

Evaluation Of The Al-Islam Intensive Lecture Program Activities Using The Objective-Oriented Approach Program Evaluation Model

Amri Kurniawan Panangsang¹, Akif Khilmiyah²

¹Universitas Muhammadiyah Yogyakarta; amri.kurniawan.fai22@mail.umy.ac.id

²Universitas Muhammadiyah Yogyakarta; akif.khilmiyah@umy.ac.id

ARTICLE INFO

Keywords:

Program Evaluation; Objective-Oriented Approach; Al-Islam Intensive Lecture

Article history:

Received 2025-01-20

Revised 2025-04-15

Accepted 2025-06-29

ABSTRACT

Islamic religious education in higher education plays a strategic role in shaping the character and spiritual foundation of Muslim students, particularly amid the challenges of globalization and secularization. Universitas Muhammadiyah Yogyakarta (UMY) addressed this issue by implementing the Al-Islam Intensive Lecture (KIAI) program to enhance new students' understanding of Islamic teachings. This study aims to evaluate the effectiveness of the KIAI program using Ralph W. Tyler's objective-oriented evaluation model, which emphasizes the measurement of goal attainment. Employing a qualitative approach with an ex post facto design, data were collected through interviews with facilitators and participants, classroom observations, analysis of program documents, and a comparison of pre-test and post-test results. The findings reveal that the program significantly improved students' comprehension of fiqh of worship and purification (taharah), encouraged consistent worship practices, and nurtured spiritual awareness. Approximately 75.90% of participants expressed a high level of satisfaction with the program. The facilitators were successful in creating a conducive and reflective learning environment, as reflected in student feedback and behavioral observations. The study concludes that the KIAI program has effectively met its intended objectives and holds potential as a model for similar Islamic education initiatives in other universities. The results suggest the importance of enhancing the purification curriculum, implementing post-program follow-up strategies, and maintaining active stakeholder engagement for sustainable impact.

This is an open access article under the [CC BY-NC-SA](https://creativecommons.org/licenses/by-nc-sa/4.0/) license.



Corresponding Author:

Amri Kurniawan Panangsang

Universitas Muhammadiyah Yogyakarta; amri.kurniawan.fai22@mail.umy.ac.id

INTRODUCTION

Education is a process that facilitates learning and the acquisition of knowledge, skills, values, morals, beliefs, and habits. Through education, a person can develop into a critical human being in thinking and acting (Cahyani & Heryahya, 2024). Good education is education that can give birth to a pious person and achieve happiness in this world and the hereafter (Syarnubi, Alimron, & Sukirman, 2023). In the context of Islamic education in higher education, this is very important to form the identity and character of students holistically. Islamic religious education in higher education plays a role as an effective medium in internalizing noble character in students who are able to lead students to become superior human beings (Sari, Hayani, & Nurlaili, 2023). The digital era and the development of information technology have fundamentally changed the landscape of higher education. The integration of technology in Islamic education management is the key to improving learning performance and effectiveness in the digital era (Sholeh & Efendi, 2023). Today's students face a variety

of challenges that previous generations did not experience, including exposure to various ideologies and thoughts that can influence their religious beliefs and practices. In this case, the role of Islamic religious education has become increasingly strategic as a fortress of defense of spiritual and moral values in the midst of the growing trend of secularization and materialism. The reflective learning approach has also been proven to have a significant influence on improving the quality of Islamic Religious Education learning in the university environment, because it encourages students to reflect critically on the Islamic values they learn and their relevance in real life (Manizar, 2016). Universitas Muhammadiyah, as part of the Muhammadiyah organization committed to the purification of Islamic teachings, is uniquely positioned to face this challenge through comprehensive and innovative religious education programs.

The Al-Islam Intensive Lecture Program (KIAI) at the University of Muhammadiyah Yogyakarta (UMY) is one of the innovative efforts in strengthening Islamic religious education in higher education. This program is a mandatory program for new students of the University of Muhammadiyah Yogyakarta organized by the Institute for the Study and Practice of Islam (LPPI). The KIAI program is designed to provide an in-depth understanding of Islamic teachings through an intensive approach that combines cognitive, affective, and psychomotor aspects. The uniqueness of this program lies in its holistic approach, not only focusing on the theoretical aspect, but also integrating the practice of worship, character building, and the practice of Islamic values in daily life. The interdisciplinary learning approach in Islamic religious education has proven to be effective in integrating the intellectual, moral, and skill aspects of students (Rusmawati, Zahratun Nisa, & Nisa, 2022).

The implementation of the KIAI program as a mandatory program for new students has strategic significance in the context of Islamic higher education. This program serves as an initial foundation in building students' Islamic identity that will influence their academic and spiritual journey during their university education. Through this intensive program, students are expected to gain a comprehensive understanding of Islamic teachings as well as develop the ability to practice them in the context of modern life. Efforts to build attitudes of religious moderation through Islamic religious education in general university students show high relevance in the context of contemporary Islamic education (Anwar & Muhayati, 2021). However, the effectiveness of education programs, including the KIAI program, needs to be systematically evaluated to ensure the achievement of the set goals.

The evaluation of educational programs has become a significant focus of attention in the modern world of education. Royhanuddin, Zulhimmah, Dakran, & Harahap, (2024) found that a comprehensive evaluation of PAI involving all three main domains had a positive impact on students' motivation to learn, indicating that an integrated evaluation strategy can improve program effectiveness. The concept of evaluation in the context of Islamic education is not only limited to the measurement of academic achievement, but also includes a holistic spiritual and moral dimension. As stated in an Islamic perspective, educational evaluation should be carried out thoroughly and systematically, as is practice in learning communities that successfully integrate periodic evaluation, active participation, and collaborative leadership to support teacher professional development and improve student learning outcomes (Susanti, Erviana, Sasongko, & Nurkolis, 2025). The urgency of learning evaluation in Islamic religious education study programs includes comprehensive aspects in curriculum and learning development (Patriani, Suskha, & Warsah, 2022). In addition, the evaluation of PAI learning carried out systematically by assessing cognitive, affective, and psychomotor aspects has proven to be effective in helping teachers understand learning outcomes as a whole and improve the quality of the educational process in a sustainable manner (Rochandhito & Inayati, 2023).

Curriculum development and evaluation are important aspects that must be considered in educational institutions to ensure sustainable quality of education (Laksono & Izzulka, 2022). Every planned activity or program always ends with an evaluation to review whether a program has gone according to plan or not. However, there are still many educational institutions that do not pay attention to the results of the evaluation so that mistakes that have occurred are repeated and make evaluation activities only a routine without any quality improvement.

Various program evaluation models have been developed to assist educational institutions in assessing the effectiveness of the programs implemented. One of the most fundamental and widely used models is the goal-oriented evaluation model (objective-oriented approach) developed by Ralph W. Tyler. This model emphasizes on measuring the extent to which program objectives have been achieved through a comparison between the goals set and the results achieved (Novalinda, Ambiyar, & Rizal, 2020). The Tyler model has high relevance in the context of curriculum transformation, especially in Islamic education in the era of Society 5.0 (Hermawati et al., 2024).

The Tyler evaluation model or often referred to as the Goal-Oriented Evaluation Approach has special characteristics in assessing the success of a program. Tyler defines evaluation as a process to ascertain whether or not a set goal is achieved. The determination of whether or not these goals are achieved is formulated in the form of changes in behavior that are expected in students. This model has the advantage of providing a clear focus on program objectives and providing a systematic way to measure the achievement of those goals (Novalinda et al., 2020). Tyler's perspective on curriculum transformation provides a comprehensive framework from theory to practice in curriculum development (Ashari, Ishomuddin, Tobroni, & Khozin, 2023).

In the context of Islamic religious education, the objective-oriented approach evaluation model has significant relevance to the principles of evaluation in Islam. The concepts of *muhasabah* (self-introspection) and *muraqabah* (self-supervision) in Islam are in line with the principle of evaluation which emphasizes the objective measurement of the achievement of goals. As the word of Allah in the Qur'an teaches the importance of self-evaluation, Tyler's approach provides a systematic framework for measuring the achievement of Islamic religious education goals. This model also allows the identification of gaps between the goals set and the results achieved, so that improvements and improvements in the quality of the program can be carried out on an ongoing basis.

The application of the Tyler model in the evaluation of Islamic religious education programs also has far-reaching implications for the development of curriculum and learning methods. In the context of Islamic Religious Education learning in schools, the Tyler model has been shown to make a positive contribution in organizing learning materials and measuring the achievement of educational goals (Hidayat, Firdaus, & Somad, 2019). The linear and systematic characteristics of the Tyler model allow educators to design clearly structured learning programs, from goal setting, material selection, learning experience organization, to evaluation of learning outcomes.

The application of the objective-oriented approach evaluation model in the context of Islamic education has high relevance because Islam itself emphasizes the importance of evaluation and assessment in various aspects of life. The concept of evaluation in Islam covers a wider dimension, not only limited to the cognitive aspect, but also includes the spiritual and moral aspects. This is in line with the goal of Islamic education which not only develops intellectual abilities, but also forms an Islamic personality.

The management strategy of religious activities in forming noble morals shows the importance of continuous evaluation in Islamic religious education programs (Purwoko, Hanafiah, & Fatkhullah, 2025). A comprehensive evaluation allows the identification of factors that support and hinder the formation of student character, so that systematic improvement of the program can be made.

In the context of the University of Muhammadiyah Yogyakarta, the KIAI program is a manifestation of the university's commitment to strengthening participants Islamic identity. The program is designed to provide a comprehensive understanding of Islamic teachings through a variety of intensive learning activities. However, to ensure that the program runs effectively and achieves the set objectives, a systematic and comprehensive evaluation is needed. Cooperation between educational institutions and parents in shaping students character shows the importance of holistic evaluation involving various stakeholders (Ilham, Marzuki, Hardiyanti, & Yuliani, 2022).

A lot of research on the evaluation of Islamic religious education programs has been conducted, but there are still gaps in the application of specific and systematic evaluation models. Some previous studies focused more on evaluating the learning outcomes of Islamic religious education in general (Ismanto, 2014), while other research addresses Islamic perspectives on philosophical evaluation of education (As'ad, 2019). Studies on the urgency of the affective realm in the evaluation of Islamic

Religious Education in public universities also show that PAI evaluations often ignore the spiritual and moral dimensions that should be the main focus (Darmadji, 2011).

The management of Islamic religious education in public universities shows the complexity of the challenges faced in the implementation of effective Islamic religious education programs (Hidayatulloh, 2016). This study identifies various factors that affect the success of Islamic religious education programs, including aspects of management, curriculum, and evaluation.

Research that specifically uses an objective-oriented approach model to evaluate Islamic religious education programs in universities is still limited. The evaluation model in educational programs has strengths and weaknesses that need to be understood for effective implementation (Anh, 2018). This is an important research gap to be filled, considering the need for a comprehensive and systematic evaluation model in measuring the effectiveness of Islamic religious education programs. Previous research conducted on the effectiveness of the KIAI program in fostering student religiosity at UMY showed positive results, where the factors in the KIAI program had an effect on student religiosity by 76.5% (Riskia Wardana, 2019). However, there is still a need for a more in-depth and systematic evaluation of the KIAI program using an objective and measurable approach to ensure the achievement of the goals comprehensively.

The importance of evaluating the KIAI program at UMY is based on several considerations. First, this program is a significant investment of resources in terms of time, energy, and cost. Second, this program has a strategic goal in shaping the character of students in accordance with Islamic and Muhammadiyah values. Third, the results of the evaluation can provide valuable input for future program improvement and development.

The use of the objective-oriented approach model in the evaluation of the KIAI program has several advantages. This model provides a clear framework for identifying program objectives, measuring goal achievement, and providing recommendations for program improvement. In addition, this model is also relatively simple and easy to understand by various parties involved in the program, so that the results of the evaluation can be communicated effectively to stakeholders.

However, the application of the objective-oriented approach model also has its own challenges, especially in the context of Islamic religious education. The goals of Islamic religious education are often abstract and difficult to measure quantitatively, such as the formation of noble morals or the improvement of faith. Therefore, a creative and comprehensive approach is needed in formulating objective achievement indicators.

This research is important in the context of developing the quality of Islamic religious education in higher education. The results of the KIAI program evaluation will not only provide an overview of the effectiveness of the program, but can also be a reference for other educational institutions in developing similar programs. In addition, this research will also contribute to the development of the theory and practice of evaluation of Islamic religious education programs in Indonesia.

The novelty of this research lies in the application of the objective-oriented approach model specifically in intensive Islamic religious education programs in universities. Although the Tyler model has been widely used in the evaluation of educational programs in general, its application in the context of Islamic religious education with specific characteristics such as the KIAI program has not been widely explored. This research is expected to fill these gaps and contribute to the development of an evaluation methodology for Islamic religious education programs.

Islamic education in the national education system requires a comprehensive evaluation approach to ensure the achievement of national education goals oriented towards the formation of the nation's character and personality (Daulay et al., 2024). This research contributes to developing an evaluation model that is in accordance with the characteristics of Islamic education in Indonesia.

Based on the background that has been described, this study aims to evaluate the effectiveness of the KIAI program at the University of Muhammadiyah Yogyakarta using an objective-oriented approach. In particular, this study will analyze the extent to which the objectives of the KIAI program have been achieved, identify the factors that support and hinder the achievement of the objectives, and provide recommendations for future improvement and development of the program. The results of this research are expected to make a significant contribution to the development of the quality of

Islamic religious education in higher education, especially in the context of intensive learning programs.

METHODS

This study uses a qualitative approach with an ex post facto type of evaluative research. The qualitative approach was chosen because this study aims to understand in depth the effectiveness of the KIAI program from various perspectives and complex dimensions. The qualitative method allows researchers to explore the phenomenon of program evaluation holistically and comprehensively, not only limited to quantitative aspects, but also includes qualitative aspects that are difficult to measure numerically such as spiritual experiences, changes in attitudes, and students character transformations.

The evaluation research of this program uses an objective-oriented approach model developed by Ralph W. Tyler. This model was chosen because it provides a systematic and structured framework for evaluating the achievement of the objectives of the KIAI program. In the context of this study, the Tyler model will be used to analyze the extent to which the objectives set in the KIAI program have been achieved, as well as to identify factors that support or hinder the achievement of these objectives.

This research was carried out at the University of Muhammadiyah Yogyakarta, especially in the Al-Islam Intensive Lecture program (KIAI) organized by the Institute for the Study and Practice of Islam (LPPI). The selection of this location is based on the consideration that UMY is one of the Muhammadiyah universities that has the KIAI program as a compulsory course for new students, so it has high relevance to the research focus. The research was carried out for one month, starting from the preparation stage to data collection and analysis.

The object of this evaluation research is the entire process and results of the KIAI Activity Program held at the University of Muhammadiyah Yogyakarta. Specific data collection for this study was carried out during the implementation of the program on December 26, 2024 in the University Residence (Unires) Putri UMY.

1. The subjects in this study were selected using the purposive sampling technique, which is a sampling technique that is carried out with certain considerations in accordance with the purpose of the research. The research subjects consist of three main categories that have direct involvement with the KIAI program: The Chief Executive of the KIAI Program is responsible for the planning and overall running of the program.
2. Guides or facilitators who interact directly with participants in discussion sessions and material assistance.
3. Students of the University of Muhammadiyah Yogyakarta who participated in the program. For satisfaction survey data. Informants were selected based on differences in faculties and differences in attendance levels participating in KIAI, as well as differences in religiosity.

To ensure completeness and depth of information, data collection is carried out using three main techniques:

1. The interviews were conducted in a semi-structured manner with three subject groups: the chief executive, facilitators, and students participating in KIAI. The main purpose of this interview is to dig into information in depth about various aspects, ranging from the formulation of program objectives, the dynamics of the implementation process, the challenges faced in the field, to their subjective perceptions of the success and impact of the program.
2. The observation technique is carried out to directly observe the process of implementing the KIAI program. The observation carried out was passive participant observation, where the researcher observed program activities without actively participating in the learning process. The aspects observed included the learning process, interaction between facilitators and participants, learning methods used, participants' responses to the material, and group dynamics in various program activities.
3. Document Study. This technique is used to complete and triangulate the data that has been obtained. The instrument is the document itself, which includes:
 - a. The results of the Participant Satisfaction Survey, to measure the perception of benefits and the level of satisfaction of students as participants in the KIAI program.

- b. The results of the Pre-test and Post-test are used to measure changes or improvements in the cognitive knowledge of participants before and after participating in the program.
- c. The analysis also includes documents such as the official guidebook of the Al-Islam Intensive Lecture program (KIAI) to understand exactly the objectives, structure, and materials that have been formally set by the organizers.

All data collected were analyzed using a qualitative descriptive method. This analysis process is carried out through several systematic stages to ensure that the conclusions drawn are valid and accountable.

The data analysis in this study uses descriptive qualitative data analysis techniques. The data is analyzed through three main flows. The first is data reduction, which is the process of sorting, focusing, and simplifying raw data to filter out relevant and significant information. The second is data presentation, where the information that has been reduced is then systematically organized based on a predetermined category or theme. The last stage is the drawing of conclusions, where the data that has been presented is interpreted to answer the formulation of the research problem.

FINDINGS AND DISCUSSION

A. KIAI Program Description and Established Objectives

The Al-Islam Intensive Lecture Program (KIAI) is a program designed by the University of Muhammadiyah Yogyakarta (UMY) through the Institute for the Study and Practice of Islam (LPPI) as a concrete form of religious guidance for new students. Based on the KIAI guidance document referenced in the research, this program has three main objectives that are the benchmark for evaluation. First, to provide understanding and skills to students so that they can understand the basic concepts of Islam, especially related to worship, so that they are able to carry it out properly and correctly. Second, this program aims to provide direct worship experience to students based on the Qur'an and As-Sunnah al-Maqbulah. Third, the ultimate goal is to familiarize the practice of Islamic life in students' daily lives (Ghoffar Ismail, Miftahulhaq, Rohmansyah, & Setiawan, 2017). This goal is also strengthened as conveyed in an interview by the Chief Executive, Rizka Maulana Saputra, namely: *"Providing new insights to students related to fiqh of worship, especially taharah and also prayer, and there is a habit of life of a Muslim and a Muslim woman who good."* (Rizka Maulana Saputra interview, December 26, 2024)

Based on document analysis and interviews, the objectives set in the KIAI program show alignment with the principles of comprehensive Islamic education. This is in line with the view of Aziz (2019) who emphasizes that Islamic education in higher education must include three main dimensions: cognitive (knowledge), affective (attitude), and psychomotor (practical skills). The first objective of the KIAI program which focuses on understanding the basic concepts of Islam reflects the cognitive dimension, while the second objective which emphasizes the experience of direct worship accommodates the psychomotor dimension, and the third objective which prioritizes the habituation of Islamic life represents the affective dimension.

Based on the analysis of program documents and the results of interviews with the managers, the KIAI program has a comprehensive structure that includes cognitive, affective, and psychomotor aspects in Islamic learning. This is in line with the holistic approach in Islamic education put forward by Martyr (2024) which emphasizes the importance of integration between knowledge, attitudes, and skills in the religious learning process. This program was carried out for three days which was divided into several sessions, namely understanding the basic concepts of Islam, worship practices, and moral development.

The first goal of the KIAI Program, which is to provide understanding and skills of basic Islamic concepts, especially worship, is a cognitive and psychomotor goal. This goal is in line with the principle of objective evaluation that emphasizes the achievement of competencies that can be measured concretely. In the context of Islamic education, Sawaluddin (2018) emphasized that the evaluation of Islamic education programs must have a clear orientation towards the achievement of understanding and practical skills in worship, so that the level of success can be measured.

The second goal, which is to provide a direct worship experience, shows a strong experiential learning dimension. This is in line with the findings Kolb (2015) which states that experiential learning is an important indicator in the evaluation of educational programs. In the context of Islamic education, direct experience in worship not only builds cognitive understanding, but also strengthens the spiritual and emotional dimensions of students (Sholekah, Makhshun, & Tjahjono, 2019).

The third goal, which is to familiarize the practice of Islamic life in daily life, shows the long-term orientation that is characteristic of the goal-based evaluation approach. In the context of Islamic education, the formation of responsible character is strongly influenced by a supportive learning environment and learning strategies that pay attention to the cognitive and emotional aspects of students (Ratri & Shodiq, 2025).

B. Cognitive Enhancement Of Participants

Evaluation of participants' understanding was carried out with a quantitative approach through pre-test and post-test. The questions given include the definition of worship, types of worship, the basic principles of *fiqh* of worship, and the concept of *taharah*. Based on the results of the documentation, there was a significant increase in 2 participant samples.

Table 1. Comparison of Pre-test and Post-test Results of Participants

Participants	Question(s)	Pre-test Answer	Post-test Answer	Information
1	1. What do you know from the definition of worship?	d. All true	d. All true	True
	2. Worship whose provisions have been determined in the nash, both the ordinance, the number, the place and the time, is the definition of the type of worship?	a. Absolute Worship	b. <i>Mahdah</i> Worship	There is an increase
	3. The law of origin of worship is <i>Haram</i> , until there is evidence that commands it", is the rule for the type of worship?	b. <i>Mahdah</i> Worship	b. <i>Mahdah</i> Worship	There is an increase
	4. An attempt to eliminate or purify the Unclean or <i>Hadas</i> by using purification tools in a certain way that is prescribed by religion is the meaning of?	a. <i>Wudhu</i>	c. <i>Taharah</i>	There is an increase
2	1. What do you know from the definition of worship?	b. Practicing all good deeds that are beneficial with the aim of gaining the pleasure	d. All true	There is an increase

	of Allah Ta'alaf			
Worship whose provisions have been determined in the nash, both the ordinance, the number, the place and the time, is the definition of the type of worship?	b. <i>Mahdah</i> Worship	b. <i>Mahdah</i> Worship	True	
The law of origin of worship is <i>Haram</i> , until there is evidence that commands it", is the rule for the type of worship?	b. <i>Mahdah</i> Worship	b. <i>Mahdah</i> Worship	True	
An attempt to eliminate or purify the Unclean or <i>Hadas</i> by using purification tools in a certain way that is prescribed by religion is the meaning of?	a. <i>Wudhu</i>	c. <i>Thaharah</i>	There is an increase	

Based on the data presented in Table 1, both pre-test and post-test results indicate an improvement in participants' understanding of the *fiqh* worship material delivered through the KIAI program. An analysis of two sample participants revealed differing learning patterns, yet both demonstrated significant progress.

Participant 1 started with a relatively good understanding of the aspect of the definition of worship (question 1) with the right answer from the pre-test. However, there was a substantial improvement in three other aspects of the post-test session:

1. Understanding of the type of mahdah worship (question 2): from the answer "Absolute Worship" to the correct "*Mahdah* Worship"
2. Mastery of the rules of *fiqh* of worship (question 3): remain consistent with the correct answer of "*Mahdah* worship"
3. The concept of *taharah* (question 4): it has increased from the correct answer "*Wudhu*" to the correct "*Thaharah*"

Participant 2 showed a more dramatic pattern of improvement, with significant changes in the aspect of the definition of worship (question 1) from partial understanding to comprehensive understanding. This participant also maintained the consistency of correct answers in the aspects of the type of mahdah worship and *fiqh* rules, but still experienced the same difficulties as Participant 1 in understanding the concept of *taharah*.

Interestingly, both participants experienced the same difficulty in understanding the concept of *taharah*, which was still answered with "*Wudhu*" even though the correct answer was "*Thaharah*". This shows that there are misconceptions that need special attention in the delivery of the material. This phenomenon is in line with research findings on the effectiveness of cloud-based learning programs in developing reflective thinking skills in Islamic education, which emphasizes the importance of understanding basic concepts of Sharia in depth.

The KIAI program has shown success in increasing participants understanding of the fundamental concepts of *fiqh* worship. This improvement is clearly seen in the aspects of a comprehensive definition of worship, understanding of the classification of worship (*mahdah* vs *ghayr mahdah*), and mastery of basic *fiqh* rules.

These findings support the arguments put forward in the research on improving the quality of Islamic education through community-based education, which emphasizes that effective

Islamic education methods with various variants can improve the quality of religious learning. The KIAI program, with its intensive approach, is able to create a learning environment that is conducive to the mastery of religious concepts.

C. Participants Perceptions and Emotional Responses

The participants response to the implementation of the Al-Islam Intensive Lecture Program (KIAI) reflects the affective dimension that is the main target in the formation of Islamic character. Based on the results of in-depth interviews with three participants, various experiences were found that showed emotional and spiritual transformation after participating in the series of intensive activities.

Akbar Prayogi, one of the KIAI participants, said that:

"I feel that after participating in this program, I became more confident in my carry out the procedures of prayer and taharah. In the past, I was still often confused or I am hesitant, now I know what is according to the guidance of Muhammadiyah. I can even explain it to my friends who don't know. I feel more Spiritually responsible." (APPS interview, December 27, 2024)

A similar statement was also delivered by Feliciya, who emphasized the impact of the program on self-confidence in carrying out worship:

"I used to feel embarrassed if I had to pray in a public place, because I was afraid of making a mistake or seen by people. But after participating in KIAI and being guided directly, I am now feel more confident. It feels like there's an inner drive to perform as a better Muslims." (F interview, December 27, 2024)

Meanwhile, the Rizqia Ayu Fitria highlighted the change in its worship patterns, particularly in the aspect of night worship:

"I used to think that tahajjud was very hard, especially when I was in college, the assignments were piling up. But after KIAI, I became enthusiastic about waking up at night. God willing, now More often tahajjud, even though not every night, but there is a desire to be consistent. It feels different if you can confide in Allah at night." (RAF interview, 27 December 2024)

Based on interviews with three participants of the KIAI program, namely Akbar Putra, Feliciya, and Rizqia Ayu Fitria it was found that there was a significant transformation in the affective and spiritual dimensions of participants. An in-depth analysis of their testimonies shows that the KIAI program has succeeded in achieving its goal of shaping religious attitudes and experiences, not just the transfer of knowledge. This is in line with the program's goal of providing worship experiences and familiarizing them with the practice of Islamic life.

These findings are in line with research Hatija (2023) which emphasizes that the implementation of learning theories in Islamic religious education learning is effective in improving students' religious literacy. In the context of the KIAI Program, this increase in understanding is not purely theoretical, but applicable and contextual. This can be seen from the ability of Akbar Putra to *"explain to friends"* which shows not only personal understanding, but also the ability to transfer knowledge to others.

Interview data revealed concrete changes in participants religious behavior. Testimony Feliciya about increasing confidence in performing prayers in public places shows a transformation in a very important behavioral aspect. This change reflects the internalization of religious values that have gone beyond the limits of theoretical knowledge.

A more profound change in behavior can be seen in the testimony of the Rizqia Ayu Fitria regarding consistency in carrying out tahajjud prayers. Transformation of perception *"Tahajjud is very heavy."* become *"wake up at night"* shows the occurrence of cognitive reframing that has an impact on real behavioral changes. According to Muhammad, Zakiah, and Erihadia (2021) Such a change in perception is a strong indicator of the success of religious character education programs that integrate technology and a holistic approach.

Using the objective-oriented approach evaluation framework developed by Tyler, it can be identified that the KIAI Program has succeeded in achieving the goals that have been set. Based

on the analysis of interview data, there is a correlation between the objectives of the program and the results achieved:

1. The purpose of increasing religious understanding to students, the results of testimonials from Akbar Putra regarding the understanding of "Muhammadiyah guidance" show that the program has succeeded in transmitting the specific values of the organization to students.
2. The purpose of providing changes in attitudes, attitudes and behaviors experienced by students shows the achievement of the goal of character formation. The change from shyness to confidence (Feliciya) and from negative to positive perception of sunnah worship (Rizqia Ayu Fitria) is an indicator of success in this aspect.
3. The purpose of familiarizing the practice of Islamic life, data shows an increase in the quality and quantity of student worship practices. This can be seen from the testimony of Akbar Putra regarding increasing confidence in carrying out prayer and *taharah*, as well as the testimony of Rizqia Ayu Fitria about consistency in carrying out *tahajjud* prayers.

D. Facilitator's Perspective

The success of an educational program is not only determined by the material and methods, but also depends heavily on the role of the facilitator as a companion to the participants during the program. In the context of the KIAI Program, facilitators play a central role in creating a conducive discussion atmosphere, facilitating understanding, and fostering participants' religious attitudes in depth. The interaction between facilitators and participants becomes a dialogue space that allows participants to explore Islamic understanding in a more reflective and applicable way.

According to an interview with the Amaliyah as a facilitator, namely:

"KIAI is a forum for submitting questions and discussions." (Himah Amaliyah interview, December 27, 2024)

Another facilitator, namely the Anjali Balqis Aulia, also said:

"I see that participants are very active in asking questions, especially during the taharah practice session. They seemed not ashamed to convey their confusion, even to each other help explain." (ABA interview, December 27, 2024)

A statement by the Himah Amaliyah emphasizing that *"KIAI is a forum to submit questions and discuss"* indicates the success of the program in creating a conducive dialogue space. This concept is in line with the research of Atikoh & Susilo (2025) which emphasizes the importance of optimizing collaborative discussions in Islamic religious courses to increase student engagement and understanding.

Focus on *"practical session"* mentioned by the Anjali Balqis Aulia facilitator shows that learning religious practices has a special attraction for students. This can be explained through experiential learning theory, where learning through direct experience has a deeper impact than theoretical learning alone.

Research Rubi Babullah, Siti Qomariyah, Neneng Neneng, Ujang Natadireja, & Siti Nurafifah, (2024) emphasizing that teachers' strategies in improving students' learning achievement are highly dependent on the ability to create meaningful interactions. In the context of the KIAI Program, the success of facilitators in creating an active discussion atmosphere is the key to the success of knowledge and skill transfer to participants.

E. Field Observation Results

Observations were carried out directly by researchers for three consecutive days, namely on December 27, 28, and 29, 2024 to get a more comprehensive picture of the implementation of the KIAI Program. Each day the observation is focused on different aspects according to the focus of the evaluation of the Objective-Oriented Approach model.

1. Day One Observation (December 27, 2024): Focus on Readiness and Early Implementation

The activity began with the opening and introduction of the program by the facilitator. Observations show that:

- a. The presenter was present on time and ready with the material that had been prepared.
- b. Attendees attend almost 90% of the available attendance list.
- c. The learning atmosphere was conducive.
- d. The introductory material for *fiqh* worship is delivered by the interactive lecture method.

The researcher noted that participants seemed enthusiastic when given a case study about thaharah and prayer. Some participants asked questions that reflected their interest and curiosity about the topic presented.

2. Observation Day Two (December 28, 2024): Focus on Interaction, Participation, and Group Dynamics

The second day was focused on the implementation of group discussions and worship practices. Key findings include:

- a. Each group is given a discussion session.
- b. The discussion took place actively, guided by the facilitator.
- c. There were several participants who showed leadership in the group, directing the discussion well.

In addition, participants carried out ablution practices and prayer simulations. The facilitator provides direct corrections, especially in the aspects of intention, reading, and movement. From these observations, it can be seen that the practical approach is very effective in strengthening participants' understanding.

3. Observation Day Three (December 29, 2024): Focus on Reflection, Evaluation, and Participant Commitment

The final day was focused on program evaluation and reflection. Participants were asked to write down their experiences and changes they felt after participating in KIAI. The results of the observation showed:

- a. Participants showed expressions of satisfaction and felt more confident in carrying out worship.
- b. Many participants expressed their commitment to improving the quality of daily worship, such as maintaining ablution, reading the Qur'an, and increasing sunnah prayers.
- c. The facilitator closed with religious motivation that touched the emotional side of the participants.

F. KIAI Participant Satisfaction Survey

Of the total 295 respondents who took part in the survey, the majority of participants stated that they were very satisfied with the assessment of the benefits of the implementation of KIAI activities.

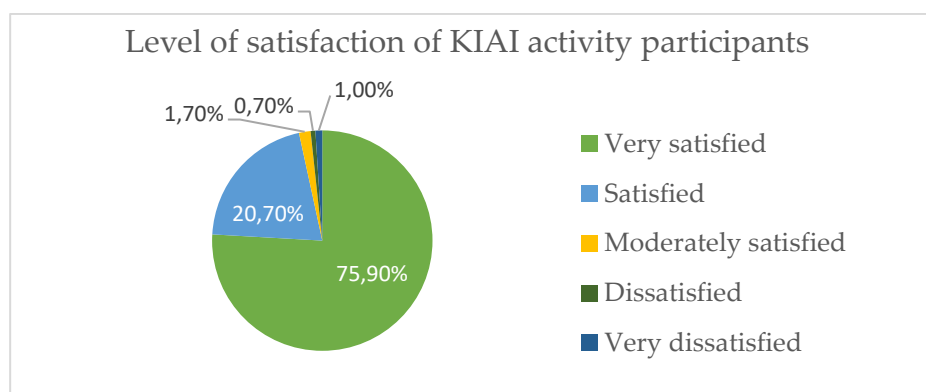


Figure 1. Satisfaction survey of KIAI LPPI UMY 2024/2025 participants

Based on the satisfaction survey data presented in Figure 1, it can be analyzed that the majority of participants (75.90%) stated that they were "very satisfied" with the benefits obtained from the implementation of KIAI activities. These findings demonstrate a high level of

satisfaction and reflect the achievement of effective program objectives. In the context of an objective-oriented approach, this data indicates that the KIAI program has succeeded in achieving its main goal of providing students with understanding and skills about basic Islamic concepts.

According to Ralph W Tyler's view, evaluation is a process to ensure whether or not a goal is realized. In this context, a high satisfaction rate (75.90%) indicates that the objectives of the KIAI program have been well realized. This "very satisfied" category reflects that participants not only receive the learning materials, but also experience significant benefits from the program.

Other satisfaction distributions showed that 20.70% of participants stated "satisfied", 1.70% "moderately satisfied", 1.00% "very dissatisfied", and 0.70% "dissatisfied". Although the percentage of dissatisfaction is relatively small, this is still a concern for future program improvement. The purpose of holding KIAI is to provide understanding and skills to students about the basic concepts of Islam, especially worship so that they can carry out worship properly and correctly according to the understanding of Muhammadiyah.

The objective-oriented approach evaluation model developed by Tyler emphasizes the achievement of pre-set goals. In the context of the KIAI program, the main objectives include: (1) providing an understanding of the basic concepts of Islam, (2) providing direct worship experience, and (3) familiarizing students with Islamic life. High satisfaction data (96.60% for the satisfied and very satisfied categories) shows that all three goals have been well achieved.

These findings are in line with research Novalinda et al., (2020) which states that the evaluation of the educational program is a procedure for depicting, collecting data/facts and presenting information for the conclusion maker will then be used to consider the program, whether it needs to be improved, terminated or continued. Based on the high level of satisfaction, it can be concluded that the KIAI program is worth continuing with some improvements in aspects that still receive less positive responses.

CONCLUSION

The evaluation of the Al-Islam Intensive Lecture Program (KIAI) at the University of Muhammadiyah Yogyakarta using the objective-oriented approach shows that the program effectively achieved its core goals. It successfully enhanced students' understanding of essential Islamic teachings, particularly in fiqh worship and taharah, and fostered religious attitudes and practices in daily life. High levels of participant satisfaction further confirm the program's relevance and impact. This research contributes methodologically by applying a goal-oriented evaluation model that is still underutilized in Islamic education and confirms its applicability within this context. Theoretically, it strengthens the discourse on educational program evaluation models, while practically, it serves as a reference for similar programs in higher education institutions.

To improve the program's quality and sustainability, several aspects require attention. First, deeper emphasis is needed on the concept of *taharah*, given the identified misconceptions among participants. Second, the development of a more comprehensive evaluation method is suggested to assess long-term spiritual and behavioral outcomes. Third, the implementation of a follow-up or post-KIAI mentoring initiative is recommended to reinforce students' religious practices. Finally, regular evaluations involving multiple stakeholders are essential to maintain the program's relevance and effectiveness.

REFERENCES

- Anh, V. T. K. (2018). Evaluation Models in Educational Program : Strengths and Discussion Evaluation Models in Educational Program. *VNU Journal of Foreign Studies*, 34(2), 140–150.
- Anwar, R. N., & Muhayati, S. (2021). Upaya Membangun Sikap Moderasi Beragama Melalui Pendidikan Agama Islam Pada Mahasiswa Perguruan Tinggi Umum. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 12(1), 1–15.
- As'ad. (2019). EVALUASI PENDIDIKAN DALAM PERSPEKTIF ISLAM. *TAZKIYA*, 8(1), 33–43.
- Ashari, R., Ishomuddin, I., Tobroni, T., & Khozin, K. (2023). From Theory to Practice: Ralph W.

- Tyler's Perspective on the Curriculum Transformation. *Al-Hayat: Journal of Islamic Education*, 7(2), 440. <https://doi.org/10.35723/ajie.v7i2.410>
- Atikoh, N., & Susilo, S. (2025). Optimalisasi Digital Learning Pada Diskusi Kolaboratif Mata Kuliah Agama Islam. *Indonesian Journal Of Humanities and Social Sciences*, 6(2), 362–370.
- Cahyani, L. I., & Heryahya, A. (2024). Evaluation of the Implementation of Merdeka Curriculum as an Effort in Overcoming Bullying at SMPN 1 Sungai Selan. *Jurnal Tadrib*, 10, 40–52.
- Darmadji, A. (2011). Urgensi Ranah Afektif Dalam Evaluasi Pendidikan Agama Islam Di Perguruan Tinggi. *Unisia*, 33(74), 181–192. <https://doi.org/10.20885/unisia.vol33.iss74.art7>
- Daulay, M. R., Pulungan, H. R., Syekh, U., Hasan, A., Addary, A., Muhammadiyah, U., & Selatan, T. (2024). Efektivitas dan Kualitas Kepemimpinan dalam Manajemen Pendidikan Islam. *Al-Murabbi Jurnal Pendidikan Islam*, 2(1).
- Ghoffar Ismail, Miftahulhaq, Rohmansyah, & Setiawan, A. (2017). *Panduan Kuliah Intensif Al-Islam (KIAI)*. 154.
- Hatija, M. (2023). Implementasi Teori-Teori Belajar Dalam Pembelajaran Pendidikan Agama Islam. *Al-Rabwah*, 17(02), 129–140. <https://doi.org/10.55799/jalr.v17i02.313>
- Hermawati, K. A., Rohmatuszahroh, A. I., Afrihadi, Akbar, M. F. R., Yusuf, M. H., & Utami, L. D. (2024). The Relevance of Tyler ' s Curriculum Development to Islamic. *Jurnal Tarbiyatuna*, 15(2), 106–115. <https://doi.org/https://doi.org/10.31603/tarbiyatuna.v15i2.10810> Article
- Hidayat, T., Firdaus, E., & Somad, M. A. (2019). MODEL PENGEMBANGAN KURIKULUM TYLER DAN IMPLIKASINYA DALAM PEMBELAJARAN PENDIDIKAN AGAMA ISLAM DI SEKOLAH. *Journal of Physics A: Mathematical and Theoretical*, 5(2), 197–218.
- Hidayatulloh, F. S. (2016). MANAJEMEN PENDIDIKAN AGAMA ISLAM DI PERGURUAN TINGGI UMUM (Studi Kasus di Institut Pertanian Bogor). *Jurnal Pendidikan Islam*, 28(2), 185. <https://doi.org/10.15575/jpi.v28i2.543>
- Ilham, M., Marzuki, Hardiyanti, W. E., & Yuliani, S. (2022). KERJASAMA SEKOLAH DAN ORANG TUA DALAM PEMBENTUKAN KARAKTER SISWA DI SEKOLAH DASAR. *Jurnal Ilmiah Pendidikan Dasaridikan Dasar*, VII(1), 107–118.
- Ismanto. (2014). Evaluasi Hasil Belajar Pendidikan Agama Islam (PAI). *Edukasia : Jurnal Penelitian Pendidikan Islam*, 9(2), 211–236. <https://doi.org/10.21043/edukasia.v9i2.773>
- Kolb, D. A. (2015). *Experiential Learning: Experience as the Source of Learning and Development*. Pearson Education, Incorporated.
- Laksono, T. A., & Izzulka, I. F. (2022). Evaluasi Pengembangan Kurikulum Pendidikan. *Edukatif: Jurnal Ilmu Pendidikan*, 4(3), 4082–4092. <https://doi.org/10.31004/edukatif.v4i3.2776>
- Manizar, M. S. E. (2016). the Use of Reflective Learning Approach Affects the Quality of Islamic Education Learning in Islamic Education Study Program Students Islamic Education Study Program Fitk Palembang. *Jurnal Tadrib*, 7(2), 1–23.
- Muhammad, G., Zakiah, Q. Y., & Erihadia, M. (2021). Implementasi pendidikan karakter religius melalui media pembelajaran berbasis teknologi. *Ta'dibuna: Jurnal Pendidikan Islam*, 10(4), 481. <https://doi.org/10.32832/tadibuna.v10i4.5073>
- Novalinda, R., Ambiyar, A., & Rizal, F. (2020). Pendekatan Evaluasi Program Tyler: Goal-Oriented. *Edukasi: Jurnal Pendidikan*, 18(1), 137. <https://doi.org/10.31571/edukasi.v18i1.1644>
- Patriani, Y., Suskha, F., & Warsah, I. (2022). Urgensi Evaluasi Pembelajaran Bahasa Arab Program Studi Pendidikan Agama Islam UIN Fatmawati Sukarno Bengkulu. *At-Ta'lim Media Informasi Pendidikan Islam*, 21(1), 53–59. <https://doi.org/10.29300/atmipi.v21.i2.7036>
- Purwoko, Hanafiah, & Fatkhullah, F. K. (2025). Strategi Manajemen Ekstrakurikuler Agama Islam dalam Membentuk Akhlaq al-Karimah: Studi Kasus di SMA Fitrah Insani Bale Endah Kabupaten Bandung. *Jurnal Educatio*, 11(2), 304–308.
- Ratri, L. T. N., & Shodiq, S. F. (2025). The Impact of Cognitive Disorders on the Learning Environment and Students Responsible Character. *Jurnal Tadrib*, 11, 12–23.
- Riskia Wardana, G. (2019). *Pembinaan Religiusitas Mahasiswa UMY Melalui Kegiatan Intensif Al-Islam (KIAI) di UNIRES Universitas Muhammadiyah Yogyakarta*. UIN Sunan Kalijaga Yogyakarta.
- Rochandhito, H., & Inayati, N. L. (2023). The Role of Islamic Religious Education Learning

- Evaluation (Study at SMP 2 Colomadu Karanganyar City). *Jurnal Tadrib*, 9(1), 137–143.
- Royhanuddin, F., Zulhimma, Dakran, & Harahap, W. A. A. (2024). Evaluasi Pembelajaran Pada Mata Pelajaran Pendidikan Agama Islam dan Implikasinya Terhadap Motivasi Belajar Siswa MAN 1 Padangsidempuan. *Cognoscere: Jurnal Komunikasi Dan Media Pendidikan*, 2(3), 17–25. <https://doi.org/10.61292/cognoscere.224>
- Rubi Babullah, Siti Qomariyah, Neneng Neneng, Ujang Natadireja, & Siti Nurafifah. (2024). Kolaborasi Metode Diskusi Kelompok Dengan Problem Solving Learning Untuk Meningkatkan Keterampilan Pemecahan Masalah Siswa Pada Materi Aqidah Akhlak. *Jurnal Budi Pekerti Agama Islam*, 2(2), 65–84. <https://doi.org/10.61132/jbpai.v2i2.132>
- Rusmawati, R., Zahratun Nisa, N. R. S., & Nisa, Z. (2022). Pembelajaran Pendidikan Agama Islam Interdisiplin Di Sekolah Dasar. *SITTAH: Journal of Primary Education*, 3(1), 90–101. <https://doi.org/10.30762/sittah.v3i2.333>
- Sari, D., Hayani, J., & Nurlaili. (2023). Jurnal Pendidikan dan Konseling. *Jurnal Pendidikan Dan Konseling*, 4(5), 199–207.
- Sawaluddin, S. (2018). Konsep Evaluasi Dalam Pembelajaran Pendidikan Islam. *Jurnal Pendidikan Agama Islam Al-Thariqah*, 3(1), 39–52. [https://doi.org/10.25299/althariqah.2018.vol3\(1\).1775](https://doi.org/10.25299/althariqah.2018.vol3(1).1775)
- Sholeh, I. M., & Efendi, N. (2023). INTEGRASI TEKNOLOGI DALAM MANAJEMEN PENDIDIKAN ISLAM: MENINGKATKAN KINERJA GURU DI ERA DIGITAL. *Jurnal Tinta*, 5(2), 104–126. <https://doi.org/https://doi.org/10.35897/jurnaltinta.v5i2.1049>
- Sholekah, U. R., Makhshun, T., & Tjahjono, A. B. (2019). Metode Experiential Learning Dalam Pembelajaran Pendidikan Agama Islam. *Jurnal Unissula*, 1482–1488.
- Susanti, K. N., Erviana, S., Sasongko, S. A., & Nurkolis. (2025). Learning Communities in Schools : A Critical Review and Implementation at State Junior High School 2 Sragi. *Jurnal Tadrib*, 11, 149–159.
- Syahid, N. (2024). KONSEP PENDIDIKAN HOLISTIK DALAM FILSAFAT PENDIDIKAN ISLAM : STUDI ATAS PENGEMBANGAN KONSEP PENDIDIKAN YANG BERBASIS PADA AKAL, HATI, DAN FISIK. *MODELING: Jurnal Program Studi PGMI*, 11(1), 1185–1196.
- Syarnubi, Alimron, & Sukirman. (2023). Curriculum Design for the Islamic Religious Education Study Program in the Era of the Industrial Revolution 4.0. *AL-ISHLAH: Jurnal Pendidikan*, 15(4).