

**EVALUATION OF STUDENT TAHFIDZ PROGRAM
IMPLEMENTATION FACULTY OF SOCIAL AND POLITICAL
SCIENCE THROUGH THE COUNTENANCE EVALUATION
MODEL APPROACH**

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Abstract

All programs in the Faculty of Social and Political Sciences of UIN SGD Bandung are expected to produce outputs that have an impact on improving quality in all fields. Therefore, each program is always maintained its quality both in terms of planning, process and evaluation. The Countenance Evaluation Model is a model that raises broader insights in evaluating the implementation of a program, including the Student Tahfidz Institute. The purpose of this study was to determine the implementation of the Tahfidz Program Students of the Faculty of Social and Political Sciences UIN Bandung in terms of planning, process and evaluation of programs using quantitative descriptive method. The results showed that planning, process and program evaluation had a positive effect on the quality of the

Tahfidz Program Implementation Faculty of Social and Political Sciences, UIN Bandung.

Keyword: Evaluation Model; Tahfidz Program

A. Background

Starting in 2012, the Faculty of Social and Political Sciences of the State Islamic University (UIN) of Sunan Gunung Djati (SGD) Bandung was established with a basic philosophical as a vehicle for national development in the field of program implementation aimed at educating the nation's life and improving the quality of Indonesian the values of Pancasila and religion, especially Islam. This philosophical basis is applied to support the National Program Implementing System in order to strengthen national security, as well as to realize an advanced society rooted in national culture and national unity that is based on Bhineka Tunggal Ika based on Pancasila and the 1945 Constitution.

In supporting the above ideals, the Faculty of Social and Political Sciences of UIN SGD Bandung tries to integrate three concepts, namely Islamic, Local (Pasundan), and Modern Value. The integration of the three concepts is undertaken in order that the Faculty of Social and Political Sciences of UIN SGD Bandung has its own character and is different from the institutions of the Faculty of Social and Political Sciences in general. Firstly, Islamic values are realized as a manifestation of the commitment of the Faculty of Social and Political Sciences as part of an institution under UIN SGD Bandung that upholds Islamic values. The concept of Islamic value as the basis for the development orientation of the Faculty of Social and Political Sciences seeks to integrate between reference and action (relevance between speech, attitude, and action). This Islamic value is realized in the academic and administrative system. Secondly, the local value of the Sundanese tradition is realized as a form of concern for the development of the local tradition of the majority of the people based on Sundanese society. The local pasundan tradition has local wisdom to be explored and implemented in the relation of faculty development, especially in the application of the Tridharma of Higher Education. Thirdly, modern values are realized in literacy efforts towards global development. In this context, the penetration of globalization has de facto influenced all multidimensional lives to be interpreted positively, especially in the development of science and technology for the

development of the Faculty of Social and Political Sciences, UIN SGD Bandung.

The direction of the Faculty of Social and Political Sciences UIN SGD Bandung is the first, create human beings or people who are *ulul albab* namely; humans who have strong faith, knowledge and great in practicing (charity) and blessed by Allah SWT. The second, to develop universal and objective science and technology, especially in the development of social and political science and to achieve a new paradigm in the Social and Political fields, namely effective, efficient, transparent, fair, accountable, cultured and characterized. The third, to increase academic freedom and freedom of pulpit in the field of science and technology wisely and responsibly. The fourth, creating resilience of an independent, dynamic, resilient and authoritative campus as the frontline in the dynamics of the life of the scientific community. The fifth, to improve cultural attitudes and civilization for human benefit, happiness and civilization. The sixth, strengthening the orientation of the archipelago and national resilience in interpreting and responding to globalization and the flow of pluralism, as a form of involvement that is holistic and integralistic in international development. The seventh, to improve the performance of research and development, which portrays scientific research and development in social and political fields that are oriented to needs, advances and develops science and technology and has a broad scientific spectrum in identifying and making solutions to problems in the social and political fields which needs to be addressed immediately, and always refers to challenges and the future. The eighth, to develop the image and performance of systemic, planned, directed program implementing institutions that are more comprehensive and increasing as a step to realize the ability to constantly develop

All programs run by the development managers of the Faculty of Social and Political Sciences UIN SGD Bandung are certainly expected to give outputs that have an impact on improving quality in all fields, especially the quality of graduates. Therefore, every quality program is always maintained in various forms such as program planning and quality program evaluation.

According to Suharsimi Arikunto (2008: 4) there are two meanings for the term "program", namely special and general definition. In general the program is defined as a plan, while according to special meaning is a unit or unit of activity which is a relocation or implementation of a policy, takes place in a continuous program and

occurs in an organization involving a group of people. In addition, Suharsimi (2008: 292) defines the program as something planned carefully. While Farida (2000: 11) defines the program as everything that someone tries to do that it will bring results or influence. In this study, the program is interpreted as a series of carefully planned activities and their implementation takes place in an organization involving many people.

To maintaining the quality of the program, Robert E. Stake in 1967 introduced an evaluation model concept called the Steke evaluation model or the Countenance model. If all this time the direction of program evaluators is on products or program implementers, Stake raises broader insights in evaluating program implementers, that evaluating program implementation programs, because the value achieved by program participants in program implementers cannot be separated from program implementation programs. used.

Program evaluation according to Joint Committee on Standars for Educational Evaluation (1981: 12) Program evaluation that asses educational ctivities which pobide service om a continuing basis and often involve curricular offerings. Programs are made by the teacher are not always effective and can be implemented well, it requires an evaluation of learning to know the weaknesses and to get improving.

To realize the objectives as stated above, the Faculty of Social and Political Sciences of UIN Sunan Gunung Djati Bandung took steps in various fields related to faculties. That is required for students who will take the thesis examination memorizing Al -Qur'an juz 30 in accordance with academic regulations from UIN Sunan Gunung Djati Bandung. Therefore, the faculty formed Tahfidz institution which was in charge of a coaching program for students participating in the Faculty of Social and Political Science program at Sunan Gunung Djati UIN Bandung. The steps taken by the Tahfidz Institute of the Faculty of Social and Political Sciences at UIN Sunan Gunung Djati Bandung include conducting program development programs for students participating in memorizing Al-Qur'an juz 30 in stages starting when program participants step on semester six.

Through this research, the researcher tried to evaluate the Tahfidz Program through the Countenance Evaluation Model approach which will be divided into 3 levels of the Tahfidz Program Faculty of Social and Political Sciences UIN Sunan Gunung Djati Bandung. They are the antecedent participants of the Tahfidz Program, transaction the

implementation of the Tahfidz Program, and outcomes (Tahfidz Program).

The objectives of this research are (1) To find out the implementation of the Tahfidz Program Students of the Faculty of Social and Political Sciences of UIN Bandung, (2) To determine the effect of program planning on the quality of the Tahfidz Program Students at the Faculty of Social and Political Sciences, (3) To find out the effect of program process evaluation on the quality of the implementation of the Tahfidz Program Students of the Faculty of Social and Political Sciences of UIN Bandung, (4) To determine the effect of program evaluation on the quality of the Tahfidz Program Students at the Faculty of Social and Political Sciences UIN Bandung

Theoretically, this research is expected to be useful in expanding the scientific view of the implementation of an educational program, especially practically for the Tahfidz Institution, the Faculty of Social and Political Sciences, UIN Bandung, as the authority for the guidance and guidance of students, is expected to be an input in making program policies related to developing students in terms of Tahfidz Al-Qur'an ability so that the goals of this institution can be realized. The others, it is expected to improve the services provided by the management of the Tahfidz Institute to the students who have relatively non-religious educational backgrounds. They always have difficulties on the obligation to memorize Al-Qur'an juz 30 as one of requirements to become a graduate in the Faculty of Social and Political Sciences of UIN Bandung.

Robert E. Stake in 1967 introduced an evaluation model concept known as the Steke evaluation model or Countenance model. If so far the direction of activity evaluation is on the product / outcome of the activity. Stake raises broader insights in activity evaluation, namely evaluation of activity programs, because the value achieved by program participants in activities cannot be separated from the activity program used.

The countenance model is the first model of evaluation developed by Stake. The name countenance is used here according to the article title written by Stake. In a sense that translates to Stake first, countenance is the whole, whereas in another sense the word means something that is respected (favorable). Stake based his model on evaluations that rely heavily on the use of "checklists, structured visitations by peers, controlled comparisons, and standardized testing of students" (Stake, 1972: 93 in Hasan, 2008: 207).

Furthermore, this model was developed based on the belief that an evaluation must give a full description and consideration of evaluation. This basis makes Stake's belief to put pressure on a qualitative approach. In this model the stake strongly emphasizes the role of evaluators in developing program objectives into measurable specific objectives.

Stake saw the incompatibility between the expectations of the assessor and the teacher. The assessment carried out by the teacher will not be the same as the result of the assessment carried out by the assessment expert. So, according to Porvus the Stake Countenance model is intended to ensure that all data is collected and processed to complete information that can be used by data users. This means that the assessor must collect complete descriptive data about student learning outcomes and teaching implementation data, and the relationship between the two factors. In addition, the data must also be collected. Whereas according to Howard, H (2008) Stake's evaluation of orientation is the goal and mechanical approach in educational programs. Therefore, Kemble & Charles (2010) said that the countenance stake model was very influential in the education program.

The way the Stake evaluation model works, evaluators collect data about what program developers want both those related to initial conditions, activities, and results. Data can be collected through document studies can also be through interviews. Therefore logical analysis is needed in giving consideration to the relationship between the initial prerequisites, activities, and results as expected goals.

In addition, in the evaluator stake model, it must be able to determine whether the initial prerequisites that have been proposed by the program developer will be achieved with the proposed activity plan. there are actually more effective models of activities. Similarly, the relationship between activities and expected results. The second analysis is empirical analysis. The working basis is the same as logical analysis but the data used is empirical data. The next program evaluator is to conduct an analysis of congruence (conformity) between what is stated in the goal (intens) with what happens in the activity (observation). It should be noted whether what has been planned in the destination is in accordance with the implementation in the field or there are deviations.

When the contingency and congruence analysis is completed, the evaluator hands it over to a team consisting of experts and people involved in the program. This team will examine the validity of the evaluator's analytical results and give their perceptions of important

factors in both contingency and congruence. The task of the next evaluator is to give consideration to the program being studied. For this reason, evaluators need standards.

According to Woods (1988) in conducting evaluations before conducting data collection, the evaluators must meet in advance to create a frame of reference relating to antecedents, activities and results. This is done not only to clarify the purpose of the evaluation but also to see whether Stake's Countenance model is consistent with the transactions referred to as antecedents and outcomes. The Faculty of Social and Political Sciences of UIN Sunan Gunung Djati Bandung obliged his students who would take the thesis exam to memorize the Al-Qur'an juz 30 in accordance with the academic regulations of UIN Sunan Gunung Djati Bandung. Therefore a Tahfidz institution was formed which was in charge of a coaching program for students of the Faculty of Social and Political Sciences of Sunan Gunung Djati UIN Bandung with the intention of students getting convenience in carrying out the purpose of memorizing Al-Qur'an juz 30 when the thesis trial was held. The steps taken by the Tahfidz Institute of the Faculty of Social and Political Sciences at UIN Sunan Gunung Djati Bandung include conducting student development programs in memorizing Al-Qur'an juz 30 in stages starting when students step on semester 6 (six). This study tries to evaluate the Tahfidz Program through the approach of the Countenance Evaluation Model which will be divided into 3 levels of the Tahfidz Program of the Faculty of Social and Political Sciences of UIN Sunan Gunung Djati Bandung, namely: antecedent Tahfidz Program participants, program implementation Tahfidz, and outcomes (Tahfidz Program) which is divided into sub variables (1) Rational, which is an explanation of the importance of participating in a Tahfidz Program, (2) Antecedent, namely things that are expected before joining the Tahfidz Program, (3) Transaction, namely processes or activities that influence each other during the Tahfidz Program, (4) Outcomes, namely the results obtained from the Tahfidz Program, (5) Judgment, namely assessing the approaches and procedures carried out during the Tahfidz Program, (6) Intense, namely the expected goals of a Tahfidz Program, (7) Observation, namely what is seen by observers during the Tahfidz Program, (8) Standards, i.e. what is expected by stakeholders from the existence of the Tahfidz Program, (9) Judgment, which is to assess the Tahfidz Program, both carried out by appraisers and other parties.

B. Methods

The research takes the theme of evaluating the implementation of the pilgrimage program of the Faculty of Social and Political Sciences students through the countenance evaluation approach of this model uses a survey research design. Determination of survey research design in this study aims: (a) To find detailed factual information that records the symptoms related to the implementation of the Tahfidz program; (b) To make a comparison and evaluation of the implementation of the Tahfidz program for students of the Faculty of Social and Political Sciences

As for the population in evaluating the implementation of the pilgrimage program, students of the Faculty of Social and Political Sciences through the countenance evaluation model approach were students who conducted tahfid coaching in the range of May-August, total 40 students. The sample for evaluating the implementation of the tahfidz program for students of the Social and Political Sciences Faculty through the countenance evaluation model approach was 40 students.

Based on the title taken by the researcher, there are two variables for this study, namely: (a) countenance evaluation model as an Independent Variable (X); (b) the implementation of the tahfidz program for students of the Faculty of Social and Political Sciences as Dependent Variables (Y)

The research instrument used in this research is descriptive and verification method with a quantitative approach. In this research instrument, the results of the research are then processed and analyzed for conclusions, meaning that the research carried out is research that emphasizes the analysis of numeric data (numbers), using the instrument of this study will find significant relationships between the variables studied, produce conclusions that will clarify the picture of the object under study.

Data collection in this study was carried out by means of questionnaire (Questionnaire) and literature method. The data collection technique used was the Likert Scale with model category where strongly agree 5, agree value 4, doubt value 3, disagree value 2, strongly disagree value 1.

To analyze the data that will be obtained from the research, answering the research questions proposed, it is necessary to do a validity test and reliability test on data collection in this case is a distributed questionnaire.

To analyze reliability in this study, it was calculated using a computer program "SPSS 20 for windows" using the reliability formula used was the Cronbach Alpha technique.

T test

C. Findings and Discussion

This section discusses the results of analysis of research data regarding testing the process of implementing the Tahfidz program. Respondents who were students of the Faculty of Social and Political Sciences (FISIP) UIN Sunan Gunung Djati Bandung who carried out the guidance of Tahfidz Al-Quran in the range May-August 2016. The process of data collection was carried out by surveyors who had previously been briefed by researchers. Data collection was carried out starting in May to August 2016.

From the results of the Tahfidz Program Planning variable validity test using Pearson Correlation assisted by SPSS 20, it can be seen that the Tahfidz Program Planning variable has 1 invalid item, Tahfidz 5 Program Planning (PPT5), while the reliability test obtained values that can be categorized reliably.

Furthermore, the biggest indicator that influences the planning of the Tahfidz program is a stable and practical indicator, each at 1.09 and 1.01, followed by a systematic indicator at 0.92, a simple indicator at 0.90 and an accurate indicator in number 0.8. While the smallest indicator is a continuous indicator which is 0.69. Thus stable indicators and practical characteristics greatly influence the emergence of the quality of the Tahfidz program planning, each by 20% and 19%. Indicators of systematic influence affect the level of planning of the Tahfidz program by 17%, accurate by 16%, and support for accuracy of 15%. While the continuous indicator is only 13%.

Tahfidz Program Manager Faculty of Social and Political Sciences UIN Sunan Gunung Djati Bandung considers that planning is one of the most important management functions. So that this planning activity is always inherent in every activity of the Tahfidz Program, Faculty of Social and Political Sciences, UIN Sunan Gunung Djati, Bandung.

A plan will greatly affect the success and failure of a program. Therefore a good program is planned and we should do the program as planned. Because the environment of the Tahfidz Institute of the Faculty of Social and Political Sciences of UIN Sunan Gunung Djati Bandung is constantly changing along with the times, communication is needed in

terms of the Tahfidz program planning system related to decision making, planning, supervision, evaluation, and policy formulation that is in dire need communication as a supporting material in planning the tahfidz program. In this case a system of approaches is needed, namely planning a participatory tahfidz program.

In the planning of the tahfidz program requires several concepts regarding changes in the program environment, organizational needs of the program for planning due to changes in the environment, system characteristics that will be used in planning, and several planning theories. Hudson shows 5 planning theories namely radical, advocacy, transactive, synoptic, and incremental which are said to be taxonomies. Participatory planning means planning that involves several interested parties in planning something that is contradicted by a plan that is only made by someone or several people on the basis of position authority, such as planners at the central level of program office heads in the area. Participatory planning involves many regional people who have an interest in the planned object. Because it is participatory planning, it requires information from program participants in this case students of tahfidz in the sense that they need to approach program participants in this case students of tahfidz to carry out the tahfidz program planning in one place In the sense that the relationship between program institutions and their communication is a basis for facilitating planning the participatory tahfidz program such as the habits of program institutions and program participants in this case students of tahfidz worked together to build the program. Communication between program institutions and program participants in this case students of tahfidz is the realization of common sense theory in communication, not competition theory or control theory. In the context of the Tahfidz Institution, the Faculty of Social and Political Sciences, UIN Sunan Gunung Djati Bandung Planning is the process of setting goals, developing strategies, and outlining tasks and schedules to achieve the objectives of this institution. From the above understanding it can be seen that a planning or planning is a process towards achieving certain goals. Or in other terms is directed and systematic preparation so that goals can be achieved effectively and efficiently. Thus the Tahfidz Institution Planning Faculty of Social and Political Sciences UIN Sunan Gunung Djati Bandung is a projection of what is needed in order to achieve legitimate and valuable goals. This implies that the planning of the Tahfidz Institute of the Faculty of Social and Political Sciences of UIN Sunan Gunung Djati Bandung is a process

that contains activities in the form of thoughts, calculations, selection, determination etc. All of which is done in the context of achieving certain program objectives. In essence the planning of the Tahfidz Institute of the Faculty of Social Sciences and Politics UIN Sunan Gunung Djati Bandung is a decision-making process for a number of alternatives (choices) regarding the objectives and ways to be implemented in the future in order to achieve the desired goals and monitoring and evaluation of the results of the implementation, which are carried out systematically and continuously.

Planning of the Tahfidz Institute of the Faculty of Social and Political Sciences UIN Sunan Gunung Djati Bandung has a very useful urgency in terms of, among others; (a) Standards for program implementation and supervision; (b) Selection of the best alternative programs; (c) Preparation of priority scale, both target and program activities; (d) Save on the utilization of organizational resources; (e) Helps managers adjust to environmental changes; (f) The tool makes it easy to coordinate with related parties; (g) Uncertain program minimizing tools

Another benefit of the planning of the Tahfidz Institute of the Faculty of Social and Political Sciences of Sunan Gunung Djati UIN Bandung is: (a) Explain and specify the objectives to be achieved by the program; (b) Provide a handle and determine the activities that must be carried out to achieve these objectives; (c) Organizations obtain the best resource standards and utilize them according to the predetermined functions of the function; (d) Become a referral of organizational members in carrying out activities that are consistent procedures and objectives; (e) Provide authority and responsibility for all implementers; (f) Monitor and measure various successes intensively so that they can find and correct irregularities early; (g) It is possible to maintain the match between internal activities and external situations; (h) Avoid waste.

By the implementation standard (SOP) and supervision, priority scale, goals, limits of authority, work guidelines for the Tahfidz Institute of the Faculty of Social and Political Sciences UIN Sunan Gunung Djati Bandung allows all personnel involved in the team to be able to work more transparently and responsibly, effective and efficient.

The planning activities of the Tahfidz Institute of the Faculty of Social and Political Sciences of UIN Sunan Gunung Djati Bandung have a very broad scope regarding time, spatial, and level dimensions and technical planning. However, the three dimensions are interrelated and related. Each of these dimensions is as follows:

1. Planning from time dimension

From the dimensions of planning time includes; (a) Long-term planning for 5 years and above, is prospective, idealistic and has not been shown the qualitative objectives. (b) Medium term planning for 3 to 8 years, is a description and description of long-term plans. It has been shown the targets projected quantitatively, although they are still general. (c) 1-year term term planning also called annual plan or annual operational planning

2. Planning of spatial dimensions

This planning is related to space. Therefore the planning of the Tahfidz Institute of the Faculty of Social and Political Sciences of Sunan Gunung Djati UIN Bandung is only in the environment of the Faculty of Social and Political Sciences of Sunan Gunung Djati State Islamic University, Bandung.

3. Planning from the technical level planning dimension

In this dimension we recognize the terms (a) macro planning and (b) micro planning. Macro planning includes improving the quality of the Tahfidz Institute of the Faculty of Social and Political Sciences of UIN Sunan Gunung Djati Bandung in the long term. Micro planning was prepared and adapted to the conditions of the Tahfidz Institution, Faculty of Social and Political Sciences, UIN Sunan Gunung Djati Bandung.

In terms of the Tahfidz Program Implementation Process the results of testing the validity of the process of implementing the Tahfidz program are all valid items and can proceed to the next processing. While the reliability shows reliability. Whereas the biggest indicator that influences the occurrence of the Tahfidz program implementation process is the program organizer with a role of 1,185. While the smallest indicator is the indicator of giving guidance which is equal to 0.885. This shows that the indicators of the program organizer's ability influence the emergence of the quality of the Tahfidz program implementation process by 37% while the lowest indicator in influencing the quality of the Tahfidz program implementation process is an indicator of providing guidance by 27%.

In the context of the Tahfidz Institution, the Faculty of Social and Political Sciences, UIN Sunan Gunung Djati Bandung, the motive is interpreted as an expression of one's needs, hence motives are personal and internal. Needs are simply distinguished by primary physical needs and secondary psychological and social needs. All needs influence each

other so that the motivation of a participant of the tahfidz program at a given moment is a combination of many different factors.

Motivation is a variety of factors that cause, channel, and maintain the behavior of tahfidzal program participants. Motivating is a management process to influence human behavior based on knowledge about something that makes people want to move. Motivation is an important factor for the head of the tahfidz institution, because the head of the tahfidz institution works with other people, namely the tahfidz participants. Understanding tahfidz participants to behave in certain ways will be able to influence tahfidz participants or other people to work according to what the organization wants.

Motivation also means the situation in one's person which encourages the desire of the Tahfidz program participants to carry out certain activities in order to achieve the goal. Based on the definition, motivation is a factor that greatly influences the level of achievement of tahfidz program participants. However, in reality, a person's achievement level is not only influenced by his motivation, but also by the ability of the Tahfidz program participants to take part in the Tahfidzan program participants and perceptions of roles, namely an understanding of the behavior needed to achieve high achievement. One of the three factors is not fulfilled which will greatly affect the level of achievement of the participants of the Tahfidz program as a whole. Motivating is the management process of the Tahfidz Institute of the Faculty of Social and Political Sciences of UIN Sunan Gunung Djati Bandung to influence human behavior based on knowledge about what makes people move.

Management of the Tahfidz Institute of the Faculty of Social and Political Sciences UIN Sunan Gunung Djati Bandung views motivation with three approaches, namely the traditional model, the human relationship model and the human resource model.

Traditional model. In the view of the Tahfidz Institute of the Faculty of Social and Political Sciences, UIN Sunan Gunung Djati Bandung, this model assumes that the guidance process for tahfidz participants is unpleasant, the participants of the tahfidz program are basically lazy and can only be motivated with tangible values that satisfy them. What they do is less important than what they get to do it.

The policy that can be carried out by the management of the Tahfidz Institute of the Faculty of Social and Political Sciences of UIN Sunan Gunung Djati Bandung to face the participants of the Tahfidz program with this view is that the chairman of the Tahfidz institution

supervises and controls the Tahfidz participants; dividing the participants of the Tahfidz program, the material is repeated and easy to learn; and impose procedures gently but firmly.

Human Relationship Model. This model states that some tahfidz program participants want to feel useful and important with fellow tahfidz program participants. So that they are motivated when given the freedom to make their own decisions in the implementation of the Tahfidz program participants and obtain important information needed. The policy that can be managed by the Tahfidz Institute of the Faculty of Social and Political Sciences of UIN Sunan Gunung Djati Bandung to deal with the participants of the Tahfidz program with this view is that the chairman of the Tahfidz institution must be able to make the Tahfidz program participants feel useful and important; informing tahfidz participants and listening to their rejection of the plan; give the opportunity for tahfidz participants to direct themselves and control themselves on routine matte

Human Resource Model. This model states that some tahfidz program participants want to contribute to useful goals. The Tahfidz program participants are motivated by many factors, not only satisfying values but also motivation for achievement. The Tahfidz program participants want and can learn more creatively, direct themselves and control themselves than what is demanded by the current Tahfidz program participants.

The policy that can be carried out by the management of the Tahfidz Institute of the Faculty of Social and Political Sciences of UIN Sunan Gunung Djati Bandung to face the tahfidz program participants with this view is that the head of the tahfidz institution must use the underutilized tahfidz program participant resources; creating a good learning environment, encouraging full participation in important matters, continuously expanding self-direction and self-control.

on the evaluation side of the Tahfidz Program the results of the variable validity test on the evaluation process of the Tahfidz program show that all items are valid and can proceed to the next processing as well as the reliability test shows a reliable category. While the biggest indicator that affects the evaluation of the implementation of the Tahfidz program is the indicator there is always an error of assessment with a role of 1.161. While the smallest indicator is a quantitative indicator that is equal to 1,010. This shows that the indicator of misjudgment with its role influences the emergence of the Tahfidz program evaluation process level

of 36% while the lowest indicator in influencing the emergence of the Tahfidz program evaluation process is a quantitative indicator of 31%. In the context of the Tahfidz Institute of the Faculty of Social and Political Sciences UIN Sunan Gunung Djati Bandung evaluation of the Tahfidz program is a unit or unit of activity that aims to gather information that realizes or implements a policy, takes place in a continuous process, and occurs in an organization involving a group of people for decision making. The evaluation of the Tahfidz program aims to determine the achievement of the program objectives that have been implemented. Furthermore, the evaluation results of the Tahfidz program are used as a basis for carrying out follow-up activities or for making subsequent decisions. Evaluation means the supervision activities. Evaluation / supervision activities are intended to make decisions or follow up on the programs that have been implemented. The benefits of evaluating the tahfidz program can be in the form of terminating the program, revising the program, continuing the program, and disseminating the program

In evaluating the tahfidz program, the implementer (evaluator) wants to know how high the quality or condition of something is as a result of implementing the program after the data has been collected compared to certain criteria or standards. In evaluating the tahfidz program, the implementer (evaluator) wants to know the level of achievement of the program, and if the goal has not been achieved by the implementer (evaluator) wants to know where the deficiencies are and why. The results are used to determine the follow-up or decision to be taken. In the evaluation program of the Tahfidz program, indicators are instructions to determine the success or failure of an activity.

Program evaluators must be people who have competence, including being able to carry out, be careful, objective, patient and diligent, and be careful and responsible. Evaluators can come from internal circles (evaluators and program implementers) and external circles (people outside the program implementers but people related to program policies and implementation). Evaluation model is a design made by experts or evaluation experts. In conducting an evaluation, an evaluation model will be considered. Usually this evaluation model is made based on the interests of a person, institution or agency who wants to know whether the program that has been implemented can achieve the expected results.

In evaluating the Tahfidz program there are many models that can be used to evaluate the Tahfidz program. Although one another is

different, the same meaning is to do the activity of collecting data or information relating to the object being evaluated, whose purpose is to provide material for decision makers in determining the follow-up of a program. There are four things that are used to differentiate the variety of evaluation models at the Tahfidz Institute of the Faculty of Social and Political Sciences at Sunan Gunung Djati UIN Bandung, namely: (a) Oriented to program objectives; (b) Oriented to decision oriented decisions; (c) Activity-oriented and people who handle it — transactional oriented; (d) Oriented on the influence and impact of program-research oriented.

In terms of the quality of the Tahfidz Program implementation, the results of the validity test show that the items are valid as well as their reliability is categorized as reliable. The biggest indicator that affects the good and bad of the tahfidz program is the quality indicator of the tahfidz program of 1.37. While the smallest indicator is the indicator of the tahfidz program period, which is equal to 0.469. Thus the indicator of the Tahfidz program that most influences the level of good and bad of the Tahfidz program is the quality aspect of the program by 22% while the lowest indicator influences the level of good and poor Tahfidz program is the indicator of the time period of 8%.

To prove the influence of tahfidz program planning (X1), and the process of implementing the Tahfidz program (X2) and evaluation of the tahfid program (X3) partially on the quality of the tahfidz program. The results of the analysis show no negative effects on program planning (X1), the implementation of the Tahfidz (X2) program and program evaluation (X2) partially on the quality of the tahfidz program.

To prove the negative influence of program planning (X1), the implementation of the Tahfidz (X2) and program evaluation (X3) program simultaneously on the quality of the tahfidz program showed no negative influence on program planning (X1), the implementation of the Tahfidz (X2) program and program evaluation (X3) simultaneously on the quality of the tahfid program.

Thus the contribution or influence given by the independent variable in the form of program planning variable (X1), the implementation of the Tahfidz (X2) program and program evaluation (X3) simultaneously on the quality of the tahfidz program is 0.254 or 25.4%, while the remaining 74.6% influenced by other variables not used in this study.

D. Conclusion

The Implementation of the Tahfidz Program Students of the Faculty of Social and Political Sciences UIN Bandung started the Decree of the Chancellor of UIN Sunan Gunung Djati Bandung Number: Un.05 / A / KP.06.7 / 012/2012 concerning UIN Students Sunan Gunung Djati Bandung required by Al-Qur'an memorization and at least 1 (one) Juz before proceeding with the Munaqosah and following up on the Rector's Decree Number: Un.05 / III.7 / PP.00.00.9 / 340/2016 concerning the Management of the University's Tahfidz Al-Qur'an Institution which is followed up to the level Faculty.

At the Faculty of Social and Political Sciences, UIN Sunan Gunung Djati Bandung, the Tahfidz institution is a formal organizational structure element at the faculty level that provides Murojaah (Coaching) services and Al-Qur'an Test Exams to students who start on semester 6. Murojaah and memorized memorization is carried out every day according to the ability of students

In the Implementation of the Tahfidz Program Students of the Faculty of Social Sciences and Political Sciences, the biggest indicators that influence the planning of the Tahfidz program are stable and practical indicators, each of which is 1.09 and 1.01, followed by a systematic indicator at 0.92, Simple indicator is 0.90 and the indicator is accurate at 0.8. While the smallest indicator is a continuous indicator which is 0.69. Thus stable indicators and practical characteristics greatly influence the emergence of the quality of the Tahfidz program planning, each by 20% and 19%. Indicators of systematic influence affect the level of planning of the Tahfidz program by 17%, accurate by 16%, and support for accuracy of 15%. While the continuous indicator is only 13%.

From the Tahfidz Program Process Process results, the results of the validity test of the Tahfidz program process variables are all valid items and can be continued to the next processing. While the reliability shows reliable. While the biggest indicator that influences the Tahfidz program implementation process is the program organizer indicator with its role of 1,185. While the smallest indicator is the indicator of providing guidance that is equal to 0.885. This shows that the indicator of program coordination ability raises the quality of the Tahfidz program implementation process by 37% while the lowest indicator in eliciting the emergence of the Tahfidz program implementation process quality is an indicator of providing guidance by 27%.

The result of validity of Tahfidz Program Implementation Process the results of testing the validity of the process of implementing the Tahfidz program are all valid items and can proceed to the next processing. While the reliability shows reliability. Whereas the biggest indicator that influences the occurrence of the Tahfidz program implementation process is the program organizer with a role of 1,185. While the smallest indicator is the indicator of giving guidance which is equal to 0.885. This shows that the indicators of the program organizer's ability influence the emergence of the quality of the Tahfidz program implementation process by 37% while the lowest indicator in influencing the quality of the Tahfidz program implementation process is an indicator of providing guidance by 27%.

While on the evaluation side of the Tahfidz Program the results of the variable validity test on the evaluation process of the Tahfidz program show that all items are valid and can proceed to the next processing as well as the reliability test shows a reliable category. While the biggest indicator that affects the evaluation of the implementation of the Tahfidz program is the indicator there is always an error of assessment with a role of 1.161. While the smallest indicator is a quantitative indicator that is equal to 1,010. This shows that the indicator of misjudgment with its role influences the emergence of the Tahfidz program evaluation process level of 36% while the lowest indicator in influencing the emergence of the Tahfidz program evaluation process is a quantitative indicator of 31%.

In terms of the quality of the Tahfidz Program implementation, the results of the validity test show that the items are valid as well as their reliability is categorized as reliable. The biggest indicator that affects the good and bad of the tahfidz program is the quality indicator of the tahfidz program of 1.37. While the smallest indicator is the indicator of the tahfidz program period, which is equal to 0.469. Thus the indicator of the Tahfidz program which most influences the level of good and bad of the Tahfidz program, namely the quality aspect of the program is 22% while the lowest indicator influences the level of good and poor Tahfidz program is the indicator of the period of the level of good and bad tahfidz program is an indicator of a time period of 8%. Thus multiple linear regression analysis produces the equation: $Y = 59,040 + (-0,365) X1 + (-0,417) X2 + (-0,432) X3 + 0,05$

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Jurnal, Artikel, Majalah , Internet “Tema Manajemen