

## EVALUATION OF ISLAMIC RELIGIOUS EDUCATION LEARNING BASED ON THE CIPP MODEL AT PROF. UNIVERSITY. DR. HAZAIRIN, SH.

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**Abstract:** This study aims to evaluate the Islamic Religious Education course at Prof. Dr. Hazairin University using the CIPP model (Context, Input, Process, Product), while also assessing the effectiveness of Friday Religious Activities (JURI) as a supporting strategy. The research employed a qualitative evaluative approach, utilizing observation, in-depth interviews, and documentation techniques. The subjects of this study included course lecturers, the Vice Rector I, and the University Rector. The context evaluation focused on the relevance of the program; input evaluation examined available resources and strategies; process evaluation assessed the implementation of both lectures and JURI; and product evaluation analyzed learning outcomes based on the Semester Learning Plan (RPS). The findings indicate that JURI has a positive impact on enhancing students' religiosity, as reflected in a 75% increase in participation in worship and religious campus activities following the implementation of the program. The CIPP model proved effective in evaluating and guiding improvements in the quality of Islamic Religious Education instruction. These results suggest that integrating religious activities into formal learning can significantly strengthen students' understanding of Islamic values and contribute to holistic character development.

**Keywords:** Evaluation; CIPP Model; Islamic Religious Education; Learning Process; Religious Friday; Student Learning Outcomes.

### INTRODUCTION

Education is fundamentally a crucial necessity and a driving force for ensuring national development and continuity. It plays a central role in producing human resources of high intellectual capacity and quality. The level of intellectuality and quality achieved by a nation is largely determined by the effectiveness of its educational system. A nation's progress is closely tied to the quality of its education, as advanced education serves as the heart and pulse of a nation's development. National education functions to develop capabilities and to shape the character and civilization of a dignified society, with the ultimate aim of fostering individuals who are faithful and devoted to God Almighty, possess noble character, are creative, independent, and act as democratic and responsible citizens (Rama et al., 2023).

Within the teaching and learning process, evaluation activities are an essential component. Evaluation serves to determine whether the learning objectives have been successfully achieved. In other words, the success of the teaching and

learning process cannot be ascertained without conducting an evaluation. Therefore, evaluation is a necessary element in educational activities. A well-conducted and thorough evaluation allows educators to assess the outcomes of the teaching and learning process effectively. An evaluation is considered meaningful if it meets the established criteria for completeness and achievement (Mahmudi, 2011). The emergence of evaluation models stems from ongoing developments in measurement practices and human curiosity to apply principles from the fields of education, behavior, and the arts. Evaluation continues to play a vital role in all forms of effective teaching.

Through evaluation, feedback can be obtained to improve teaching materials or methods, allowing them to be adapted to current scientific developments. According to *Stufflebeam*, among the three learning domains (cognitive, affective, and psychomotor) evaluation should not only measure students' understanding of the subject matter, but also assess the extent to which they can internalize and apply the material in real-life contexts. Learning achievement serves as the primary indicator of student success in both formal and informal educational settings (Robiah, Hendarman, & Hidayat, 2023).

The attainment of learning outcomes is inseparable from the teaching and learning process. Particularly in higher education, this process is strongly influenced by several factors, including lecturers, students, curriculum, learning tools, and the educational environment. To determine whether the specific learning objectives of Islamic Religious Education courses have been achieved, lecturers are advised to conduct evaluations using the

CIPP model (Context, Input, Process, Product) (Alfriana, 2024). The CIPP evaluation model is widely used by educational evaluators, as it is considered effective in providing comprehensive information and standardized assessments of educational programs. The CIPP model was developed by *Daniel Stufflebeam* in 1966 (Kurniawati & Ridha, n.d.).

The implementation of the CIPP Model program evaluation in the Friday Religious Activities (JURI) within the Islamic Religious Education course at Prof. Dr. Hazairin University, SH, is intended to measure the extent to which students have achieved the specific learning objectives of the course through their participation in JURI. Therefore, lecturers are expected to continuously monitor the learning outcomes achieved by students over the course of the semester. The information obtained through the CIPP model evaluation serves as feedback on the learning outcomes of the Islamic Religious Education course, particularly in the context of the JURI activities that have been conducted. This feedback can then be used as a reference point to enhance and improve the implementation of future JURI programs at Prof. Dr. Hazairin University, SH (Alfriana, 2024).

Considering that evaluation is a systematic effort to obtain comprehensive information regarding the outcomes of the Friday Religious Activities, including aspects of knowledge, attitudes, and skills, the use of the CIPP model becomes essential for analyzing the effectiveness of the learning process. This includes the evaluation of Context, Input, Process, and Product (Harahap et al., 2024). Based on the aforementioned issues, this study aims to evaluate the learning process of the

Islamic Religious Education course at Prof. Dr. Hazairin University, SH through the CIPP model approach, while also assessing the effectiveness of JURI as an integral part of the applied learning strategy.

## **METHODS**

This research was conducted at Prof. Dr. Hazairin University, SH, specifically in the Islamic Religious Education course. This type of research focuses on evaluating Islamic Religious Education learning through the implementation of Friday Religious Activities (JURI) using the CIPP model, applying a qualitative approach (Widodo, 2024). The collected data were then described in narrative form. According to Miles and Huberman, data analysis in qualitative research is a continuous process carried out through non-participant observation. Therefore, the data analysis in this study was conducted throughout the research stages, starting from initial observation, data collection, and report writing to drawing conclusions, and the results were presented in a narrative format.

The analysis method for the developed instruments involved assessment by validators, based on the indicators listed in the validation sheet of each instrument. The validation sheet used a scoring scale of 1 to 4, with each score representing different levels of achievement. According to Creswell (2014) and Mahmudi (2011), the methods used in data collection are as follows:

1. Observation method: This method was conducted using instruments in the form of observation sheets and questionnaires or surveys, focusing on

the evaluation of Islamic Religious Education learning through the implementation of Friday Religious Activities using the CIPP model.

2. Interview method: Prior to conducting interviews, the researcher prepared a structured framework of questions related to the evaluation of Islamic Religious Education learning, particularly within the JURI program. This method aimed to clarify the results of observations and to explore problems in greater depth and detail.
3. Discussion and documentation methods: These methods were used to gather data on various variables, including notes, books, newspapers, magazines, agendas, and other written sources.

To enhance the credibility of the research findings, several data validation techniques were applied, including source triangulation, technique triangulation, and member checking. Source triangulation was conducted by comparing information obtained from different informants, such as lecturers, students, and study program managers. Technique triangulation was implemented by combining interviews, observations, and documentation to ensure comprehensive data collection. Meanwhile, member checking was used to confirm the accuracy of the data by verifying the findings with the original informants. The application of these techniques played a crucial role in maintaining the objectivity and validity of the evaluation results of the Islamic Religious Education learning process based on the CIPP model at Prof. Dr. Hazairin University, SH.

### Stages of Evaluation

The focus of evaluation, based on the stages of monitoring and evaluation following the Context–Input–Process–Product (CIPP) model, is stated by *Stufflebeam* as follows (Rama et al., 2023):

- 1) Context assessment includes the university profile, background of the Islamic Religious Education course, background of the implementation of Friday Religious Activities, and the background of the students. The information collected serves as a foundation for implementing the Friday Religious program at Prof. Dr. Hazairin University, SH.
- 2) Input assessment covers various components such as students, curriculum, guidelines for implementing Friday Religious Activities, teaching materials, lecturers, mentors, and learning facilities. The data collected during this stage is used to support decision-making in the implementation process.
- 3) Process assessment refers to evaluation activities carried out during the learning implementation. This assessment is directly related to the execution of Friday Religious Activities, including how the program is run, the use of learning media, the function of the campus mosque, and the assignment types provided to students.
- 4) Product assessment focuses on the outcomes or results of the Friday Religious Activities. This evaluation is conducted to determine the extent to which the implementation of the Islamic Religious Education course through JURI has successfully achieved its intended objectives, based on predefined criteria. These include

student learning outcomes and the practical application of those outcomes, as reflected in student behavior.

The foundation for evaluating the implementation of Islamic Religious Education courses through Friday Religious Activities is based on the four stages of the CIPP model: context, input, process, and product. The CIPP model is used in this evaluation for the following reasons (Widodo, 2024):

- 1) The CIPP model enables evaluators to make a fundamental comparison between field data obtained from the implementation of Friday Religious Activities and the established standards set by the curriculum and official guidelines.
- 2) It allows for a comprehensive evaluation and assessment of the Islamic Religious Education learning implementation through Friday Religious Activities, viewed through the indicators of context, input, process, and product/output.
- 3) Through the CIPP model, indicators related to context, input, process, and product/output are not only compared to identify discrepancies between objectives and actual implementation but are also analyzed in relation to predefined standards. These indicators are integral to the monitoring and evaluation process under the CIPP framework.

In the program evaluation of the implementation of Friday Religious Activities within the Islamic Religious Education course at Prof. Dr. Hazairin University, SH, the CIPP model is applied using indicators and data sources as presented in the following table (Ardiana Maharani, Auliyah, & Hazin, 2024).

**Table 1. Source of Data for the Evaluation of the Friday Religious Programme of Prof. Dr. Hazairin University, SH through the CIPP model**

Component	Aspect	Indicators	Data Source	Data Collection Instrument
1	2	3	4	5
<b>Context</b>	University profile	background of Islamic Religious Education Courses, background of the implementation of Friday Religious Activities, and background of Students	Rector	Interview Guidelines, Observation Guidelines, Document Analysis
	Students	Number of Students, number of Friday Religious Participants and Student Backgrounds	Lecturers, BAAK, Vice Rector I	Questionnaire Guidelines
<b>Input</b>	Curriculum	Curriculum used (RPS and Religious Friday Implementation Guidelines)	Lecturer	Interview Guidelines
	Teaching Materials / Learning Media	Learning media used in the implementation of Islamic religious education courses, especially in the implementation of Friday Religion	Lecturer	Interview Guidelines
	Lecturer	Number of Lecturers and Number of Friday Religious Mentors	Lecturer, Mentor JURI	Interview Guidelines
	Learning Facilities and Friday Religious Implementation Facilities	The room used (Lecture Room and Campus Mosque Ulil Albab University Prof.Dr.Hazairin,SH)	Place of programme implementation	Observation Guidelines
	Implementation and learning activities in the implementation of Religious Friday	Self-study, group study with each mentor, discussion between Friday Religion participants, discussion of Jury participants with Mentors and Lecturers	Place of study, lecturer, mentor	Observation guidelines
<b>Process</b>	Use of learning media	Guidebooks, Iqro', Al-Quran and essential learning resources, learning videos in accordance with language materials, audio learning, Projectors, Power Point Presentation Media, Learning <i>Software</i>	Place of study, lecturers, mentors	Observation guidelines
	Assignment	Independent Assignment, Group Assignment, Project, Independent Exercise	Students participating in Friday Religion	Observation guideline
	Administration of Lecturers and Mentors	Prepare RPS, Lecture Contract, Friday Religious attendance, Activity Journal, Minutes of Friday Religious Implementation and task assessment form and student understanding progress	Lecturers and Mentors	Observation guidelines
<b>Product</b>	Results obtained by students	Learning outcomes of daily tests, UTS, UAS and assignment collection and understanding of material through practicum. Students participating in Friday Religion who pass will get SKPI	Lecturers, Mentors, Vice Rector I and JURI Participants	Observation guidelines and document analysis

The aspects and criteria for evaluating the success of the Friday Religious Activities program within the Islamic Religious Education course at Prof. Dr. Hazairin University, SH, based on the CIPP model, are presented in the following table: (Widodo, 2024).



**Table 2. Aspects and Criteria for Evaluating the Religious Friday Implementation Programme**

Variable/Object Research	Aspects to be Evaluated	Criteria for Success
1	2	3
<b>Students</b>	<ul style="list-style-type: none"> <li>❖ Learning in the Classroom and Campus Mosque Ulil Albab University Prof.Dr.Hazairin,SH</li> <li>❖ Use of Campus Mosque as a Learning Resource</li> </ul>	<ul style="list-style-type: none"> <li>❖ The existence of learning activities in the classroom and outside the classroom</li> <li>❖ Data on the number of Friday Religious Participants in carrying out JURI activities</li> </ul>
<b>Curriculum</b>	<ul style="list-style-type: none"> <li>❖ Curriculum Document Friday Religi Guidelines</li> <li>❖ RPS</li> <li>❖ Lecture contract</li> </ul> Supporting Documents for the Implementation of Religious Friday	<ul style="list-style-type: none"> <li>❖ There are curriculum documents, Guidelines for the implementation of Religious Friday, RPS, Lecture Contracts, Minutes of Religious Friday Implementation, Attendance Attendance, Journal of Learning Religious Friday</li> </ul>
<b>Learning Activities</b> <b>Teaching and Learning Activities in the Implementation of Religious Friday</b>	<ul style="list-style-type: none"> <li>❖ Suitability of material with the competencies taught</li> <li>❖ Learning Preparation</li> <li>❖ Interaction in learning</li> <li>❖ Use of learning media/modules</li> </ul>	<ul style="list-style-type: none"> <li>❖ There are results of the suitability of the material with the competencies taught</li> <li>❖ The existence of RPS, Event News, Journals, and Teaching Media used in the implementation of Religious Friday.</li> <li>❖ There is interaction during learning</li> <li>❖ The realisation of PAIKEM (Active, Innovative, Creative, Effective and Fun Learning) and SCL (Student Centre Learning) based learning.</li> </ul>
<b>Assessment of learning outcomes</b> <b>Student learning outcomes</b>	<ul style="list-style-type: none"> <li>❖ Daily assessment, UTS, UAS and Practicum</li> </ul>	<ul style="list-style-type: none"> <li>❖ The existence of measurable assessment results</li> </ul>
<b>Facilities</b> <b>Education</b>	<ul style="list-style-type: none"> <li>❖ Learning Suggestions in the form of: learning media, learning resources and facilities in the implementation of Religious Friday.</li> </ul>	<ul style="list-style-type: none"> <li>❖ The existence of learning resources and media</li> </ul>
<b>Lecturers and Friday Religious Mentors</b>	<ul style="list-style-type: none"> <li>❖ Making RPS, Learning Media,</li> <li>❖ Conducting evaluations, Holding Exams, Giving Assignments</li> </ul>	<ul style="list-style-type: none"> <li>❖ Lecturers compile SSPs, lecture contracts, create and use learning media, provide assignments, conduct assessments and evaluations and provide <i>feedback</i>.</li> </ul>
<b>Learning outcomes</b>	<ul style="list-style-type: none"> <li>❖ Assessment to determine student learning outcomes includes: assessment, assignments, UTS, UAS and Practicum.</li> </ul>	<ul style="list-style-type: none"> <li>❖ The existence of assessments to determine student learning outcomes includes: assessments, assignments, midterms and final exams and <i>feedback</i> from evaluations carried out.</li> </ul>

## RESULTS

### 1. Context Component

The context of the Friday Religious Activities program involved the participation of 432 students, consisting of 217 female students, 205 male students, and 10 non-Muslim students (Catholics), with six male and four female non-Muslim participants. The program was guided by 10 mentors during the odd semester of the 2024/2025 academic year. The implementation of the activities took place at the Ulil Albab Mosque, located on the campus of Prof. Dr. Hazairin University, SH, which provided a highly supportive

environment for the regular Friday Religious sessions. The program typically began with congregational Dhuha prayers, followed by group mentoring sessions based on student groupings organized by the Friday Religious Program Committee of the university. The context of the Friday Religious Program is also reflected in the existence of official guidelines for both the Friday Religious Activities and the Islamic Religious Education course itself, which carries a credit weight of three semester credit units, consisting of two credits for theoretical instruction and one credit for the religious activity component. All

students enrolled in the course are required to participate. Muslim students carry out their activities at the Ulil Albab Mosque, while non-Muslim students attend parallel activities held at the Non-Muslim Student Activity Unit Hall under the guidance of a designated mentor.

The implementation of the Friday Religious Program at Prof. Dr. Hazairin University, SH aligns with the institution's vision: *"To become a vibrant, religious, and excellent university in carrying out the Tri Dharma of Higher Education."* To achieve its goal of becoming a religiously grounded institution, the university seeks to cultivate students who are devout, morally upright, healthy, knowledgeable, capable, creative, independent, skilled, and competent. In addition to course facilities, the quality of human resources such as lecturers, mentors, the Rector, the Vice Rector I who oversees the curriculum, students, program documentation, and supporting infrastructure. It has been observed to effectively support the implementation of the Friday Religious Program.

## 2. Input Component

The presentation of input aspects in this evaluation research includes: (1) students participating in Friday Religious Activities, (2) guidelines for the implementation of Friday

Religious Activities, (3) materials used in the activities, (4) mentors, (5) lecturers of Islamic Religious Education, and (6) facilities and infrastructure supporting the implementation of the program.

- a) Students. The evaluation results show that the number of students participating in the Friday Religious Activities during the odd semester of the 2023/2024 academic year at Prof. Dr. Hazairin University, SH was 432 students.
- b) Guidelines for the Implementation of Friday Religious Activities. The evaluation revealed that the guidelines have been properly prepared and are aligned with the Internal Quality Assurance System (SPMI), which is correlated with the Learning Standards under code SN-07/HZ/2022 issued by the Ministry of Research, Technology, and Higher Education (Kemristekdikti).
- c) Activity Materials. The evaluation results show that the materials used for Friday Religious Activities are presented in the following table:

**Table 3. Material / Subjects of Islamic Religion**

Meeting to	Materials/Subjects
1	2
1	Practice reading the Qur'an and Makhorijul huruf (routine activities before the core activities of JURI implementation)
2	Tajweed (reading laws) of the Quran and its explanation
3	Daily prayer/choice
4	Basic material on the procedure of ablution or tayamum
5	Dhikr recitation and explanation
6	Basic material on the laws and procedures of compulsory and voluntary prayer
7	Material on the obligations towards the corpse (how to mengkhafani and pray for the corpse)
8	UTS (Practice of compulsory prayers and sunnah prayers) according to the mentor's choice
9	Discussion of Fiqh Science
10	Material about the history of the spread of Islam
11	Material on the example of the Prophet (Prophet's story)
12	Selected short surahs and their explanations

13	Writing a series of hijaiyah letters, calligraphy and conversation and simple Arabic vocabulary
14	Development of students' Islamic potential through Islamic lectures and Islamic arts (nasyid and qasidah groups)
15	Social Service (social activities, combined Muslim and non-Muslim students participating in JURI UNHAZ)
16	UAS (Practice of selected material or student potential and creativity) can be in the form of: speech / lecture, calligraphy, simple Arabic conversation and Islamic art)

d) Mentors.

JURI mentors possess the necessary competence to guide Friday Religious Activities and are formally appointed through an assignment letter issued by the university and signed by the Vice Rector I, based on a recommendation from the lecturer in charge of the Religious Education course. Based on the evaluation results, there were 10 mentors involved in the implementation of Friday Religious Activities during the odd semester of the 2024/2025 academic year.

e) Lecturers of Religious Education Courses.

Lecturers assigned to teach Religious Education courses have academic qualifications in the field of religion and are officially appointed by the university through a Rector's Decree. These lecturers are also responsible for guiding the mentors involved in JURI activities. According to the evaluation, there are currently two lecturers assigned to teach Religious Education courses at Prof. Dr. Hazairin University, SH.

f) Friday Religious Facilities and Infrastructure.

The implementation of Friday Religious Activities takes place at the

UlilAlbab Mosque on the campus of Prof. Dr. Hazairin University, SH. Based on observations conducted during the evaluation, the available facilities were found to be complete and highly adequate to support the effective execution of Friday Religious Activities.

### 3. Process Component

The implementation of Friday Religious Activities is conducted every Friday for a total of 16 sessions in one semester. The program is considered complete when students receive an official certificate of participation. This activity certificate is one of the requirements that must be fulfilled as part of the Diploma Companion Certificate (SKPI). The national compulsory Religious Education course consists of 3 credit units, comprising 2 credits for theoretical instruction and 1 credit for practicum, which is integrated into the Friday Religious Activities (JURI). Accordingly, students enrolled in both the Religious Education and JURI programs are assessed through components as outlined in the following table.

**Table 4. Distribution of Friday Religion Assessment Scores**

Activeness	Assignment	Creativity	UTS	UAS	Final Grade
1	2	3	4	5	6
10 %	10 %	10 %	30 %	40 %	<b>Figure</b>



### Assessment mechanism

The assessment mechanism in the implementation of Friday Religious Activities at Prof. Dr. Hazairin University, SH, based on observation, is as follows:

- a) The implementation of JURI assessment is carried out by the lecturer in coordination with the assigned mentor.
- b) JURI activities are recognized as part of the practicum component in the Religious Education course.
- c) JURI activities contribute 30% to the overall grade of the Religious Education course.
- d) JURI mentors are required to submit students' final grades to the lecturer in charge, following the grade input schedule set by the university's SIAMIK system.
- e) The final grade for the Religious Education course is determined by the lecturer, based on the accumulation of both theoretical and practicum components.

### 4. Product Component

The product outputs resulting from the implementation of Friday Religious Activities at Prof. Dr. Hazairin University, SH, based on the findings from evaluation and observation, are as follows:

1. Students who participate in JURI activities will receive a certificate, which serves as a component of the Diploma Companion Certificate (SKPI).
2. The certificate is officially endorsed with signatures from both the Chairperson of JURI and the Rector.
3. The JURI certificate is issued by the Academic and Student Affairs Bureau (BAAK), based on the final assessment

submitted by the mentor, with a passing status.

### DISCUSSION

The evaluation of Islamic Religious Education (PAI) learning at Prof. Dr. Hazairin University, SH using the CIPP model (Context, Input, Process, Product) reveals both strengths and challenges in the implementation of the course. From the context aspect, there is clear institutional support for the importance of Islamic Religious Education as a foundation for strengthening student character. However, the curriculum currently in use remains largely normative and is not yet fully responsive to contemporary issues that align with the diverse disciplinary needs of students.

In terms of *input*, the qualifications of PAI lecturers generally meet academic standards. Nevertheless, limitations persist in the utilization of digital technology and the variation of learning media. These findings are consistent with a study by Budiyaniti et al. (2022), which noted that although PAI educators have received certification, their pedagogical competence in digital-based learning remains relatively low.

From the *process* perspective, PAI learning at Prof. Dr. Hazairin University is considered administratively effective, yet it still lacks optimal student engagement, particularly in classroom discussions. This aligns with research by Mun'imAmaly et al. (2023), who concluded that PAI learning often emphasizes cognitive aspects while neglecting contextual approaches that could integrate spiritual values with real-life student issues.

Meanwhile, in the *product* aspect, there has been an increase in student

religiosity, especially in terms of understanding fundamental Islamic values and participating in campus-based religious activities. However, this improvement has not yet translated into a comprehensive transformation of religious attitudes or behavior. Similar findings were reported by Nislawati et al. (2022), who emphasized that the success of PAI learning products should be measured not only through cognitive achievements but also through affective and psychomotor development that is integrated into students' social behavior.

Overall, when compared to other institutions that have implemented the CIPP model more comprehensively particularly those integrated with digital platforms and contextual learning approaches Prof. Dr. Hazairin University remains in a transitional phase. There is a need for strengthening curriculum design, enhancing lecturer training, and developing more comprehensive evaluation mechanisms. These findings suggest the importance of renewing PAI learning strategies to ensure they are not only rooted in religious doctrine but also responsive to the evolving realities of modern student life.

## CONCLUSION

Based on the evaluation results using the CIPP model on the learning process of the Islamic Religious Education course at Prof. Dr. Hazairin University, SH, it was found that, in terms of context, the learning objectives aligned with the institution's vision and supported the development of students' religious character. In the input aspect, the qualifications of lecturers and the

availability of facilities were adequate, although the use of digital learning media still requires further enhancement. In terms of process, the learning methods applied remained conventional and lacked student engagement. From the product perspective, students' cognitive achievements were relatively strong; however, the internalization of religious attitudes and practices still needs to be strengthened. These findings imply the necessity of developing a more innovative, interactive, and contextual learning approach to foster comprehensive religious competence. Therefore, it is recommended that the university and lecturers revise the current PAI learning strategies to align with contemporary demands while integrating Islamic values into a more applicable and student-centered pedagogical model.

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