementation, and outcome stages (Zahroh et al., 2025).

2.5 Rationale for a Holistic CIPP-Based Quranic Evaluation
In evaluating educational performance within tahfiz institutions, it is critical that all dimensions including mental, emotional, spiritual, and educational be taken into consideration. Haron (2021) states that at present the most impact is focusing within the realm of technical skill of memorization, while values, adab, pedagogical imprints, and long-term character impacts remain undervalued. Classical frameworks do not sufficiently account for practices such as *talaqqi*, *musyafahah*, study etiquette, and sustained *murajaah*—all of which are essential to the pedagogical frameworks of SM Imtiaz and Ulul Albab. The CIPP Model is therefore an appropriate fit, as it connects philosophical alignment (Context), curriculum and resources (Input), quality of teaching and learning (Process), and overall appropriate outcomes (Product). Its structured and improvement-oriented design is most helpful in developing a fit of the CIPP-Quranic Evaluation Framework which can evaluate the spiritual mission and/or pedagogical outlines of tahfiz institutions.

3.0 Methodology
This study adopts a conceptual approach and is based entirely on theoretical document analysis and synthesis. As the research focuses on existing literature to refine and systematize key concepts in Tahfiz education and build an evaluation framework, no primary data were collected. The analysis is systematically informed by a comprehensive review of Tahfiz and Ulul Albab education, curriculum evaluation theories, and diverse implementations of the CIPP model in both Islamic and secular educational contexts.

The CIPP-Quranic Framework is the result of the synthesis of each of the four dimensions of CIPP and the Quranic education domains of *Ma'rifatuddin*, *Hifz*, *Wa'iy*, and *Istirja'*, which went through a thorough, orderly process. This analysis allows for the specification of evaluation indicators designed to align the evaluation of a program with *maqasid tarbiyyah*, accommodating both technical and spiritual aspects. The model is conceptually sound and offers significant theoretical value for future empirical investigation in Tahfiz institutions.

However, this conceptual study is limited by the absence of empirical validation through field-testing. Furthermore, the proposed indicators are primarily tailored to the pioneering ecosystem of SM Imtiaz Terengganu, which may require further adaptation for broader generalizability across different Tahfiz models. Future research is essential to empirically test the practical reliability and validity of these constructs.

4.0 Findings

4.1 Framework Structure: Theoretical Dimensions and Flow
The Tahfiz Educational Domain and Stufflebeam's CIPP Model serve as two fundamental theoretical pillars that are integrated to create the CIPP–Quranic Evaluation Framework. The Tahfiz domain focusses on the core Quranic conclusions of *Ma'rifatuddin*, *Hifz*, *Wa'iy*, and *Istirja*. These conclusions are based on Ulul Albab's philosophy and are reinforced by the spiritual, intellectual, ethical, and practical tenets of Maqasid Tarbiyyah Islamiyyah. The values, objectives, and desired results of Quranic education are guided by these principles. The framework provides a systematic approach to assessing objectives, plans, actions, and results within the tahfiz ecosystem, aligning

with the comprehensive and improvement-oriented structure of the CIPP Model—Context, Input, Process, and Product. Through this integration, the framework ensures that curriculum, pedagogy, and assessment practices remain consistent with the higher objectives of Islamic education while supporting continuous improvement in Quranic teaching and learning.
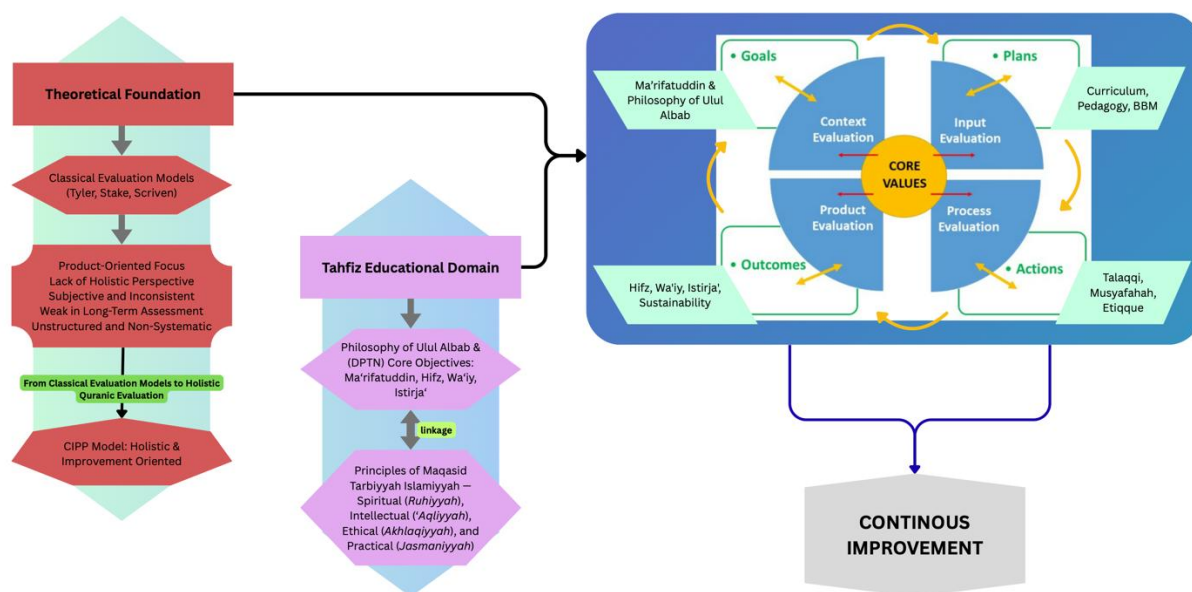

Fig. 1: The CIPP-Quranic Evaluation Framework

As illustrated in Fig. 1, the framework describes the methods which apply Context → Input → Process → Product of the framework of the DPTN and the Quranic attributes of Ulul Albab. In this regard, the framework assists evaluators to go beyond the technical aspects of performance evaluation and assess the philosophical dimension, pedagogy, and holistic character outcome, and, thus, supports with a systematic and structured evaluation. To keep the indicators and dimensions of the framework synchronously functioning in the framework of continuous improvement, the model describes them as a system, that is:

1) Context Evaluation (C): Assures that the aims of the programme are in harmony with the Ulul Albab philosophies and *Ma'rifatuddin* (Al-Qabisi, 1955).

2) Input Evaluation (I): Assesses the teaching and learning components (BBM) which are aligned with Quranic values alongside the teaching strategies, resources, and curriculum (Zahroh et al., 2025).

3) Process Evaluation (Pc): Assesses teaching regarding the Qur'anic norms during the sessions of *Talaqqi*, *Musyafahah*, and the other Quranic classes practices (Rafiqi & Selviyanti, 2021).

4) Product Evaluation (Pd): Concerned with the fulfilment of all the outcomes, which include *Hifz*, *Wa-'iy*, *Istirja'*, character formation, and the long-term sustainability of the Quranic programme. (Haron, 2021).

4.2 Operational Indicators for Quranic Traits
The operationalization of the CIPP-Quranic Evaluation Framework requires translating broad philosophical aims and pedagogical ideals into measurable indicators that capture the multidimensional nature of Quranic mastery. This step is crucial because classical curriculum evaluation models—such as Tyler's objective-based model, Stake's responsive evaluation, and Scriven's goal-free approach—tend to emphasize isolated aspects of programme evaluation. As highlighted earlier, these models remain limited by their focus on either outcomes, stakeholder perceptions, or emergent findings, often overlooking the interplay between philosophy, pedagogy, values, and long-term character formation.

By contrast, the CIPP model offers a structured and integrative pathway for operationalization. Where classical models lack attention to contextual alignment, resource adequacy, pedagogical integrity, or holistic outcomes, the CIPP model provides these components systematically through its four interrelated dimensions. This structural advantage makes CIPP uniquely suitable for mapping Quranic traits into actionable indicators, particularly in domains where spirituality, adab, and pedagogy must be evaluated alongside cognitive mastery.

Within this study, The CIPP-Quranic Framework operationalizes each dimension of CIPP into domains and indicators that reflect the essential practices and aspirations of integrated Tahfiz programmes. Table 2 summarizes these domains and indicators.

Table 2. CIPP-Quranic Synthesis Table

Dimension	CIPP-Quranic Evaluation Focus	Quranic Assessment Domain	Sample Operational Indicators
Context	Alignment of Philosophy and Goals	*Ma'rifatuddin* & Ulul Albab Philosophy	Clarity of tahfiz programme goals; alignment with Fardu Kifayah principles
Input	Adequacy of Resources and Strategies	Curriculum, Pedagogy, and Resources	Quranic value content in the syllabus; adequacy of digital hafazan materials; teachers' pedagogical competence
Process	Quality of Implementation and Adab	*Talaqqi*, *Musyafahah*, Quranic Etiquette	Frequency of *murajaah* and *talaqqi*; monitoring of Quranic adab between teachers and students; quality of PdPc practices
Product	Holistic and Long-Term Outcomes	*Hifz*, *Wa'iy*, *Istirja'*, Sustainability	Level of memorization (*Hifz*); depth of understanding (*Wa'iy*); character impact; sustainability and transferability of the Quranic model

4.3 Holistic Integration and Alignment with Maqasid Tarbiyyah

The CIPP-Quranic Evaluation Framework incorporates philosophy, pedagogy, and learner outcomes into a single model reflecting the integrated objectives of the Tahfiz educational process. Incorporating the four dimensions of *Maqasid Tarbiyyah Islamiyyah* —ruhiyyah, ʿaqliyyah, akhlaqiyyah, and jasmaniyyah —into all CIPP components helps the framework balance evaluation so that it is not solely a technical exercise. In the Context phase, it determines the degree of alignment between course objectives and *Maʿrifatuddin* and the Ulul Albab philosophy. This alignment is sustained in the Input dimension, which determines whether the curriculum, resources, and teacher training are genuinely part of the provisions of the Quran.

The Process evaluation is concerned with questions of authenticity regarding pedagogy, especially the practice of *talaqqi*, *musyafahah*, and the cultivation of adab, all of which are fundamental to the ethical and meaningful transmission of the Quran. Finally, in the Product dimension, the focus shifts away from questions of the accuracy of the memorization of the Quran to outcomes such as internalization, consistent practice (*istiqamah*), and character development.

The overall equilibrium of the model is perhaps best understood in the framework's ability to translate contemporary educational philosophy into everyday pedagogy, defining success in terms of a holistic Quranic growth rather than mere performance.

5.0 Discussion

The proposed of the CIPP-Quranic Evaluation Framework marks an attempt to address the gap in the assessment of the Tahfiz programme, as other models do not provide the necessary coverage for the philosophical, pedagogical, and spiritual aspects of Quranic education. Tyler, Stake, and Scriven are classical theorists whose models have made an important contribution; however, their orientations are too unidimensional, whether they focus on outcomes, perceptions of stakeholders, or what emerges in the findings, and thus are insufficient to evaluate practices such as *talaqqi*, *musyafahah*, and manners, which are central to the authentic transmission of the Quran.

The integration of *Maqasid Tarbiyyah Islamiyyah* and Stufflebeam's CIPP model provides the addition of positioning the evaluation of the Tahfiz programmes within a holistic framework, which aligns the philosophy (Context), planning (Input), implementation (Process), and outcomes (Product). The framework demonstrates alignment in which there is a need to bridge the gap in integrated assessment in Tahfiz settings to extend the assessment to parameters other than merely the internalization (*wa'iy*), the ethical characterization, and the enduring of Quranic traits. The alignment of the framework demonstrates the bridging of classical Islamic education ideals and contemporary evaluation methods.

Operational indicators within the framework demonstrate the measurement of spiritual and ethical constructs such as *Ma'rifatuddin*, adab, and personality, which remain intact. This demonstrates a contribution to the scholarship of Islamic education in providing a method to assess domains which have, in the past, been viewed as unmeasurable. However, the model has not yet been empirically evaluated, hence no empirical data are available. This should be adjusted to construct a model for the real evaluation of core institutes. Tahfiz Qur'anic Frameworks illustrate the improvements needed to pivot to the core Tahfiz programme while meeting integrated education quality assurance standards.

6.0 Conclusion & Recommendations

6.1 Theoretical Implications

This new framework advances the conceptual utility of the CIPP model and demonstrates that it is flexible enough to apply; as a result, tackling complex value-based areas such as Islamic education. In perspective of *maqasid tarbiyyah* being inculcated into all dimensions, new dimension types are added for purposes valuing spiritual alignment, ethical formation and intellectual integration. It adds to Islamic education theory by proposing a systematic and comprehensive model which could incorporate domains - etiquette, *wa'iy*, and the personality-regarded as relatively inoperable.

6.2 Practical Implications

In practice, the framework provides teachers and administrators, especially in SM Imtiaz and Ulul Albab institutions, with a clear foundation for formative evaluation on a regular basis. The focus on the Input and Process dimensions allows the schools to track the sufficiency of resources, the authenticity of *talaqqi* and *musyafahah*, and the quality of pedagogical practices. This helps in making timely decisions that are improvement-oriented, as per the main objective of the CIPP model.

6.3 Policy Implications

At policy level, the CIPP-Quranic Framework offers a foundation for establishing a national Quality Assessment Standard for Tahfiz Education under agencies such as JAKIM or the Ministry of Education Malaysia. By incorporating sustainability and transferability into the Product dimension, the framework enables policymakers to assess the scalability, consistency, and long-term viability of Quranic programmes. This aligns with national aspirations under the Malaysian Islamic Education Blueprint to strengthen mainstream Tahfiz pathways and standardize evaluation across institutions.

6.4 Future Research

As a conceptual study, this framework lacks immediate empirical validation through field-testing. Therefore, future research should prioritize empirical studies to validate these CIPP-Quranic indicators within diverse Tahfiz settings, such as SMKA and MRSM, to ensure broader generalizability. Longitudinal assessments are also recommended to evaluate the sustained impact of these Quranic traits on students' holistic development.

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Paper Contribution to Related Field of Study

This paper advances the field of Islamic and Tahfiz education by proposing an organised and value-based evaluation framework that integrates the CIPP model with significant Quranic and *maqasid tarbiyyah* principles. Although the framework is still in its conceptual stage, it provides a substantial avenue for future research and may be used by government agencies to develop more thorough quality standards for Tahfiz programs that go beyond memorization-based assessments to comprehensive Quranic outcomes.

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