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Evaluating Qur'anic Learning in Intensive Religious Programs: An Integrative Perspective on Non-Formal Islamic Education

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Abstract

This study aims to examine and conceptualize the evaluation of Qur'anic learning within intensive religious programs by analyzing how evaluation practices are implemented as an integrated system in non-formal Islamic education settings. This study employs a qualitative approach using a case study design to gain an in-depth understanding of evaluation practices in a natural context. Data were collected through participant observation, semi-structured interviews, and document analysis involving teachers and students in a Ramadan intensive program. The data were analyzed using thematic analysis to identify patterns, categories, and overarching themes in evaluation practices. The findings reveal that Qur'anic learning evaluation is implemented through four interconnected forms: recitation (*tilawah*), *tajwid*, memorization (*tahfidz*), and *tilawatil Qur'an* evaluation. These forms are continuously integrated into daily learning through direct recitation, immediate feedback, structured memorization submission, and performance-based activities. The evaluation system reflects a combination of formative and authentic assessment, emphasizing real-time improvement, active learner engagement, and multidimensional skill development. Despite challenges such as limited time, diverse student abilities, and the absence of standardized instruments, evaluation practices remain effective due to intensive teacher–student interaction and adaptive instructional strategies. This study introduces an integrative evaluation perspective that bridges technical (recitation and *tajwid*), cognitive (memorization), and affective-aesthetic (*tilawatil Qur'an*) dimensions within a unified framework. It challenges the conventional assumption that evaluation in non-formal Islamic education is informal and fragmented by demonstrating its systematic and pedagogically embedded nature. This study contributes to the advancement of educational assessment theory by extending formative and authentic assessment frameworks into the context of Qur'anic learning. It provides a context-sensitive model of evaluation that can inform the development of more holistic and effective assessment practices in non-formal Islamic education. Additionally, it offers practical insights for educators in designing flexible, continuous, and meaningful evaluation systems that enhance learning quality.

Keywords:
Qur'anic learning; integrative evaluation; formative assessment; authentic assessment; non-formal Islamic education; Ramadan program

Introduction

Evaluation of Qur'anic learning is a fundamental component of Islamic education that functions not only to measure learning outcomes but also to shape students' cognitive, affective, and psychomotor development. In this context, evaluation goes beyond assessing reading ability and includes mastery of *tajwid*, fluency, and ethical engagement with the Qur'an (Arikunto, 2018). Within non-formal Islamic education settings such as *Taman Pendidikan Al-Qur'an* (TPQ), evaluation plays a crucial role in ensuring that learning processes remain practical, contextual, and aligned with religious values. Unlike formal education systems, TPQ emphasizes direct interaction between teachers and students, which makes evaluation an inherent part of daily instructional practices.

Intensive religious programs, particularly Ramadan Islamic boarding programs, have become an important strategy to enhance Qur'anic literacy within a limited timeframe. These programs integrate multiple learning components such as *tahsin*, *tahfidz*, and religious practice, requiring a comprehensive evaluation system to monitor student progress effectively (Sudjana, 2016). In contemporary educational theory, evaluation is no longer limited to assessment of learning but also includes assessment for learning and assessment as learning, emphasizing continuous feedback and active student involvement (Black & Wiliam, 1998; Hattie, 2009). This perspective highlights the importance of formative and authentic assessment in improving learning quality.

However, the implementation of Qur'anic learning evaluation in non-formal Islamic education still faces significant challenges. In many cases, evaluation practices rely heavily on direct observation without standardized instruments, which can lead to subjectivity and limited accuracy in representing students' learning achievements (Arifin, 2017). These challenges are even more pronounced in intensive programs such as Ramadan learning, where time constraints and diverse student abilities complicate systematic evaluation. The absence of structured evaluation frameworks often results in fragmented practices that fail to capture the multidimensional nature of Qur'anic learning.

Previous studies have explored various aspects of evaluation in Islamic education. Sari (2022) found that evaluation in TPQ settings is predominantly oral and lacks standardized instruments, leading to subjective results. Hidayat (2021) demonstrated that continuous formative assessment significantly improves students' Qur'anic reading ability. Rahmawati (2023) emphasized that authentic assessment provides a more comprehensive understanding of students' performance, particularly in practical skills. Nevertheless, other studies reveal persistent limitations. Fauzi (2024) reported that many Qur'anic education institutions still apply partial evaluation approaches without systematic integration. Hasanah (2023) also identified limited teacher understanding of evaluation models as a key factor affecting the quality of assessment practices.

In addition, studies in pesantren-based education highlight the importance of integrative approaches in managing learning and evaluation. Fauzi (2020) argues that curriculum and learning in pesantren-based institutions require convergence between traditional Islamic values and modern educational approaches to achieve holistic educational outcomes. Furthermore, Rodliyah et al. (2024) emphasize that effective curriculum management in Islamic education must align instructional processes, evaluation systems, and institutional goals to improve learning quality. These perspectives indicate that evaluation should be understood as an integral system embedded within the broader educational framework.

From a global perspective, contemporary research on assessment emphasizes the importance of integrative and authentic evaluation models that reflect real-life performance. Authentic assessment focuses on students' ability to demonstrate knowledge and skills in meaningful contexts (Wiggins, 1998). Gulikers et al. (2004) propose that effective assessment should align tasks, context, and performance criteria, while Boud and Falchikov (2007) highlight the need to shift assessment toward supporting long-term learning. In the context of Qur'anic learning, which involves oral performance, memorization, and aesthetic expression, evaluation must accommodate technical accuracy, cognitive understanding, and affective dimensions simultaneously. However, existing studies tend to examine these aspects separately rather than as an integrated system.

Based on this review, three major research gaps can be identified. First, most studies focus on single types of evaluation without examining how different models can be integrated into a unified framework. Second, research on evaluation in intensive religious programs such as Ramadan learning remains limited. Third, there is a lack of contextually grounded studies that analyze evaluation practices in community-based non-formal Islamic education while contributing to broader theoretical discussions.

To address these gaps, this study examines Qur'anic learning evaluation in an intensive Ramadan program as an integrated system that includes diagnostic, formative, and summative evaluation as well as authentic assessment practices. This study does not only identify the forms of evaluation used but also analyzes how these approaches are implemented and interconnected in practice. The novelty of this research lies in proposing an integrative evaluation perspective that connects technical aspects of reading and *tajwid*, cognitive aspects of memorization, and affective and aesthetic aspects of Qur'anic recitation.

Therefore, this study aims to identify the forms of Qur'anic learning evaluation implemented in an intensive religious program, analyze their implementation, and examine the challenges and strategies in optimizing evaluation practices. Using a qualitative case study approach, this research provides an in-depth understanding of evaluation as a dynamic and context-dependent process in non-formal Islamic education. This study is expected to contribute to the development of a more holistic and integrative framework for

evaluating Qur'anic learning within the broader discourse of contemporary educational assessment.

Method

This study employed a qualitative approach using a case study design to explore in depth the practices of Qur'anic learning evaluation within an intensive Ramadan program in a natural educational setting. A qualitative case study was considered appropriate because the research aimed to capture complex social and pedagogical processes that are context-dependent and cannot be separated from their real-life environment (Yin, 2018; 2023). This design enabled a holistic understanding of how evaluation practices are constructed, implemented, and experienced by participants, particularly in assessing students' abilities in Qur'anic reading, *tajwid*, and memorization. In line with contemporary qualitative inquiry, case study research is not merely descriptive but also interpretive, allowing researchers to develop conceptual insights grounded in empirical data (Merriam & Tisdell, 2016).

The study was conducted at a non-formal Islamic educational institution, namely *Taman Pendidikan Al-Qur'an* (TPQ) Darul Muta'allimil Qur'an, located in Ulee Ateung Village. The site was purposively selected based on its active implementation of an intensive Ramadan program that integrates structured Qur'anic learning activities and ongoing evaluation practices. Fieldwork was carried out during the Ramadan period in 2026, allowing the researcher to observe the full cycle of instructional and evaluative processes. Prolonged engagement in the field was undertaken to ensure a deep understanding of the research context and to enhance data credibility (Nowell et al., 2021).

Participants were selected using purposive sampling with clearly defined criteria, focusing on individuals directly involved in teaching and evaluation processes. The participants included Qur'anic teachers (*ustadz* and *ustadzah*) and students (*santri*) with varying levels of learning ability. The selection of participants aimed to capture diverse perspectives and experiences related to evaluation practices. Data collection continued until theoretical saturation was reached, defined as the point at which no new themes or insights emerged from the data (Guest, Bunce, & Johnson, 2006). In qualitative research, such sampling strategies are essential to ensure depth rather than breadth of data (Patton, 2015).

Data were collected through methodological triangulation, including participant observation, semi-structured in-depth interviews, and document analysis (Denzin, 2012). Participant observation was conducted to directly examine evaluation practices such as recitation submission, *tajwid* correction, memorization assessment, and feedback interactions between teachers and students. Semi-structured interviews were carried out with teachers and students to explore their perspectives on evaluation forms, assessment techniques, challenges, and perceived outcomes of the Ramadan program. All interviews were audio-recorded with participants' consent and transcribed

verbatim to preserve the authenticity of the data. Document analysis included reviewing students' assessment records, attendance lists, and institutional archives related to learning evaluation. The combination of these methods allowed for a comprehensive and corroborated understanding of the phenomenon under study.

Data analysis was conducted using thematic analysis as outlined by Braun and Clarke (2022), which is widely recognized as a rigorous method for identifying, analyzing, and interpreting patterns within qualitative data. The analysis followed several systematic steps, including data familiarization, initial coding, searching for categories, developing themes, reviewing themes, and defining and naming themes. The coding process was conducted iteratively and inductively, allowing themes to emerge from the data rather than being imposed a priori. To enhance analytical rigor, constant comparison techniques were applied across data sources, ensuring consistency and depth in interpretation (Nowell et al., 2021; Miles, Huberman, & Saldaña, 2014). This approach enabled the development of a conceptual understanding of integrative evaluation practices in Qur'anic learning.

To ensure the trustworthiness of the study, several strategies were employed, including credibility, transferability, dependability, and confirmability (Nowell et al., 2021). Credibility was achieved through triangulation of data sources and methods, prolonged engagement, and member checking with selected participants to validate interpretations. Transferability was supported by providing thick descriptions of the research context, allowing readers to assess the applicability of findings in similar settings (Lincoln & Guba, 1985). Dependability was maintained through systematic documentation of the research process, including data collection and analysis procedures. Confirmability was ensured by maintaining reflexive notes and minimizing researcher bias throughout the study. In addition, the researcher's positionality as an observer-participant was critically reflected upon to ensure that interpretations remained grounded in the data rather than subjective assumptions.

Ethical considerations were carefully addressed in accordance with qualitative research standards (Creswell & Poth, 2023). Informed consent was obtained from all participants prior to data collection, ensuring that they fully understood the purpose and procedures of the study. Participants' confidentiality was protected by using pseudonyms and anonymized codes in all data records and reports. Furthermore, institutional permission was secured from the TPQ management before conducting the research. Ethical sensitivity was maintained throughout the study to respect participants' rights, cultural values, and religious context.

Results and Discussion

Results

Contextual Profile of the Qur'anic Learning Environment

The findings indicate that the implementation of Qur'anic learning evaluation is closely shaped by the socio-cultural and institutional context of the learning environment. TPQ Darul Muta'allimil Qur'an is located in a rural community in East Aceh, where most students come from low- to middle-income families, predominantly working as farmers and daily laborers. Based on observations and interviews, these conditions affect the availability of learning resources, including limited access to personal *mushaf*, *tajwid* books, and digital learning media.

Despite these limitations, the learning process continues to rely on traditional *talaqqi* methods, characterized by direct face-to-face interaction between teachers and students. Interestingly, these limitations strengthen the intensity of interaction, particularly in instructional and evaluative processes. From a cultural perspective, the community strongly upholds religious values and social cohesion. Regular Qur'anic recitation after *maghrib* and intensive religious activities during Ramadan form an ecosystem that supports the implementation of the program.

Institutionally, the TPQ operates with a limited number of teachers (*ustadz* and *ustadzah*) and modest facilities, such as multifunctional learning spaces. Nevertheless, the Ramadan program is conducted intensively with a strong focus on Qur'anic learning and evaluation. This context demonstrates that evaluation practices are embedded within broader social, economic, and cultural conditions.

Table 1. Informant Profile

Code	Role	Age	Background	Teaching Experience	Criteria
U-01	Ustadz	45	Dayah graduate	15 years	Main Qur'anic teacher
U-02	Ustadzah	32	Bachelor's degree in Islamic Education	8 years	Ramadan program coordinator
U-03	Ustadz	28	Dayah graduate	5 years	Tahfidz instructor
S-01	Student	12	Elementary student	3 years	Fluent reader
S-05	Student	11	Elementary student	2 years	Learning tajwid
S-09	Student	10	Elementary student	1 year	Beginner
OT-01	Parent	40	Farmer	–	Observes child's progress

The selection of informants reflects their direct involvement in instructional and evaluative processes. The variation in students' abilities enables a comprehensive analysis of evaluation practices across different levels of learning.

Forms of Qur'anic Learning Evaluation

The analysis shows that Qur'anic learning evaluation in the Ramadan program is implemented through four interconnected forms: recitation evaluation (*tilawah*), *tajwid* evaluation, memorization evaluation (*tahfidz*), and *tilawatil Qur'an* evaluation. These forms are integrated into daily learning activities, forming a layered and comprehensive evaluation system.

Table 2. Forms of Evaluation and Operational Manifestations

Evaluation Form	Indicators	Frequency	Field Evidence
Recitation Evaluation	Fluency, articulation (makhraj), lengthening rules	Daily	Direct recitation submission
Tajwid Evaluation	Application of recitation rules	Daily	Immediate correction during reading
Memorization Evaluation	Accuracy and fluency of verses	Weekly	Memorization submission
Tilawatil Qur'an Evaluation	Melody, rhythm, and etiquette	Periodic	Performance in front of peers

Table 2 demonstrates that evaluation practices are multidimensional, encompassing technical, cognitive, and aesthetic aspects of Qur'anic learning. Recitation and *tajwid* evaluations are conducted daily, indicating their central role as foundational competencies. The use of direct submission and immediate correction reflects a form of direct and formative assessment, in which students receive instant feedback. In contrast, memorization evaluation is conducted periodically with structured targets, indicating a planned assessment approach. Meanwhile, *tilawatil Qur'an* evaluation emphasizes performative and aesthetic dimensions, including confidence and expressive ability.

Overall, these findings show that evaluation is not a single-layered activity but an integrated system in which each form complements the others, providing a holistic representation of students' learning outcomes.

Recitation Evaluation (*Tilawah*)

Recitation evaluation is the primary and most frequent form of assessment, conducted daily through individual submission. Students are called one by one or in small groups to recite the Qur'an in front of the teacher. The teacher listens attentively without interruption and then provides corrective feedback. The aspects assessed include reading fluency, accuracy of *makharij al-huruf*, and the correct application of lengthening rules (*mad* and *qashr*).

In cases of significant errors, teachers may immediately stop the recitation and provide a correct model for students to imitate. Repetition is commonly applied, requiring students to repeat verses until accurate performance is achieved. This process shows that evaluation functions not only as an assessment tool but also as a learning mechanism that reinforces reading skills. Immediate feedback enables students to recognize and correct errors in real time, reflecting the formative nature of this evaluation.

Tajwid Evaluation

Tajwid evaluation is integrated into recitation activities. Teachers assess reading and rule application simultaneously rather than separately. During recitation, teachers actively identify errors related to rules such as *idgham*, *ikhfa*, *iqlab*, and *mad*. When errors occur, teachers provide direct corrective feedback by identifying the mistake, demonstrating the correct pronunciation, and asking students to repeat the recitation until it meets the expected standard.

In some cases, when similar errors occur among several students, teachers provide brief collective explanations. This indicates that *tajwid* evaluation operates at both individual and group levels. Therefore, it functions not only as an assessment tool but also as a contextual learning process that strengthens conceptual understanding through direct practice.

Memorization Evaluation (*Tahfidz*)

Memorization evaluation is conducted through scheduled submission sessions, typically on a weekly basis. Students are given targets to memorize short surahs and are required to recite them without referring to the *mushaf*. Teachers assess memorization based on fluency, accuracy, sequence, and retention strength.

When students encounter difficulties, teachers provide prompts by giving the initial part of a verse to assist recall. If errors persist, students are asked to repeat the memorization from the beginning or review it before continuing. In addition to individual assessment, some teachers implement group *muraja'ah* sessions, in which students collectively review memorized verses. During these sessions, teachers identify common errors and provide collective feedback. This approach shows that memorization evaluation supports not only cognitive recall but also discipline and consistency.

Challenges in Evaluation Implementation

Table 3. Challenges and Responses

Challenges	Field Conditions	Responses	Impact
Limited time	Large number of students	Group division	Evaluation remains ongoing
Diverse abilities	Varied student levels	Individualized approach	Flexible learning process
Lack of standard instruments	Subjective assessment	Simple recording notes	Limited documentation

The findings indicate that limited time is a major challenge, particularly due to the imbalance between the number of students and teachers. To address this issue, teachers divide students into smaller groups and conduct evaluations in rotation. Another challenge is the variation in students' abilities, which requires teachers to adopt individualized approaches. Beginners receive more intensive guidance, while more advanced students are given higher targets.

The absence of standardized evaluation instruments results in subjective assessment practices that depend heavily on teachers' experience. However, some teachers have begun to use simple recording tools, such as reading logs and memorization lists, to track student progress. Despite these challenges, evaluation practices remain effective due to strong teacher-student interaction and flexible instructional strategies.

Tilawatil Qur'an Evaluation

In addition to technical and cognitive evaluation, the study identifies *tilawatil Qur'an* evaluation as a component that focuses on aesthetic and affective dimensions. This evaluation emphasizes students' ability to recite the Qur'an with appropriate melody, rhythm, and emotional expression.

The evaluation is conducted periodically, often through performance-based activities in which students recite in front of their peers. The aspects assessed include melodic patterns, voice quality, alignment between *tajwid* and rhythm, and proper recitation etiquette such as posture and seriousness. Teachers typically demonstrate correct recitation styles before asking students to imitate them. Corrections are provided immediately, particularly in cases of unstable rhythm or inappropriate tone.

In some instances, this evaluation takes the form of simple performances, which help develop students' confidence and public speaking skills. Unlike other forms of evaluation, *tilawatil Qur'an* assessment integrates technical accuracy with aesthetic appreciation and spiritual expression. This indicates that Qur'anic learning evaluation extends beyond correctness to include beauty and emotional engagement, reflecting a holistic approach to learning.

Discussion

Formative Evaluation as a Mechanism for Sustainable Learning

The findings demonstrate that Qur'anic learning evaluation in this study is predominantly formative in nature, particularly through continuous recitation submission and immediate correction. This aligns with the concept of formative assessment as *assessment for learning*, which emphasizes improving the learning process rather than merely measuring outcomes (Black & Wiliam, 1998). However, beyond confirming existing theory, this study extends the understanding of formative assessment by showing how it operates in a highly intensive and time-constrained religious learning context.

The immediacy of feedback provided by teachers functions as a real-time feedback loop, enabling students to continuously refine their performance. This finding supports Nicol and Macfarlane-Dick (2006), who argue that effective feedback enhances self-regulated learning by helping learners identify gaps between current and desired performance.

Moreover, the daily intensity of evaluation in recitation and *tajwid* suggests that learning is process-oriented rather than outcome-oriented. Unlike formal education systems where evaluation is often episodic, this study reveals that evaluation is embedded within instructional activities as a continuous pedagogical practice. This finding contributes to the broader discourse by illustrating that formative assessment in non-formal Islamic education operates as a dynamic and situated practice, rather than a structured and instrument-based system.

Authentic Assessment in Qur'anic Skill Mastery

The evaluation practices identified in this study reflect the characteristics of authentic assessment, where students are assessed based on real performance in meaningful contexts. This is consistent with Wiggins (1998), who emphasizes that authentic assessment requires tasks that mirror real-world applications of knowledge and skills. In Qur'anic learning, the ability to read and memorize cannot be adequately assessed through written tests, making performance-based evaluation essential.

This study goes further by demonstrating that authentic assessment in Qur'anic education is inherently multimodal, involving technical accuracy, cognitive processing, and affective engagement. This finding aligns with Gulikers et al. (2004), who propose that authentic assessment should integrate task, context, and performance criteria. Furthermore, the alignment between learning objectives, instructional processes, and evaluation practices observed in this study reflects the principle of constructive alignment (Biggs, 1996). Such alignment ensures that evaluation is not an isolated component but an integral part of the learning design.

Importantly, this study highlights that authentic assessment in non-formal Islamic education is not formally structured but emerges organically from pedagogical practices. This challenges the dominant assumption in the literature that authentic assessment requires formal rubrics and standardized instruments.

The Role of Feedback in Enhancing Learning Quality

One of the most significant findings is the central role of immediate and specific feedback in improving students' Qur'anic learning outcomes. Teachers provide direct corrections, model correct recitation, and require repetition until accuracy is achieved. This supports Hattie's (2009) assertion that feedback is one of the most influential factors affecting student achievement.

However, this study adds nuance to existing theory by showing that feedback in Qur'anic learning is not merely corrective but also instructional and motivational. Feedback is delivered in a highly interactive manner,

combining verbal correction, demonstration, and repetition. This finding resonates with Shute (2008), who emphasizes that effective feedback should be timely, specific, and actionable. In this context, feedback serves as both a diagnostic and developmental tool, reinforcing learning while maintaining student engagement.

Evaluation as a Social and Interactive Process

The findings indicate that evaluation in Qur'anic learning is inherently social and interactive. Students learn not only from teachers but also from peers through activities such as recitation submission and group *muraja'ah*. This supports Bandura's (1977) social learning theory, which posits that learning occurs through observation and interaction within a social environment.

In addition, the teacher's role reflects the concept of scaffolding as proposed by Vygotsky (1978), where learners are guided toward higher levels of competence through structured support. This study extends these theoretical perspectives by demonstrating that evaluation itself functions as a form of scaffolding. Through continuous correction and guidance, teachers gradually reduce support as students' abilities improve.

This finding suggests that evaluation in non-formal Islamic education is not merely an individual assessment process but a socially constructed practice that fosters collaborative learning and shared understanding.

Tilawatil Qur'an Evaluation from Aesthetic and Affective Perspectives

The inclusion of *tilawatil Qur'an* evaluation highlights the multidimensional nature of Qur'anic learning, which encompasses not only technical accuracy but also aesthetic and affective dimensions. This aligns with holistic education approaches that emphasize the integration of cognitive, affective, and psychomotor domains (Creswell & Poth, 2023).

However, this study contributes a novel perspective by demonstrating that aesthetic evaluation plays a significant role in shaping students' confidence, emotional engagement, and spiritual awareness. The performative aspect of reciting in front of peers fosters self-expression and public confidence, which are often overlooked in traditional assessment frameworks. This finding resonates with Eisner (2002), who argues that aesthetic dimensions of learning are essential for developing deeper understanding and meaning-making.

Toward an Integrative Model of Qur'anic Learning Evaluation

Based on the overall findings, this study proposes an integrative model of Qur'anic learning evaluation that combines three interrelated dimensions: technical evaluation (recitation and *tajwid*), cognitive evaluation (memorization), and aesthetic-affective evaluation (*tilawatil Qur'an*). These dimensions are interconnected and mutually reinforcing, forming a holistic evaluation system.

Theoretically, this model integrates key concepts from formative assessment (Black & Wiliam, 1998), authentic assessment (Wiggins, 1998), and social learning theory (Bandura, 1977). However, this study extends these theories by demonstrating how they converge in a non-formal and culturally embedded educational context. Unlike conventional models that treat these approaches separately, the integrative model presented here emphasizes their interdependence.

This contribution is particularly significant in addressing the gap identified in previous studies, which tend to examine evaluation practices in isolation. The proposed model offers a more comprehensive framework that reflects the complexity of Qur'anic learning.

Theoretical and Practical Contributions

This study contributes to the theoretical development of Qur'anic learning evaluation by offering a multidimensional and integrative perspective. First, it reconceptualizes formative evaluation as an embedded pedagogical process rather than a separate assessment activity. Second, it expands the notion of authentic assessment by demonstrating its applicability in religious learning contexts that emphasize performance and practice. Third, it introduces an integrative evaluation model that bridges technical, cognitive, and affective dimensions.

From a practical perspective, the findings provide insights for educators and institutions in designing more effective evaluation systems. The study highlights the importance of continuous feedback, contextualized assessment, and flexible instructional strategies in enhancing learning quality. Furthermore, it suggests that even in resource-limited settings, meaningful evaluation can be achieved through direct interaction and adaptive practices.

Overall, this study enriches the discourse on Islamic education by presenting evaluation as a holistic, context-sensitive, and practice-based process that goes beyond conventional assessment paradigms.

Conclusion

This study finds that Qur'anic learning evaluation in intensive Ramadan programs operates as an integrative, continuous, and practice-based system that has a greater impact on students' learning development than previously assumed. Specifically, the integration of recitation (*tilawah*), *tajwid*, memorization (*tahfidz*), and *tilawatil Qur'an* evaluation creates a multidimensional assessment framework that not only measures learning outcomes but also actively shapes students' technical accuracy, cognitive mastery, and aesthetic-spiritual engagement. These findings challenge the conventional assumption that evaluation in non-formal Islamic education is predominantly informal and limited in scope. Instead, this study demonstrates that even without standardized instruments, evaluation can function as a powerful pedagogical mechanism that drives real-time improvement and meaningful learning.

From a scholarly perspective, this study reinforces existing theories of formative and authentic assessment while also extending them into the context of non-formal Islamic education. It supports the notion that continuous feedback enhances learning effectiveness, while also questioning the assumption that authentic assessment requires formalized structures and standardized tools. Furthermore, this study introduces an integrative evaluation perspective that connects technical, cognitive, and affective-aesthetic dimensions into a unified framework. This contribution enriches the academic discourse by offering a context-sensitive model of evaluation that reflects the complexity of Qur'anic learning practices.

However, this study has several limitations. It is based on a single case study with a relatively small number of participants, which limits the generalizability of the findings to other contexts. In addition, the study focuses on a specific type of non-formal educational setting, which may not fully represent the diversity of Qur'anic learning environments. Therefore, future research is recommended to involve larger samples, multiple sites, and comparative approaches across different institutional contexts. Further studies may also explore the development of structured evaluation instruments that remain adaptable to the contextual and holistic nature of Qur'anic learning.

In conclusion, this study suggests that simple, contextual, and consistently implemented evaluation practices can significantly enhance the quality of Qur'anic learning. It highlights the importance of rethinking evaluation not merely as a tool for measurement, but as an integral and transformative component of the learning process in Islamic education.

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