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Preparedness Of The Qur'an Recitation (Tadarus) Program In Fostering Religious Character Among Vocational High School (Smk) Students: A Context And Input Evaluation Based On The Cipp Model

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Abstract

The morning Qur'an recitation program at SMK Negeri 1 ROTA Bayat has run routinely, yet the suitability of its context and the adequacy of its inputs have not been examined. This study analyzes the Context and Input components of the program using the CIPP Model, chosen for its orientation toward program improvement. This descriptive qualitative study used written interviews with three purposively selected informants (the study club supervising teacher, the vice principal for curriculum, and the principal) and document checks. Data were analyzed with Spradley's domain and theme analysis against preset benchmarks. The informants agreed on the program's purpose and described student needs, but no dedicated assignment decree exists, the start time is unwritten, and prior reviews focused on implementation. Inputs comprise first-period teachers, a central audio system, and insufficient Qur'an copies, with no written guideline or dedicated budget. Of nine aspects, one is adequate, seven partially adequate, and one inadequate. The two domains meet in the absence of written foundations, goals not yet operationalized, a tight schedule with uneven implementer readiness, and reviews limited to implementation. The findings provide a basis for drafting an implementation guideline and strengthening school documents

Keywords

CIPP model; program evaluation; Qur'an recitation; religious character; vocational high school

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INTRODUCTION

Education is concerned not only with the transfer of knowledge but also with the development of students' character, particularly religious character, amid concerns about moral decline and the weak internalization of spiritual values among young people in an era of open information. Character education policies emphasize that character development should be integrated into all school activities, in line with the National Education System Law, which places faith and noble character among the central aims of national education. Religious character is not formed instantly; it develops through sustained and consistent internalization of values. Schools therefore have a strategic responsibility to foster it through habituation. One such practice is Qur'an recitation (tadarus), a routine and scheduled activity intended to improve Qur'anic literacy, strengthen spiritual connection, and internalize students' religious values.

This situation can be observed in the morning Qur'an recitation program at SMK Negeri 1 ROTA Bayat, Klaten, which has become part of the school's religious culture. Nevertheless, the continuity of an educational program does not in itself guarantee its effectiveness. A program that has operated for years still requires systematic evaluation rather than being assumed effective simply because it has become an institutional habit. To date, two foundational aspects have not been specifically evaluated: whether the program is designed to address the actual needs of religious-character development among vocational high school students (Context), and whether its supporting resources—such as teacher readiness, the availability of Qur'an copies, and technical guidelines—are adequate (Input). Weaknesses in either aspect may constrain the overall effectiveness of the program, regardless of how well its technical implementation is carried out.

Studies at the vocational high school level position religious habituation as a strategy for developing students' religious character (Abidin et al., 2025; Hakim & Ali, 2026). Hakim and Ali (2026) report that routine and structured habituation, supported by leadership and teacher supervision, can foster a consistent religious culture. The CIPP Model has also been widely used to evaluate Qur'anic programs in schools, including tahfidz programs (Abshor et al., 2024; Faizin, 2021; Nugroho & Ridha, 2024; Rohmah et al., 2024), Qur'anic therapy and literacy programs (Ilyasa & Madjid, 2021; Rostina et al., 2022), and religious-character education programs (Wahyuni et al., 2024). A synthesis of 34 articles indicates that CIPP provides a holistic account of the Context, Input, Process, and Product of religious programs; human-resource quality, facilities, methods, and stakeholder involvement are among the factors affecting effectiveness (Alsya'bani et al., 2025). At vocational high schools, the model has been applied to Qur'an reading and Dhuha prayer programs (Albar & Syamsudin, 2023), as well as Qur'an camps (Fitriah et al., 2022).

The CIPP Model (Stufflebeam, 2003; Stufflebeam & Coryn, 2014) was selected for three reasons. First, it is designed to improve programs rather than merely establish whether they have achieved their targets. It is therefore appropriate for a long-running program whose design needs to be examined. An evaluation focused only on goal attainment or final outcomes would not answer the present research question, which concerns the appropriateness of goals and the adequacy of resources before outcomes are assessed. Second, CIPP evaluates programs through four components. Context evaluation examines needs, problems, assets, and opportunities as a basis for establishing and validating objectives, whereas Input evaluation assesses strategies, work plans, personnel, and budgets prepared to achieve those objectives. These first two components can function as a front-end evaluation to identify design weaknesses before implementation and outcomes are examined. Third, CIPP is commonly used to evaluate Qur'anic programs in schools, including vocational high schools, enabling comparison with previous studies and providing an overarching framework for establishing domains in Spradley's analysis (1979).

Thus, CIPP evaluation of Qur'anic programs in vocational high schools is not new. However, to the best of the author's knowledge, few studies have focused specifically on Context and Input as a front-end evaluation, using assessment criteria established before data analysis, in a collective morning recitation activity guided through a central audio

system. The activity format and its input requirements differ from those of the programs examined in previous studies. This study therefore aims to analyze the extent to which the program's context corresponds to students' religious-character development needs and whether the resources supporting its implementation at SMK Negeri 1 ROTA Bayat, Klaten, are adequate, based on the CIPP Model.

METHODS

This study employed a qualitative descriptive design to evaluate the Context and Input components of the morning Qur'an recitation program at SMK Negeri 1 ROTA Bayat, Klaten. The researcher also served as a teacher and colleague at the school. The data consisted of written informant accounts and school documents. Information was collected through semi-structured written interviews: each informant independently completed a written interview guide containing core and probing questions in October 2026. Three informants were purposively selected based on their roles in designing and conducting the program: the ROHIS supervising teacher (N1), the vice principal for curriculum (N2), and the principal (N3). Questions were organized around the two analytical domains. Questions about program objectives, written foundations, Qur'an copies, guidelines, and scheduling were addressed to all three informants to enable comparison. Because the principal had held office only since 2025, questions to the principal were limited to that period. Informants' identities are presented through codes and positions.

School documents were examined to verify three matters: whether a specific assignment decree for the recitation program existed, whether the implementation time was stated in writing, and whether a budget allocation appeared in the School Activity and Budget Plan (RKAS). Other documents mentioned by informants—including the Annual Work Plan, ROHIS decrees and work program, and the job descriptions of the student-affairs team—were treated as informant accounts rather than independently verified documents. No direct observation of facilities or program implementation was conducted; consequently, facility conditions are reported as described by the informants.

Data were analyzed using Spradley's (1979) domain analysis, with the CIPP Model (Stufflebeam, 2003) serving as the overarching theoretical framework. Two domains were established: Context, comprising program objectives, student needs, policy foundations, and the vocational school environment (C1–C4); and Input, comprising supervisors and facilitators, facilities, guidelines, time, and policy and budget support (I1–I5). Informants' original terms were recorded to develop categories and relationships within each domain. Because the analysis involved more than one domain, cross-domain relationships were examined through Spradley's (1979) thematic analysis by identifying connected Context and Input aspects and classifying their semantic relationships, such as cause-and-effect, rationale, or means–ends. Each aspect was assessed against criteria established before analysis, including consistency of stated objectives, written foundations and program review, adequacy of facilitators and Qur'an copies, written guidelines, sufficient time, and documented policy and budget support. Aspects were classified as adequate, partially adequate, or inadequate. A conclusion was made when supported by at least two different sources, whether informants or documents. Data credibility was strengthened through source triangulation by comparing accounts across informants and against documents. The

researcher's position as a colleague of the informants was disclosed, and accounts potentially affected by workplace relationships were noted separately.

RESULTS AND DISCUSSION

Results

The three informants reported that the morning recitation program at SMK Negeri 1 ROTA Bayat, also referred to by them as Tartil Pagi, is a habituation activity guided through a central audio system in the administrative office. All classes participate for approximately ten minutes during the first lesson period. All three informants viewed the program as a means of habituation and spiritual strengthening that should be maintained. Their accounts differed, however, regarding written foundations, technical guidelines, facility adequacy, and program review. The assessment of nine aspects—four in Context (C1–C4) and five in Input (I1–I5)—is summarized in Table 1. One aspect was assessed as adequate, seven as partially adequate, and one as inadequate.

Table 1. Assessment of Context and Input Aspects Against the Evaluation Criteria

Aspect	Assessment	Basis for assessment
C1 Program objectives	Partial	The core aims of habituation and spiritual strengthening are shared (N1, N2, N3), but the emphasis differs; no jointly referenced written objective was identified.
C2 Student needs	Adequate*	Reading abilities vary and have tended to decline (N1); family habituation is limited (N2); moral character and responsibility are needed (N3). The program's contribution has not been measured.
C3 Policy foundation and review	Partial	No specific assignment decree was found in the documents. Other written foundations were mentioned by N1 and N2; N3 referred to verbal instructions. Review takes the form of an internal implementation audit (N2).
C4 School environment and schedule	Partial	The 07:00 starting time is not documented. The activity is not held on Mondays and Fridays (N1), so it takes place on three of five school days. Recurrent delays were reported (N2).
I1 Supervisors and facilitators	Partial	First-period teachers provide classroom support (N1);

		coordination involves PAI teachers and ROHIS without a specific decree (N2). ROHIS receives periodic training, but facilitation varies and teachers sometimes arrive late.
I2 Facilities and infrastructure	Partial	School Qur'an copies are insufficient, so students bring their own or use digital copies (N1, N3). Some speakers are reportedly damaged and a microphone needs replacement (N1), while N2 considers the audio network to be in good condition after maintenance.
I3 Guidelines and methods	Inadequate	No specific guideline exists (N2). Collective tartil uses Juz 30 (N1), but teachers facilitate it differently. N2 and N3 proposed a formal guideline.
I4 Time	Partial	The activity lasts about ten minutes: insufficient in N1's view but appropriate according to N2. It is scheduled for 07:00 and is often delayed (N2).
I5 Policy and budget support	Partial	No dedicated recitation budget appears in the RKAS. The activity is included in the Annual Work Plan (N2); BOS funds support audio maintenance. Facilities, direction, and coordination are provided.

Note: N1 = ROHIS supervising teacher; N2 = vice principal for curriculum; N3 = principal.
**The assessment is provisional because no direct observation was conducted and some documents were reported only through informants.*

Context Domain: Program Context and Students' Religious-Character Development Needs

Program Objectives (C1)

The three informants described the objectives of the morning recitation program with different emphases. N1 stated that the aim was to "ground" the Qur'an in school through repeated and continuous habituation, so that all members of the school community—not only students—would become familiar with Qur'anic verses and memorize them through frequent listening. N2 viewed recitation as a means of strengthening literacy and spirituality, arguing that stronger faith and belief provide the most effective protection

against the temptations of globalization. N2 also described this orientation as a public-school identity agreed upon by educators and education personnel and supported by parents. N3 regarded the program as habituation intended to establish positive practices, encourage students to continue reading the Qur'an at home, and foster religious character through religious awareness and the application of values in daily behavior.

The shared core is habituation and spiritual strengthening, while intermediate targets differ: familiarity with Qur'anic verses (N1), resilience of faith in facing globalization (N2), and religious character and home-based habits (N3). Although N1 stated that socialization had been conducted repeatedly, none of the informants identified a written formulation of objectives used jointly by all parties. Based on the assessment criteria, this aspect is partially adequate.

Students' Character Development Needs (C2)

The informants described students' conditions from different perspectives. N1 stated that students' Qur'an-reading abilities vary considerably and have tended to decline in recent years, based on an initial diagnostic assessment conducted by Islamic Education and Character Education teachers. The assessment screens daily worship practices, including ablution, prayer, and Qur'an reading. N1 also considered daily worship habituation reasonably established but in need of improvement so that students worship consciously rather than under compulsion. N2 reported that, according to a survey, very few students practice Qur'anic recitation at home; the school therefore provides facilitation. N3 identified moral development and responsibility as important needs for vocational high school students, including honesty, discipline, respect for others, and responsibility. N3 emphasized that moral development cannot be assigned to Qur'an recitation alone; it also depends on teacher role models, Islamic Education lessons, discipline-building practices, and students' social environment.

Students' needs are reflected in all three accounts, and the program is considered one component of character development that responds to those needs. Nevertheless, the contribution of recitation has not been measured through specific indicators, and the survey cited by N2 was not independently examined. This aspect is provisionally assessed as adequate.

Policy Foundation and Program Review (C3)

Document checks showed that there was no specific assignment decree for the recitation program. Informants referred to other written foundations, but their accounts differed. N1 stated that the program was included in ROHIS decrees, the ROHIS supervisor's decree, and the ROHIS work program, and that written rules required first-period teachers to accompany the activity. N2 stated that the activity was included in school regulations approved by the principal, which require students to begin before lessons with tartil or recitation, as well as in the Annual Work Plan and the student-affairs team's job descriptions. N2 confirmed that the delegation of duties to Islamic Education teachers and the ROHIS supervisor had not been formalized through a specific assignment decree. N3 stated that implementation had mainly relied on coordination and verbal instructions and that the existence of other written documents needed to be checked in the school archive,

while considering the activity consistent with the school's vision and mission.

Regarding program review, N2 described it as an internal audit conducted by the principal with support from the student-affairs and curriculum teams. The activity is often used as supporting evidence of literacy and spiritual-strengthening activities, with recommendations that all teachers and education personnel support implementation. N3 stated that attention had so far focused more on whether activities ran smoothly, while alignment of objectives, resource adequacy, and success indicators still required examination. The written foundations are therefore dispersed, no specific assignment decree exists, and review remains limited to implementation. This aspect is partially adequate.

Vocational School Environment and Schedule (C4)

The recitation is scheduled for 07:00 Western Indonesian Time during the first lesson period and lasts approximately ten minutes, with the teacher assigned to each class providing support (N1, N2). Document checks showed that the starting time is not written down and is communicated verbally. N2 explained that school regulations state that recitation begins before lessons; however, because not all students arrive by 06:45, the practice has been to start at 07:00 with teacher supervision. N1 stated that the activity is not held on Mondays because of the flag ceremony or morning assembly, or on Fridays because of the Healthy Friday program, as recitation is considered less effective on those days. Since the school operates five days per week, morning recitation therefore takes place three days a week, Tuesday through Thursday.

N2 reported no objection from first-period teachers, including vocational-subject teachers. The recurring problem is that some teachers are not disciplined in arriving in class by 07:00. N2 had also received a proposal to reduce first-period instructional time because it is difficult to organize recitation before lessons begin. N3 considered religious-character education particularly important for vocational students because they are prepared to enter the workforce, where honesty, responsibility, and discipline are required. The program can be maintained while taking the learning schedule into account. The schedule is thus aligned with lessons and practical instruction, but the starting time is undocumented and delays recur. This aspect is partially adequate.

Input Domain: Adequacy of Resources Supporting the Program

Supervisors and Facilitators (I1)

Recitation is accompanied by the teacher scheduled to teach during the first period, who is expected to be in the classroom by 07:00 (N1). N2 stated that the activity is delegated to Islamic Education teachers and the ROHIS supervisor, although this has not been formalized through a specific assignment decree; it is mentioned in the student-affairs team's job description. Tartil leaders are scheduled in rotation (N1). Regarding preparation, N1 reported that the ROHIS team participates in regular study sessions and development activities, as well as training in proper Qur'an reading on Saturdays alongside school mosque-cleaning activities. The supervisor has experience teaching at a Qur'anic learning center (TPQ) and is active in a religious organization at the subdistrict level. N1 also explained that teachers use different facilitation approaches because students have different characteristics.

N2 identified the readiness of human resources—including students, recitation leaders, teachers, and education personnel—as the greatest challenge. N2 described an incident in which, at 07:00, many students had not entered their classrooms, the recitation leader was not ready in the central room, first-period teachers were late, and administrative personnel were not sufficiently responsive in operating the audio system. As a result, recitation began after 07:00, the audio did not play because of an incorrect setting, and classes were not yet orderly. N3 stated that readiness involves not only Qur'an-reading ability but also understanding program objectives, managing activities, and building student participation. N3 recommended short training, implementation guidelines, and clearer task allocation. This aspect is partially adequate.

Facilities and Infrastructure (I2)

According to N1, the school does not have enough Qur'an copies, so students are encouraged to bring copies from home; digital Qur'an applications may be used in emergencies. N3 stated that students use different arrangements, either bringing their own copies or using digital Qur'an applications on their phones, and emphasized that students should be able to participate in accordance with the program's objectives. Activities take place in individual classrooms and are guided from the central audio system in the administrative office through classroom speakers (N1, N2).

Accounts of the audio equipment differ. N1 reported that several classroom speakers are damaged and that the microphone needs to be replaced. N2, however, stated that the facilities are currently in good condition and that the audio network from the administrative office to the classroom speakers had recently been maintained, under the responsibility of the vice principal for facilities and infrastructure. This difference cannot be resolved without direct observation. The aspect is therefore partially adequate.

Implementation Guidelines and Methods (I3)

N2 stated that no specific guideline is available and expressed the hope that a standard operating procedure could be jointly prepared by the student-affairs team, Islamic Education teachers, and ROHIS. N3 considered an implementation guideline necessary to make activities more focused and their results easier to evaluate. Technically, N1 explained that members of the school community follow the recitation using printed or digital Qur'an copies and then repeat or read together. Verses are taken from Juz 30 so that students who are not yet fluent become more familiar with them. For monitoring, N1 stated that student attendance is monitored through daily attendance records reported to student affairs, subject teachers record attendance in daily journals, and Islamic Education teachers record students' reading progress. Because no written guideline exists and facilitation methods differ among teachers, this aspect is inadequate.

Implementation Time (I4)

The available time is approximately ten minutes. N1 considered this duration less than ideal but difficult to adjust given the dense lesson schedule. N2 considered the schedule appropriate and had not received proposals to increase or decrease the recitation duration; the proposal received concerned reducing instructional time during the first period. In addition to duration, punctuality is an issue because the activity is scheduled to begin at

07:00 and is often delayed (N2). This aspect is partially adequate.

Policy and Budget Support (I5)

Document checks showed that the RKAS contains no budget allocation specifically for Qur'an recitation. N2 stated that the activity is included in the Annual Work Plan but has no dedicated budget, although School Operational Assistance (BOS) funds contribute to maintaining facilities such as classroom speakers and the audio network. N1 stated that the school supports the program by providing facilities, despite remaining problems such as damaged speakers and a microphone that needs replacement. N3 described support in terms of direction, coordination with Islamic Education teachers and relevant parties, and ensuring that religious activities are aligned with learning. N3 added that unmet needs should be confirmed with the supervisor. This aspect is partially adequate.

Convergence of the Context and Input Domains

Thematic analysis indicates that Context and Input do not stand independently. They converge around four themes; in each theme, the Context aspect serves as a cause, rationale, or objective for the related Input aspect (Table 2).

Table 2. Convergence of the Context and Input Domains

Convergence theme	Related aspects	Semantic relationship and meaning
Absence of written foundations	C3, C4 with I1, I3, I5	Cause and effect. The program relies on verbal instructions (C3), and its starting time is undocumented (C4); consequently, facilitator assignments, guidelines, and budget allocations are also undocumented (I1, I3, I5).
Goals not operationalized	C1, C2 with I1, I3	Means–ends. Intermediate targets differ and the contribution of recitation has not been measured (C1, C2), while facilitation varies among teachers and methods have not been standardized (I1, I3); therefore, the means for achieving objectives are not uniform.
Tight schedule and implementer readiness	C4 with I1, I2, I4	Cause and effect. Recitation lasts only about ten minutes and takes place three days per week (C4, I4). A delay in any link—students, recitation leaders, teachers, or the audio system—delays the activity for all classes (I1, I2).
Review limited to implementation	C3 with I1, I2	Rationale. Implementation audits (C3) do not yet cover facility adequacy and

		implementer readiness; consequently, differing accounts of audio conditions (I2) and training needs (I1) have not been resolved through review.

The four themes lead to one overarching theme: the program operates on the basis of habit and verbal instructions rather than a documented design. This explains why the shared objectives and identified student needs have not been accompanied by adequate inputs: the objectives have not been translated into written assignments, guidelines, budgets, and review procedures.

Discussion

The main finding is that the program's conceptual foundation is stronger than its operational foundation. In the Context domain, all three informants viewed morning recitation as habituation and spiritual strengthening, and students' needs were described from three perspectives. In the Input domain, however, the elements supporting daily implementation—written guidelines, formal assignments, budget allocations, punctuality among implementers, and audio equipment—were assessed as partially adequate or inadequate. Within the CIPP framework, Context evaluation examines needs and objectives, whereas Input evaluation assesses strategies, work plans, personnel, and budgets (Stufflebeam, 2003; Stufflebeam & Coryn, 2014). The program has objectives and a shared rationale, but its supporting work plan has not been fully documented or specifically budgeted.

The convergence of the two domains is consistent with the logic of CIPP: Input evaluation assesses strategies, work plans, and resources in relation to objectives established through Context evaluation (Stufflebeam, 2003; Stufflebeam & Coryn, 2014). In this program, that relationship is interrupted at the documentary level. Objectives are shared in the Context domain, but no written formulation, assignment, guideline, or budget links them to the inputs in the Input domain. Improving only one domain—for example, purchasing Qur'an copies or repairing speakers—will therefore be insufficient without strengthening the written foundations that connect the two domains.

Differences in how informants emphasize program objectives do not automatically constitute a problem, since all objectives fall under the broader concept of habituation. However, without written objectives and success indicators, each party may assess success using its own standards. N3 stated that objective alignment, resource adequacy, and success indicators still require examination, whereas the review described by N2 takes the form of an internal audit focused on implementation. This is consistent with Alsya'bani et al. (2025), who explain that CIPP can identify strengths and weaknesses at each program stage. In this case, the weakness at the Context stage is the absence of written objectives and indicators. Existing reviews answer whether the activity takes place, but not whether its design is appropriate and adequately supported.

The absence of a specific assignment decree, the undocumented starting time, and the lack of an RKAS budget indicate that the program relies on verbal instructions and established habits. Hakim and Ali (2026) report that routine and structured habituation,

supported by leadership and teacher supervision, fosters a consistent religious culture. In the present case, leadership support exists through direction and coordination, but its structure has not been documented and implementation supervision has not been institutionalized. This is illustrated by N2's account of an incident in which students, the recitation leader, teachers, and administrative personnel were not ready at 07:00 and the audio system did not operate. N2's proposal to appoint personnel to review implementation addresses this gap. The principal, who has served for approximately one year and acknowledged the need for further review, also represents an opportunity to strengthen the program's written foundations.

The Input findings show that recitation at this school is not conducted through individual turns; rather, it is collective tartil guided through a central audio system and followed by all classes using printed or digital Qur'an copies. Alsya'bani et al. (2025) note that human-resource quality, facilities, methods, and stakeholder involvement influence the effectiveness of religious programs. The present study is consistent with this finding because its main weaknesses concern implementer readiness, audio equipment and Qur'an copies, and methods that have not been standardized. Albar and Syamsudin (2023) also identify teacher readiness and equipment as program inputs in a Qur'an-reading program at a vocational high school. In the present case, the decisive inputs form a technical chain consisting of the recitation leader, audio-system operation, classroom speakers, and teachers' punctual attendance. Failure at any link delays the activity in all classrooms. The differing assessments by N1 and N2 of audio-equipment conditions demonstrate the need for direct inspection and periodic records.

Regarding Qur'an copies, the school accepts copies brought by students and digital versions. However, N1 positions digital copies as an emergency option, whereas N3 accepts them as a reasonable alternative as long as the objectives of recitation are achieved. This difference indicates the absence of a shared provision that should be included in written guidelines. The vocational school context is reflected in the dense schedule: recitation lasts approximately ten minutes, is not held on Mondays and Fridays, and takes place only three days per week in a five-day school week. Therefore, describing the program as a daily routine requires qualification. Abidin et al. (2025) and Hakim and Ali (2026) position vocational high schools as contexts with particular challenges in religious-character development; the present findings show one such challenge at the scheduling level.

Methodologically, this study demonstrates that focusing evaluation on Context and Input can reveal foundational weaknesses before Process and Product are examined. CIPP evaluations of Qur'anic programs commonly assess all four components together (Albar & Syamsudin, 2023; Faizin, 2021; Fitriah et al., 2022). Focusing on the first two components, using criteria established in advance, makes it possible to identify design weaknesses that the school can address immediately.

Practical Implications

This evaluative study does not produce a completed implementation guideline. Rather, it provides an assessment of nine aspects and identifies design weaknesses that can serve as the basis for preparing a guideline for Qur'an recitation. Such a guideline would be consistent with the standard operating procedure proposed by N2 and the

implementation guideline recommended by N3. The minimum content should include written objectives and success indicators; the division of duties among supervisors, classroom facilitators, and recitation leaders; starting time and duration; provisions for printed and digital Qur'an copies; and contingency procedures in the event of audio-system failure. The implications and suggested follow-up actions are summarized in Table 3.

Table 3. Practical Implications and Suggested Follow-up Actions

Finding	Suggested follow-up action	Suggested responsible parties
Objectives and indicators are not written (C1, C2)	Formulate jointly agreed written objectives and success indicators, including a way to measure the contribution of recitation.	Principal, student-affairs team, Islamic Education teachers, ROHIS supervisor
No assignment decree and undocumented starting time (C3, C4, I1)	Issue assignment decrees for supervisors, facilitators, and recitation leaders; document the starting time officially and review whether the duration is sufficient.	Principal, vice principal for curriculum
No guidelines or standardized methods (I3)	Prepare a standard operating procedure covering methods, task allocation, printed and digital Qur'an copies, and contingency procedures for audio failure.	Student-affairs team, Islamic Education teachers, ROHIS supervisor
Review is limited to implementation (C3, I1)	Establish a daily review mechanism, including immediate guidance for personnel or teachers who do not carry out their duties.	Principal, student-affairs and curriculum teams
Audio equipment and Qur'an copies are inadequate, without a dedicated budget (I2, I5)	Inspect and periodically record the condition of speakers and microphones, repair them, and consider budget lines for audio maintenance and Qur'an copies.	Vice principal for facilities and infrastructure, principal

Note: Suggested responsible parties are the author's proposals based on the roles described by the informants.

CONCLUSION

In the Context domain, the morning Qur'an recitation program at SMK Negeri 1 ROTA Bayat has shared objectives of habituation and spiritual strengthening and is considered responsive to students' religious-character development needs. Nevertheless, there is no specific assignment decree, the starting time is undocumented, program review focuses mainly on implementation, punctuality remains a recurring issue, and the activity takes place only three days per week. In the Input domain, classroom facilitation is provided by first-period teachers and a central audio system guides the recitation. However, the school's Qur'an copies are insufficient, some audio equipment is reportedly problematic, the approximately ten-minute duration is considered less than ideal by the

supervisor, no dedicated budget is available, and no written guideline exists. Of the nine assessed aspects, one was adequate, seven were partially adequate, and one—guidelines and facilitation methods—was inadequate.

The thematic analysis showed that the two domains converged around four themes: the absence of written foundations, goals that have not been operationalized, a tight schedule combined with implementer readiness, and reviews limited to implementation. The program operates primarily through habit and verbal instructions rather than a documented design. This study does not provide a completed guideline; instead, it identifies the elements that should be included in one.

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