

ANALYSIS OF CONTEXT, INPUT, PROCESS, AND PRODUCT (CIPP) MODEL EVALUATION IN THE *KIBAR* GUIDANCE PROGRAM IN LEARNING TO READ AND WRITE AL-QUR'AN AT ELEMENTARY SCHOOL DURING COVID-19

Maesaroh^{1*}, Muhammad Ghozali², Aqimi Dinana³, Masnun Baiti⁴, & Sholihin Mahbub Fikri⁵
^{1,2,3}Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia
⁴Universitas Islam Negeri Raden Fatah Palembang, Indonesia
³Sekolah Dasar Negeri 44 Krui, Lampung, Indonesia

*Correspondence address: 20204092003@student.uin-suka.ac.id

Abstract

This study describes the analysis of the evaluation of the CIPP model (context, input, process, and product) in the *KIBAR* guidance program in learning to read and write the *Al-Qur'an* at SD Muhammadiyah Condongcatur Yogyakarta during the covid-19 period. Using qualitative descriptive-analytical approach. The data in this study were obtained from interviews, observations, and documentation. The data were analyzed in three stages, namely data collection, data reduction, data presentation, and conclusion. The primary data are the Principal, Teachers, and Students. The results showed that the CIPP evaluation model was carried out in a way, first, at the context stage, an problems analysis that occurred related to students' ability to read and write the *Al-Qur'an*. Second, at the input stage, a study was conducted on the obstacles and factors causing the low ability to read and write the *Al-Qur'an* and apply the *KIBAR* method as a solution. Third, at the process stage, an analysis of the effectiveness of the *KIBAR* program which is conceptually considered well but there are obstacles. During covid-19, teachers had hardship teaching because they did not meet face-to-face. Fourth, at the product evaluation stage, an assessment of the success of the *KIBAR* Program is carried out which in general is quite good. However, there are still deficiencies in the activeness and seriousness of some students due to online learning. The deficiencies that occur are evaluated and become the material for continuous improvement of the *KIBAR* program. Through the evaluation of the CIPP model, the *KIBAR* approach is regarded to be able to increase students' fluency in reading the *Al-Qur'an* but during the Covid-19 period, it is not as much as face-to-face learning.

Keywords: CIPP Model, *KIBAR* Method, Reading and Writing Al-Qur'an

Abstrak

Penelitian ini menguraikan analisis evaluasi model CIPP (context, input, process dan product) pada program bimbingan KIBAR dalam pembelajaran baca tulis Al-Qur'an di SD Muhammadiyah Condongcatur Yogyakarta di masa covid-19. Jenis penelitian ini yaitu kualitatif deskriptif analitis. Data dalam penelitian ini diperoleh dari hasil wawancara, observasi dan dokumentasi. Data dianalisis dengan tiga tahap yaitu pengumpulan data, reduksi data, penyajian data, serta penarikan kesimpulan. Sumber data dalam penelitian ini yakni Kepala Sekolah, Ustadz/Ustadzah, dan Siswa. Hasil penelitian menunjukkan bahwa model evaluasi CIPP dilakukan dengan cara, pertama, pada tahap context dilakukan analisis permasalahan yang terjadi terkait kemampuan siswa dalam baca tulis Al-Qur'an dan perumusan solusi. Kedua, pada tahap input dilakukan kajian mengenai hambatan dan faktor-faktor penyebab rendahnya kemampuan siswa dalam baca tulis Al-Qur'an siswa dan menerapkan metode KIBAR seagai solusi. Ketiga, pada tahap proses dilakukan analisis

efektivitas pelaksanaan program KIBAR yang secara umum dinilai sudah berjalan baik sesuai konsep namun terdapat hambatan. Selama covid-19, para guru mengalami kesulitan mengajar karena tidak tatap muka secara langsung. Keempat, pada tahap evaluasi produk dilakukan penilaian terhadap keberhasilan Program KIBAR yang secara umum sudah cukup baik. Namun masih terdapat kekurangan dalam hal keaktifan dan keseriusan beberapa siswa karena pembelajaran daring tidak efektif. Kekurangan-kekurangan yang terjadi dievaluasi dan menjadi bahan penyempurnaan program KIBAR secara terus-menerus. Melalui Evaluasi model CIPP, pendekatan KIBAR dinilai dapat membantu peningkatan kefasihan peserta didik dalam membaca Al-Qur'an namun di masa covid-19 tidak semaksimal pembelajaran tatap muka.

Kata Kunci: Model CIPP, Metode KIBAR, Baca Tulis Al-Qur'an

INTRODUCTION

Along with advanced developments in this era, more and more manners of learning the *Al-Qur'an* have emerged, ranging from traditional to contemporary, easy to difficult, and local and imported (Sholihuddin, 2011), because the appropriate method determines the success or failure of learning. In this case, the proficiency of teachers is needed (Taja et al., 2019). Therefore, their role are pivotal to educate students who have the ability to read and write the *Al-Qur'an* through suitable programs and methods (Mushin, 2017).

A learning method is a particular approach or pattern that employs various core educational principles, as well as techniques and other relevant resources, to facilitate student learning. The procedure for learning the *Al-Qur'an* is the most prominent aspect of teaching the *Al-Qur'an* to children. Teaching the *Al-Qur'an* is a method of instilling the *Al-Qur'an* into children at an early age hence they can distinguish letters as sound or sound signs. (Atikaharni, 2018).

The *KIBAR* method is one of the strategies that teachers can use to assist students to improve their *Al-Qur'an* reading skills. It is a means for students to comprehend the pronunciation of reading the *Al-Qur'an* properly and correctly. The *KIBAR* technique is a course of reading the *Al-Qur'an* that prioritizes mastery of *makharijul* letters. The procedure begins with letters that are almost identical in sound and pronunciation. This method is a faster and more definite way of reading the *Al-Qur'an* because it presents conjunctive letters directly and does not repeat many examples (Ayuhana, 2012).

Previously, there was one method, namely the *iqra'* method, which was then created a new method, namely the *KIBAR* method. *KIBAR* book introductions start with letters that sound or look almost identical. As a result, the two letters are always "accompanied" from the beginning of learning to encourage awareness of changes in sound or shape such as the letters غ with ح, ح with خ, and so on, this can urge students more precise in pronouncing the letter *makharijul*.

There are previous studies that have discussed the *KIBAR* method. Kurnia (2017) on the implementation of the Al-Hidayah Method in *Al-Qur'an* Reading and Writing Learning. Muhammad (2018) on efforts to enhance the reading and writing of the *Al-Qur'an* through the *qiroati* method. Ma'mun (2018) on the Study of *Al-Qur'an* Reading and Writing. Atikaharni (2018) on the implementation of the *KIBAR* method to read the *Al-Qur'an* quickly for elementary school students. Rahmi (2019) on the effectiveness of the *KIBAR* method in learning the *Al-Qur'an* at the Al-Qur'an Education Park. Research by Putri (2015) on the effectiveness of the *KIBAR* method in learning the *Al-Qur'an* in elementary schools. Ghazali & Subiyantoro (2022) on the implementation of q.s ash-shura verse 6 in quality control of the *KIBAR* program during a pandemic.

These studies only focused on the application of the method, especially the *KIBAR* method in learning the *Al-Qur'an*. There has been no research that examines the evaluation aspects of the *KIBAR* program that is applied. Meanwhile, this aspect is a crucial part of the success of a program. In this case, SD (Elementary School) Muhammadiyah Condongcatur Yogyakarta applies an

evaluation model in the *KIBAR* method program, namely the CIPP (Context, Input, Process, and Product) model. However, during covid-19, teachers experienced obstacles because learning was carried out online. Therefore, this study aims to fill the research gap by analyzing the evaluation of the CIPP (Context, Input, Process, and Product) model in the *KIBAR* program at SD Muhammadiyah Condongcatur Yogyakarta during the Covid-19 outbreak.

RESEARCH METHOD

This study exerts descriptive qualitative in analyzing the evaluation of the CIPP model in the *KIBAR* program in learning to read and write the *Al-Qur'an* at SD Muhammadiyah Condongcatur Yogyakarta during the Covid-19 period. Data collection techniques in this study are observation, interviews, and documentation. Observations were conducted during the implementation of the *KIBAR* program during the Covid-19 period. Interviews were delivered with primary data sources, namely school principal, teachers, and students. Meanwhile, documentation is carried out through an assessment of the CIPP model evaluation documents for the *KIBAR* method program applied during the Covid-19 period.

The data obtained were analyzed using data analysis techniques by Miles (2014) through data collection, data reduction, data presentation, and concluding each data. To attain consistent data, the researchers conducted intensive and continuous observations, and interviews with various sources, namely school principals, teachers, and students. Researchers also triangulated data by confirming the data from interviews with observation data, and documentation.

RESULTS AND DISCUSSION

Based on the results of the study, the foundation for applying the *KIBAR* method is because parents expect their children to be able to read and write the *Al-Qur'an* well. Because by far, parents admit that their children have not been able to read and write the *Al-Qur'an*. Therefore, the principal and the teachers conduct an evaluation and look for solutions to determine an appropriate method. This fact was obtained from the principal revealed through interviews that:

“The *KIBAR* program was created in response to the dissatisfaction of parents and instructors, many of our students still cannot read and write the *Al-Qur'an*, and memorize prayers and verses.” Then we come to the conclusion that private tutoring sessions are needed to increase students' religious beliefs. Therefore, we created this program to help students enhance, preserve and support their *Al-Qur'an* reading and writing skills. Not only do they have to memorize the daily prayers, short surah, and hadiths, but they also have to put the information they have learned into their daily basis” (Interview, 2021).

The *KIBAR* program is the chosen method to stimulate students' religious knowledge, especially in reading and writing the *Al-Qur'an*. It also aims to prepare students to recognize, understand, believe, and practice the teachings of Islam, as well as shape their character in practicing Islamic teachings from the holy book of *Al-Qur'an* and Hadith. This is relevant to the compulsory curriculum of SD Muhammadiyah Condongcatur which is based on the idea that the next generation must be able to live based on the *Al-Qur'an* and Hadith. Therefore, SD Muhammadiyah Condongcatur organizes the *Al-Qur'an* Guidance Program which provides space and strengthens religious education for students.

In implementing the *KIBAR* method, the school considers an evaluation method to measure every process. Evaluation is a necessary part of the learning process (Jamali, 2018). It is a planned process and method that involves instruments to determine the state of an object and compare the results with benchmarks to conclude (Sholihah, 2018). Therefore, the school implements an

evaluation model, namely CIPP (Context, Input, Process, and Product). This model is an evaluation model for a program (Nurhayani, et al., 2022). In this case, the CIPP evaluation model is adopted by the school to evaluate the *KIBAR* method program.

Through the CIPP evaluation process, the advantages, disadvantages, and obstacles during the implementation of the *KIBAR* method can be recognized at any time and used as material to intensify the *KIBAR* method program in learning to read and write the *Al-Qur'an* at SD Muhammadiyah Condongcatur Yogyakarta. The CIPP is one of the evaluation instruments that are good enough to be developed in the *Al-Qur'an* reading & writing learning program (Muyasaroh & Sutrisno, 2014). In addition, this evaluation model can also quantify in detail each stage of the implemented program (Jaya & Ndeot, 2018).

The results showed that the implementation of the CIPP model evaluation was carried out as an effort to maximize the *KIBAR* program in learning to read and write the *Al-Qur'an* at SD Muhammadiyah Condongcatur Yogyakarta. With this evaluation, each process of applying the *KIBAR* method can be identified the advantages, disadvantages, and success rates in order to intensify students' ability to read and write the *Al-Qur'an*. Mr. Rd as the supervisor of the *KIBAR* method stated that

“The CIPP model is one of the various models that can be used to evaluate a program that aims to develop in-depth the program being run. In its implementation, the *KIBAR* method in context review can be done through understanding and mastery of the *KIBAR* supervisor on the substance of the method” (Interview, 2021).

Moreover, according to the interviews with several teachers who supervise the *KIBAR* method stated that “The input evaluation process is a notable element to establish the relationship among program objectives, context, input, and program processes and outcomes. These input factors can be started from increasing the competence of *KIBAR* teachers, upgrading the *KIBAR* method, and evaluating the process of achieving student BTA results through the *KIBAR* method” (Interview, 2021).

The CIPP evaluation model aims to determine the extent to which the *KIBAR* method is implemented. It is also carried out to assess whether the program implemented is in line with the plan by identifying potential issues and solving those issues to improve existing deficiencies. As Doyok's (2021) research, the evaluation of the CIPP model greatly contributes to the success of the Tahfiz During Online program in schools.

The principal and the teachers also evaluated the product from the implementation of *KIBAR* on the results of BTA. The goal is to measure, understand, and decide on program results, including whether they are able to meet the standard demanded. The learning outcomes are used as evaluation material for the implementation of the *KIBAR* method.

Through the CIPP evaluation, teachers can also quantify the success of the *KIBAR* method in increasing the ability to read and write the *Al-Qur'an* by looking at the success of the students after following the lesson. The Indonesian Dictionary defines the word ability as “talent, a wealth of power”. It can be defined as the ability to do something (Alwi, 2010). When determining whether a student is capable of reading the *Al-Qur'an* or not, it is significant to examine various factors, including letter identification, *makharijul* letters, tajwid, and *tartil*.

Context Evaluation

Based on the field observation, researchers found complaints from parents that their children cannot read and write the *Al-Qur'an* as a driving factor. The school principals said “There are still many students who cannot read *hijaiyah* letters, including complaints from parents. This is what spurred schools to provide a problem-solving method through the *KIBAR* method. As stated in various languages, the *KIBAR* mentoring program exists to meet unmet needs (Interview, 2021).” Direct and intensive guidance and mentoring *Al-Qur'an* Reading and Writing is pivotal (Mahalli,

2021).

The *KIBAR* program was created in response to the dissatisfaction of parents and instructors with the fact that many students cannot read and write the *Al-Qur'an*, and memorize prayers and *Al-Qur'an* verses. Therefore, the school created the *KIBAR* method program to help students improve, maintain, and support the reading and writing skills of the *Al-Qur'an*. Students not only have to memorize the daily prayers, short surah, and hadiths, but they also have to practice it in their daily lives”.

This philosophy deserves admiration because SD Muhammadiyah Condongcatur is trying to establish a pious ummah. This aligns, Q.S. Ali Imran [3;110] which means: "*You (Muslims) are the noblest peopleraised up for the good of humankind, you enjoin equity and forbid evil, and believe in Allah. Had the People of the scripture (also) believed, it would surely best for them. Among them there are believers, yet most of them are disobedient*" (M.Q. Shihab, 2006).

The *KIBAR* guidance program provides positive feedback to parents and students. This is motivated by the principal and teachers' consideration that children need a place where they can exacerbate their reading and writing skills of the *Al-Qur'an*. However, parents are expected to support the student's educational process, including improving the capability to read and write the *Al-Qur'an*.

Input Evaluation

Input evaluation was conducted to determine the factors causing the student's low ability to read and write the *Al-Qur'an*, and to determine problem solving solutions. Based on the results of the study, one of the factors causing this circumstance is the use of ineffective methods. This advises the school to hold a discussion forum to find solutions. At this stage, the *KIBAR* method is determined by forming the ability to read and write the *Al-Qur'an*.

In the input evaluation, the principal, teachers, and parents/guardians are in charge of the *KIBAR* Guidance Program. The school Principal, on the other hand, is the top member of the management team and the person in control. This demonstrates the need for an accountable leader. Whatever the cause, it is common knowledge that a leader is responsible for the people and organizations he leads. The teachers are in charge of the morning recitation and must be competent in reading and writing *makhorijul* letters, as well as understanding and reciting *hijaiyah* letters. In this case, Islamic Religious Education Teachers are indispensable (Winata et al., 2020).

Furthermore, at this stage, the principal and teachers prepare materials for the *KIBAR* guidance program at SD Muhammadiyah Condongcatur. There are grade levels and materials for implementing the *KIBAR* method, first the *KIBAR* Pre starts from the bottom with the material introducing the *hijaiyah* letter. Second, *KIBAR* A is for students who are already fluent. Third, *KIBAR* Pre-advance is the level of students who can be prepared to *KIBAR* C level before entering the *Al-Qur'an*.

Process Evaluation

The sustainability of the *KIBAR* Program is described in the process evaluation stage. The purpose of this process is to review how effective the implemented program is and the success rate of the implementers in carrying out tasks regularly, keep a comprehensive record of the plan implementation, and compare it with the initial objectives (Mahmudi, 2011). Based on the description as stated above, the purpose of process evaluation that must be contemplated is to analyze the effectiveness of the program based on field data relating to the roles of each program participant (principals, teachers), teaching methods, and students compared to the program's vision and objectives.

In this study, a process evaluation was carried out on the implementation of the *KIBAR* method during the covid-19 period, student activeness, and student skills in reading and writing the

Al-Qur'an. In general, the teachers who lead the morning recitation program using the *KIBAR* method have followed the correct procedure. This is because the teacher has a lot of previous teaching experience. However, during the COVID-19 period, teachers had an impediment to teaching students through online learning. One of the teachers mentioned that:

"During the COVID-19 pandemic, we encountered many adversities. Often I am ready to teach but students are still sleeping or even playing outside because, during the Covid-19 outbreak, learning was held online. If face-to-face learning like before, it was better to arrange students to start learning, the problem was only in the noise when all groups started learning the *Al-Qur'an*, so the focus of students was divided. In addition, the teaching is not optimal, because there are many technical problems, and the time is delayed. It has an impact on students who are less complete. Because, in online learning, students take turns one by one. Students who can queue at the end are usually not enthusiastic because the students have been waiting too long". (Interview, 2021)

Chusna & Utami (2020) found similar findings that online learning has an impact on the quality of ineffective learning. During online learning, the teachers have adversity in conditioning students to take part in learning. Teachers are also unable to give direct attention to students. Students are difficult to behave even though the majority are still diligent and present at every online meeting. In addition, many students feel bored. As a result, students lose motivation to participate in learning activities. This is in line with the research findings of Bujuri (2018) that students in elementary schools are at a level that requires a sense of comfort and pleasure in learning. If it is not obtained, students will feel weary and may not be able to follow the learning process properly.

This case is used as evaluation material for teachers to rectify the process of implementing the *KIBAR* method in learning. With this evaluation, teachers look for solutions to overcome problems. Before starting learning, the teachers usually chat with the parents via WhatsApp first half an hour before the start of learning, students have time to get ready for learning. In addition, after each lesson, students must frequently be reminded of the schedule for the next meeting.

About the presence of students and *KIBAR* Guidance by teachers. According to research findings, student attendance at each meeting is quite full. This is because the *KIBAR* Guidance Program is carried out both before and after learning activities that take place outside the classroom. However, despite the excellent attendance rates, there are different obstacles to overcome in this component of absenteeism. Especially students who arrive late. In every meeting of the *KIBAR* Guidance Program at SD Muhammadiyah Condongcatur, generally, there are couple of students who come late. Also, the delay seems intentional because the same student or group of kids does it every day.

During the *KIBAR* Guidance Program, students were involved in several activities through Whatsapp Group Video Calls. The students' faces were enthusiastic about participating in learning to read and write the *Al-Qur'an*. Student responses on WA Group Video Calls were positive and some were negative. Positive student gestures are student body and psychological responses that indicate active participation in the learning process. While the negative gesture, students are the opposite, the reaction shows disinterest in the meeting.

The data obtained from the evaluation process is students' aptitude to read and write the *Al-Qur'an*. In general, the majority of students are quite good at reading and writing the *Al-Qur'an*. However, the reading of *hijaiyah* letters and *makhorijul* letters, in the context of forming reading habits, has not been carried out optimally. This is due to the different perspectives of children, as well as the diverse family and social environment of children. For students who are in a religious family environment such as their parents who have competency in reading and writing the *Al-Qur'an*, their abilities are better. The role of parents is indispensable in educating children (Novrinda et al., 2017). In fact, the role of parents can have an impact on student achievement (Munirwan, 2015). Especially during the pandemic, the role of parents in assisting children to learn

from home is highly necessary (Iftitah & Asnawati, 2020). Therefore, the school considers it important that all partners must contribute renewal ideas to optimize the *KIBAR* guidance program.

Product Evaluation

At the product evaluation stage, an assessment of the success of the *KIBAR* program is carried out, which in general is decent. However, the implementation of the *KIBAR* method at SD Muhammadiyah Condongcatu during the Covid-19 period still had many obstacles. As the research findings at the process evaluation stage, online learning resulted in the implementation of the *KIBAR* method being ineffective. Teachers find it inconvenient to behave the students in participating in learning. Students experience boredom in learning, are often late, and are not enthusiastic about participating in learning. Therefore, the school deems it important that all partners must contribute new transformation notions to optimize *KIBAR* guidance program.

The school encourages all parties to preserve the continuity of the *KIBAR* method, even during the Covid-19 period. The school continues to strive therefore, these students can still learn to read and write the *Al-Qur'an*. Schools also always evaluate learning activities by directly interviewing teachers, students, and also parents. Especially during the covid period, parents are partners for teachers when children study online from home (Kurniati, 2021). Lilawati (2021) stated that supportive parents play a prominent role in online learning. Parents are strongly influential in the success of students' education (Wahyuni & Putra, 2020). In this case, the decision of the school involving all parties, including parents, is accurate. Parents are invited to collaborate on the success of the *KIBAR* method by the school.

Another effort made by the school is to increase the number of teaching staff. The school also conducts continuous socialization that *KIBAR* guidance is an important activity even though it is an additional activity outside of compulsory learning at school. The school continues to communicate with parents to cooperate in the successful implementation of the *KIBAR* method. The collaboration of educators and parents is a must in the process of educating children (Bujuri, 2018). Therefore, without good cooperation from parents, the school finds it intricate to apply the *KIBAR* method through online learning during the Covid-19 period.

The *KIBAR* approach is regarded to be able to increase the fluency in reading the *Al-Qur'an* of students at SD Muhammadiyah Condongcatu. This is shown by learning the *KIBAR* method, which can incite it easier for students to learn to read and write the *Al-Qur'an*. Student learning outcomes are good. This is evidenced by the large number of students who pass or read the *Al-Qur'an* with the correct *makhorijul* letters. This method also makes students amused to take part in learning, although not as much as during face-to-face learning.

CONCLUSION

This study proves that the evaluation of the CIPP model (context, input, process, and product) is significant to use in implementing a program in the learning process. Through the evaluation of this model, the implemented learning program can identify its strengths and weaknesses to find solutions to solve the issue. This evaluation can also measure the level of success of the program, indicate the problems that occur, finding solutions, the process of implementing the program that became the solution, and the results of program implementation. The CIPP model can maximize the implementation of the *KIBAR* method in learning to read and write the *Al-Qur'an* at SD Muhammadiyah Condongcatu Yogyakarta.

In this study, it was found that the implementation of the *KIBAR* method in learning to read and write the *Al-Qur'an* at SD Muhammadiyah Condongcatu during the Covid-19 period based on the results of the evaluation of the CIPP model was feasible. Although there are shortcomings, namely students experience boredom in learning, they are often late and are not enthusiastic about participating in learning. Through this evaluation, especially at the process and product stages, the

school principal and teachers continue to evaluate and collaborate with parents to work together in the successful implementation of the *KIBAR* method. Through the evaluation of the CIPP model, the *KIBAR* approach is considered to be able to increase students' fluency in reading the *Al-Qur'an* but during the covid-19 period, it is not as much as face-to-face learning.

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