Evaluation of The Wirid Youth Program Using The CIPO Model

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ARTICLE INFO	ABSTRACT
	This study evaluates the Wirid Youth Program implemented at SMAN 2 Lengayang in Pesisir Selatan Regency, aimed at reducing juvenile delinquency and shaping student character. This study adopts a quantitative research paradigm. The evaluation employed the CIPO method (Context, Input, Process, Output) through surveys and interviews with randomly selected participants. The validity of questionnaire items was tested using the Pearson Product Moment formula. The data analysis technique with data collection, data reduction, data presentation, and verification and conclusion drawing. The findings reveal that all program components context, input, process, and output are rated highly. The program effectively addresses teenagers' needs and challenges, provides accessible locations and satisfactory facilities, and is smoothly coordinated. As a result, there is increased teenage participation, enhanced religious knowledge, and positive behavioral changes. The program has met its objectives and positively impacted the participants. This evaluation underscores the program's success and offers insights for future improvements and program development.

How to Cite:

INTRODUCTION

Adolescence is a period where an individual transition from one stage to the next, experiencing changes in emotions, interests, behavior patterns, and is often filled with various problems. In the era of globalization and advancements in information technology, adolescents are frequently faced with complex challenges and pressures, both socially, culturally, and personally. Adolescence is a transitional phase between childhood and adulthood, during which there is also uncertainty about the roles they will take on (Sawyer et al., 2018). In other words, an adolescent is no longer a child but not yet an adult either.

Adolescents are a group of individuals full of potential in helping to bring progress to a region or a country. This is also explained by Munita et al. (2023) who state that adolescents are assets owned by every country because they are the future generation that will bring progress and development to the country. They possess potential, energy, and creativity that can be utilized to advance the nation and create a better future. Therefore, it is important for the country to provide attention and support to adolescents so that they can develop optimally and become a resilient and competitive generation.

Currently, juvenile delinquency is a complex social issue and a serious concern. The trend of juvenile delinquency and crime, ranging from physical violence to psychological violence, has shown an increase from year to year. In 2018, 3,145 adolescents aged $\leq$ 18 years were recorded as perpetrators of delinquency and criminal acts. This number increased to between 3,280 and 4,123 adolescents in 2019 and 2020. In 2021, the number of juvenile delinquency cases in Indonesia reached 6,325. Thus, from 2018 to 2021, there was an increase of 10.7%. This data indicates a yearly growth in the number of juvenile delinquency cases (Murni & Feriyal, 2023; Tanamal, 2022).

This issue also occurs in the Province of West Sumatra, as outlined in the RPJMD document for the Province of West Sumatra (2021-2026), which states that one of the problems and strategic issues in regional development is the suboptimal handling of juvenile delinquency. Common juvenile delinquency includes drug abuse, unhealthy sexual behavior such as premarital sex, and violent acts such as brawls and abuse. A society that prioritizes knowledge has led to previously upheld moral and ethical norms being left behind (Dako, 2012). In communities that have strayed far from religion, the moral decline of adults has become commonplace. The moral degradation, behavior, and actions of adults set a poor example for children and adolescents. This is what leads to the emergence of juvenile delinquency (Afriany et al., 2023; Shidiq & Raharjo, 2018).

Facing this dynamic, the need for character and spiritual education becomes increasingly important to help adolescents develop themselves in a balanced and harmonious manner. Religious activities play a crucial role in the formation of students' character, as they not only provide an understanding of spiritual aspects but also teach fundamental moral values (Astuti et al., 2023; Rahman et al., 2020). Historically, religious activities have been one of the main pillars in education, both in formal and informal contexts. Through religious practices such as worship, prayer, reading scriptures, and other rituals, students are introduced to concepts of ethics, morality, and responsibility derived from their religious teachings.

One important aspect of religious activities is the development of moral awareness. Through religious teachings, students are taught to understand the difference between right and wrong, good and bad. Students learn the importance of doing good, respecting others, and being responsible for their actions. This aligns with the views of Jannah (2023) and Kamila (2023) who explain that religious teachings can form a strong moral foundation that guides adolescent behavior in daily life. Moreover, religious activities also aid in the development of values such as humility, patience, and tolerance. Students learn to appreciate cultural and belief diversity and to build good relationships with those around them. They

are also taught to face challenges and difficulties with an open heart and to seek solutions positively.

Through internalizing religious teachings, students develop attitudes that value peace, well-being, and justice. They learn to become more patient, compassionate, and attentive to the needs of others. This shapes a strong and integral character, which serves as the foundation for personal success and positive contributions to society. Additionally, religious activities such as "wirid" (recitations) can create a supportive environment for students to grow and develop holistically. They feel supported and accepted by their surroundings, which fosters self-confidence and motivation to reach their full potential.

Therefore, religious activities such as youth "wirid" sessions can be a viable solution for shaping students' character and reducing the level of juvenile delinquency. Students develop a moral foundation, values, and strong personality traits needed to become responsible individuals who contribute positively to society. One initiative taken by the Governor of West Sumatra, Mr. Mahyeldi, is the implementation of the Youth Wirid Program. This program is part of a broader effort to provide character and spiritual education, adopted by many educational institutions and communities to impart spiritual understanding and practice to adolescents.

However, it is also necessary to conduct evaluations during the implementation of this program. Evaluating the youth "wirid" program is essential to ensure its effectiveness and sustainability (Aufa et al., 2020). It is important to remember that the effectiveness of religious activities in shaping students' character depends on their implementation. Educational institutions and religious leaders must ensure that these activities are conducted inclusively, responsibly, and with regard to gender equality principles and human rights. Additionally, there must be space for critical reflection and discussion about the values taught in the context of modern life and the challenges faced by today's youth.

One evaluation model that can be used is the CIPO model (Context, Input, Process, Output). This model provides a comprehensive framework for evaluating various aspects of a program, starting from the program's context, the resources used, the implementation process, to the outcomes or outputs generated by the program. Using the CIPO model can help identify the strengths and weaknesses of the youth "wirid" program, as well as evaluate its impact and benefits for participants. This evaluation is crucial to ensure that the youth "wirid" program not only becomes a formal routine but also has significant positive effects in shaping adolescents' character and spirituality. Moreover, evaluations also help identify areas that require improvement or innovation to enhance the program's effectiveness and relevance to the current needs of adolescents.

Previous research on youth wirid by Sucipto & Aini (2019) investigated the relationship between youth wirid guidance by ustad and youth participation in Surau Ikhsan, Jorong Kuranji, Guguak Prefecture, Fifty City District. The results of this study showed that the more intensive the wirid mentoring given by the USTAD, the higher the participation of youth in such activities. Meanwhile, Sari (2019), who used the experimental method, found that the participation of teenage wired participants increased more when using a PowerPoint presentation medium compared to the lecture method. In addition, Winanda (2023) studied

the implementation of youth wirid in the context of the formation of akhlakul karimah. The results showed that although young wirid is expected to improve karimah, many participants are still less active in following such activities. Ramadhani (2022) identified several barriers to wireless implementation, including communication barriers of a sociological, anthropological, and psychological nature. Irwandi (2020) explained that the implementation of the Youth Wirid in the district of Koto Tangah, Padang City, has generally been in accordance with the Instruction of the Mayor of Padang No. 451.286 in 2012, but its effectiveness is still not optimal because not all mosques or mosques carry out this activity. This activity has a positive impact on the morality of the participants, both in their relationship with God, others, and the environment. Based on previous research, there has been no in-depth evaluation of the youth welfare program in terms of forming good morals.

Therefore, the researchers conducted an evaluation of the implementation of the wirid youth program in West Sumatra, specifically at SMAN 2 Lengayang, to review the effectiveness of the program in shaping students' character and its sustainability. Previous studies have examined similar programs in different contexts, such as the impact of wirid on youth character development in Padang (Irwandi et al., 2020) and the effectiveness of religious activities in schools as analyzed by Sucipto & Aini (2019). However, this study distinguishes itself by focusing not only on character development but also on the program's long-term sustainability within the specific cultural and educational environment of SMAN 2 Lengayang. Unlike previous studies that predominantly focused on urban settings or general religious education (Ramadhani et al., 2022; P. N. Sari et al., 2019; Winanda et al., 2023), this research offers insights into the program's implementation in a rural, addressing gaps in the literature regarding the adaptability and impact of religious character education in such environments.

This study has a high urgency considering the importance of evaluating the programs of the West Sumatra Provincial Government aimed at reducing juvenile delinquency. The purpose of this study is to evaluate the West Sumatra Provincial Government's program in an effort to reduce juvenile delinquency, with a focus on assessing the effectiveness, efficiency, and impact of the program on the target audience. This study also aims to provide recommendations based on empirical findings regarding the feasibility of this program to be continued or developed further, so that the policies taken can be more targeted and provide optimal results in an effort to reduce the number of juvenile delinquency in the province.

LITERATURE REVIEW

Wirid Youth

Adolescent are the nation's assets and successors who will determine the nation's future. Wirid youth is an activity related to religious education and moral development for adolescent in an Islamic context. The wirid program is a form of association carried out to hone religious values (spiritual soul) (Mulyono & Tamami, 2022). The Wirid Youth

Program is an educational initiative specifically designed for Adolescent with the main aim of increasing understanding and practice of religious values and forming good character (RPJMD West Sumatra). This program is managed by the education office or religious community and involves various religious activities such as recitations, religious discussions, lectures, and social activities based on religious values.

Religious Programs in the Formation of Good Morals

Religious programs are a series of activities prepared with the aim of increasing understanding, appreciation and practice of religious teachings in daily life (Wahyuni, 2022). This program involves various activities such as recitations, lectures, wirid, dhikr, religious discussions, and social activities based on religious values. Recitations and lectures aim to provide in-depth knowledge of religious teachings, including ethics, morals and religious laws. Wirid and dhikr help participants strengthen their spiritual connection with God.

Good morals refer to behavior and attitudes that are in accordance with the moral and ethical values that are recognized as a whole, as well as those taught by religion (Hawa et al., 2023). Good morals include various positive traits such as honesty, responsibility, patience, justice, and respect for others (Astuti et al., 2024). A person with good morals will demonstrate behavior that reflects integrity, empathy and concern for others. In a religious context, good morals also include obedience in implementing religious teachings and maintaining good relationships with God and humans (Ruslan & Musbaing, 2023). Good morals are the foundation for a harmonious and dignified life, and contribute to the formation of a just and civilized society

Religious programs play an important role in forming good morals in individuals, especially among teenagers (Judrah et al., 2024). Through various religious activities such as recitation, wirid, dhikr, religious discussions and lectures, this program aims to increase understanding and practice of religious teachings. Recitation and lecture activities provide in-depth knowledge of the moral and ethical values taught by religion, while wirid and dhikr strengthen an individual's spirituality and closeness to God. Apart from that, religious programs also include social activities that teach teenagers to apply religious values in real actions, such as helping others, participating in social service, and doing charity.

METHOD

This study adopts a quantitative research paradigm with an evaluative approach conducted at a high school in Pesisir Selatan, utilizing the CIPO evaluative framework based on adolescent cases (Shidiq & Raharjo, 2018). The program evaluation method will be used to gather data in the form of preparation, implementation, and program evaluation reports provided by the organizers and participants of the youth "wirid" sessions. Additionally, interviews and surveys will be conducted to evaluate the implementation process and outcomes of the program from the perspectives of teachers and participants involved in the youth "wirid" sessions. The aim of this research is to conduct an in-depth analysis of the program and assess the achievement of its goals in developing students' character. The

ultimate objective of this evaluation is to assess the implementation of the Youth Wirid Program at the high school level by identifying data, facts, processes, and outcomes related to relevant aspects of the program.

The subject of this evaluation is the Youth Wirid Program at SMAN 2 Lengayang, which commenced in 2022 in the Lengayang District with a total of 79 respondents. The evaluation method used in this study is the CIPO method. One of the advantages of the CIPO evaluation method is its holistic approach (Mardhatillah, 2021). By considering the aspects of context, input, process, and outcome, the evaluation becomes more comprehensive and provides a better understanding of the overall performance of the program or project. Moreover, this approach allows for the identification of factors that can influence the success or failure of an initiative, thus enabling learning and improvement in the future.

The evaluation of the Youth Wirid Program at the high school level is conducted in four CIPO stages: (1) Context, consisting of the qualification of the Youth Wirid Program at the high school level reviewed from the program profile; (2) Input, including students, teachers, wirid facilities, and wirid speakers; (3) Process, comprising the implementation of wirid activities, the use of wirid media, wirid methods, and administrative aspects of wirid implementation; and (4) Output, which includes program outcomes seen through changes in student character and a reduction in juvenile delinquency rates. The validity of questionnaire items was tested using the Pearson Product Moment formula, with a obtained critical value (rTable) of 0.2213. The criterion for determining the validity of each item was whether the obtained correlation coefficient (r) was greater than or equal to the critical value (rTable) $r_{hitung} \geq r_{tabel}$ (Wirama, 2022) 17 items in the questionnaire were found to be valid because their correlation coefficients were greater than or equal to rTable, indicating that all items are suitable for use in the evaluation.

The criteria for the success of the Wirid Youth Program are categorized into high, moderate, and low evaluation categories based on the implementation of the program at SMAN 2 Lengayang.

Table 1. Evaluation Criteria

Criteria	Description
High	Evaluation criteria fully met
Moderate	Evaluation criteria partially met, 50% or more of the established criteria
Low	Evaluation criteria not fully met or met less than 50% of the established criteria

Source : Adopted from (Ahmad, 2018)

The data analysis technique follows these steps: (1) data collection, (2) data reduction, (3) data presentation, and (4) verification and conclusion drawing based on the skills of simplifying and managing data without compromising the complexity and context of the data.

FINDINGS

Based on the research results on the implementation of the youth "wirid" program at SMAN 2 Lengayang, which is the target of the study, the general research findings can be distributed as shown in Table 2 :

Table 2. Evaluation Results of the Youth Wirid Program at SMAN 2 Lengayang

Based on the Context Component Evaluation Aspect			
Location	Program Profile		
SMAN 2 Lengayang	High		
Based on Input Component Evaluation Aspects			
Location	Accessibility	Facility	Source person
SMAN 2 Lengayang	High	High	High
Based on Process Component Evaluation Aspects			
Location	Regulation	Implementation	Topic
SMAN 2 Lengayang	High	High	High
Based on the Evaluation Aspect of Output Components			
Location	Learner Characteristics		
SMAN 2 Lengayang	High		

The evaluation results of the Wirid Youth Program at SMAN 2 Lengayang, as presented in Table 2, demonstrate that the program is of high quality across various components. In the context component, the program's profile is rated highly, indicating that the school has effectively integrated the program into its educational and character development activities. Regarding the input component, aspects such as accessibility, facilities, and resource persons are all rated high, suggesting that the program is easily accessible to students, supported by adequate facilities, and involves competent educators and speakers. Furthermore, in the process component, the evaluation of regulations, implementation, and the topics covered by the program also show very positive results, emphasizing that the program is conducted in accordance with existing regulations, consistently implemented, and includes relevant and important topics for student character development. Finally, the output component reveals that the characteristics of the students participating in the program are highly rated, indicating the program's success in shaping students' character. Overall, these evaluation results confirm that the Wirid Youth Program at SMAN 2 Lengayang is excellently implemented and has a significant impact on student character development. The discussion of the research findings can be outlined as follows:.

Context Component

The research results show the context evaluation aspect with program profile indicators reaching the high category. This is in accordance with the guidelines for the youth wirid program issued by the West Sumatra provincial government. The context evaluation criteria used in this research can be seen in table 3.

Table 3. Context Evaluation Criteria

Criteria	Description
High (7,3 – 10)	Context is classified as high if the respondents' answers have a score ranging from 7.3 to 10.
Moderate (4,7 – 7,2)	Context is classified as moderate if the respondents' answers have a score ranging from 4.7 to 7.2.
Low (2 – 4,6)	The context is classified as low if the respondents' answers have a score ranging from 2 to 4.6.

The evaluation criteria are used to explain the research results. The research findings indicate that the evaluation of the context of the youth "wirid" program organized by the Provincial Government of West Sumatra, specifically for students at SMAN 2 Lengayang, was conducted by asking two questions: whether the program contributes to good character formation in students and whether the program is relevant to addressing youth issues in the surrounding environment.

Table 4. Context Evaluation Results

Category	Frequency	Percentage (%)
Low	1	1,27
Moderate	1	1,27
High	77	97,47

The results presented in the table 4 illustrate the distribution of the effectiveness levels of the Wirid Youth Program at SMAN 2 Lengayang based on evaluation categories. Only 1.27% of respondents rated the program as low, and an equal percentage rated it as moderate. In contrast, the overwhelming majority, 97.47%, assessed the program as highly effective or within the high category. These findings underscore that the Wirid Youth Program at SMAN 2 Lengayang is generally very well received by the students, with the vast majority indicating that the program has had a significant impact on their character development.

Input Components

The research findings indicate that the evaluation aspect of input, assessed through indicators of accessibility, facilities, and speakers, achieved a high category. The evaluation criteria for input used in this study can be seen in Table 5.

Table 5. Input Evaluation Criteria

Criteria	Description
High (18,3 – 25)	Input is included in the high category if the respondent's answer has a score of 18.3 to 25

Moderate (11,7 – 18,2)	Input is included in the moderate category if the respondent's answer has a score of 11.7 to 18.2
Low (5 – 11,6)	Input is included in the low category if the respondent's answer has a score of 5 to 11.6

The evaluation of the input for the wirid youth program organized by the West Sumatra Provincial Government, specifically for students at SMAN 2 in Lengayang District, includes five aspects: accessibility of the youth "wirid" location, completeness of facilities and infrastructure, student motivation, content delivered, and the method of delivering the content during the wirid youth activities.

Table 6. Input Evaluation Results

Category	Frequency	Percentage (%)
Low	1	1,27
Moderate	11	13,92
High	67	84,81

The results in Table 6 provide an overview of the input evaluation for the Wirid Youth Program at SMAN 2 Lengayang. According to the data, a very small percentage of respondents, only 1.27%, rated the input aspects as low. Meanwhile, 13.92% of respondents evaluated the inputs as moderate. The majority, 84.81%, rated the inputs as high. These findings suggest that the resources, accessibility, and other input factors supporting the Wirid Youth Program are considered to be of high quality by most respondents, which likely contributes to the overall success and effectiveness of the program.

Process Components

The research findings indicate that the evaluation aspect of the process, assessed through indicators of regulations, implementation, and materials, achieved a high category. The evaluation criteria for the process used in this study can be seen in Table 7.

Table 7. Process Evaluation Criteria

Criteria	Description
High (11 – 15)	The process is included in the high category if the respondent's answer has a score of 11 to 15
Moderate (7 – 11)	The process is included in the moderate category if the respondent's answer has a score of 7 to 11
Low (3 – 6)	The process is included in the low category if the respondent's answer has a score of 3 to 6

The evaluation of the process for the youth "wirid" program organized by the West Sumatra Provincial Government, particularly for students at SMAN 2 in the Lengayang

District, was conducted by posing three questions regarding the implementation of regulations, interactive activities, and the relevance of delivering the youth "wirid" materials.

Tabel 8. Process Evaluation Results

Category	Frequency	Percentage (%)
Low	2	2,53
Moderate	4	5,06
High	73	92,41

Table 8 presents the evaluation results of the process component for the wirid youth Program at SMAN 2 Lengayang. According to the data, only 2.53% of respondents rated the process as low, and 5.06% rated it as moderate. The vast majority, 92.41%, assessed the process as high. These findings suggest that the implementation of the Youth Wirid Program is generally perceived as very effective by most respondents. The high percentage of positive evaluations indicates that the program's processes, such as adherence to regulations, interactive execution of activities, and relevance of the material are well managed and successfully contribute to the program's objectives. The minimal percentages of low and moderate ratings reflect that only a small fraction of participants found issues with the process, underscoring the overall success and effectiveness of the program's execution.

Output Components

The research results show that the output evaluation aspect with indicators of students' relationship with God, students' relationship with themselves, students' relationship with each other and students' relationship with the environment reached the high category. The output evaluation criteria used in this research can be seen in table 8.

Table 9. Output Evaluation Criteria

Criteria	Description
High (25,7 – 35)	Output is included in the high category if the respondent's answer has a score of 25.7 to 35
Moderate (16,3 – 25,7)	Output is included in the moderate category if the respondent's answer has a score of 16.3 to 25.7
Low (7 – 16,2)	Output is included in the low category if the respondent's answer has a score of 7 to 16.2

Wirid program aims to cultivate good character among students and prevent juvenile delinquency The. Evaluation of the program's output, organized by the West Sumatra Provincial Government, specifically targeting students of SMAN 2 in Lengayang District, involves posing seven questions about students' characters, particularly their religious character, their relationship with themselves, their relationship with others, and their relationship with the environment.

Table 10. Output Evaluation Results

Category	Frequency	Percentage (%)
Low	1	1,27
Moderate	3	3,80
High	75	94,94

The results in Table 10 provide an evaluation of the outputs of the Wirid Youth Program at SMAN 2 Lengayang. The data shows that only 1.27% of respondents rated the program's outputs as low, and 3.80% rated them as moderate. However, the vast majority, 94.94%, assessed the outputs as high. These findings indicate that the outcomes of the Wirid Youth Program are overwhelmingly positive, with most respondents recognizing significant benefits and improvements in their character development as a result of participating in the program.

DISCUSSION

Based on the research results shown in Table 2, the evaluation component of the context generally indicates that the implementation of the wirid youth program at SMAN 2 Lengayang is classified as high. The evaluation of the input component, using indicators of accessibility, facilities, and speakers, is also classified as high. Furthermore, the evaluation using the process component, considering indicators such as regulations, implementation, and materials in the implementation of the wirid youth program, is classified as high. Additionally, the evaluation component of the output aspect, which focuses on student character, is classified as high. According to the Theory of Program Evaluation by Weiss, effective program implementation requires high-quality inputs and processes that directly influence the desired outcomes (Jusar et al., 2023). This theoretical framework supports our finding that high ratings in inputs and processes lead to successful program outcomes. Similarly, the Theory of Character Education by Lickona emphasizes the importance of a holistic approach to character development, which aligns with our high evaluation scores in the context and output components (P. N. Sari et al., 2019).

Seen in Table 4, it is known that the context of the wirid youth program falls into the high category. This is indicated by the fact that 97.47% of respondents believe that the wirid youth program can shape good character in students and prevent juvenile delinquency in the surrounding environment. The wirid youth program is an initiative aimed at developing good character in adolescent students and preventing juvenile delinquency in the community. This program offers a holistic approach to character building by integrating spiritual, moral, and social aspects. This finding is consistent with the work of Character Education theorists such as Berkowitz and Bier, who argue that character education programs should integrate various aspects of a student's life, including spiritual, moral, and social dimensions, to be effective (Watts et al., 2022). The high percentage of positive responses in our study supports the theory that such comprehensive programs are successful in fostering character development.

This is supported by research conducted by Sugianto & Djamaluddin (2021), Pridayani & Rivauzi (2022), Fitri (2023) which explains that through wirid youth activities,

students are given the opportunity to deepen their understanding of the spiritual and moral values that underpin their religious teachings. By regularly participating in wirid youth, students are encouraged to increase their awareness of obedience to God and values such as honesty, patience, and empathy. These activities help shape positive attitudes and behaviors in their daily lives. The integration of spiritual and moral values in character education programs is supported by the Moral Development Theory by Kohlberg, which posits that understanding and internalizing moral values is crucial for character development. The consistent participation in wirid youth activities aligns with Kohlberg's stages of moral development, where students progress through stages of ethical reasoning and behavior (Nainggolan & Naibaho, 2022).

Furthermore, the wirid youth program also serves as a healthy socialization platform for teenagers (Remiswal, 2021; Hasanah, 2022). Through participation in wirid youth activities, they can form positive relationships and build a supportive community. Involvement in an environment oriented towards spiritual and moral values helps prevent negative peer influence and destructive behavior. The wirid youth program also provides opportunities for teenagers to develop leadership skills and responsibility (Putri & Syafriwaldi, 2023; D. I. Sari & Fuadi, 2023). They can be encouraged to lead wirid youth sessions, organize activity schedules, or even plan social events and charitable activities. This allows them to feel a sense of ownership in their community and experience the positive impact of their contributions. This aspect of the program is supported by Social Learning Theory Bandura, which emphasizes that individuals learn and adopt behaviors through social interactions and modeling (Nainggolan & Naibaho, 2022). By participating in wirid youth activities, students not only develop personal character but also learn valuable social skills and leadership qualities from their peers and mentors.

In preventing juvenile delinquency, the wirid youth program has a significant impact on building spiritual awareness. This program can redirect participants' attention from harmful behaviors towards beneficial activities. Additionally, the social bonds formed through participation in wirid youth can provide support and positive influence, helping participants to cope with pressures from their surroundings that may influence their behavior. This finding aligns with the Social Control Theory Hirschi, which suggests that strong social bonds and involvement in positive activities reduce the likelihood of delinquent behavior (Zavala & Perez, 2022). The supportive community created through the wirid youth program reinforces these positive social bonds, contributing to its effectiveness in preventing juvenile delinquency.

Then based on the data in Table 6, it is evident that the input for the wirid youth program is categorized as high. This is indicated by 84.81% of respondents agreeing that the program has good accessibility to the location, adequate facilities and infrastructure, motivates students effectively, delivers appropriate content, and employs suitable methods for delivering the content. Meanwhile, 13.92% of respondents rated the input as moderate, and the remaining 1.27% of respondents indicated that the input for the wirid youth program falls into the low category. The high rating of inputs supports the framework of the Input-Process-Output model, which asserts that effective program inputs are crucial for achieving

desired outputs (Rahmadani, 2022). Our results indicate that high-quality inputs contribute significantly to the program's success.

The data in Table 8, we can conclude that the process of wirid youth activities is in the High category, as indicated by 92.41 percent of respondents answering that the implementation of the rules had been carried out well, the activities were carried out interactively, and the material presented in the wirid youth activities it is relevant to the aim of teenage wirid, namely to develop good personalities and reduce the level of juvenile delinquency. As many as 5.06 percent of respondents assessed that the wirid youth activity process was in the moderate category, and 2.53 percent of respondents assessed that the teenage wirid process was in the low category. The importance of clear and consistent regulations in program implementation is in accordance with the Organizational Behavior Theory which emphasizes that a structured and well-defined process increases program effectiveness and participant engagement (Hammack-Aviran et al., 2023). Our findings suggest that a well-managed process produces positive outcomes in the wirid youth program.

Having clear and consistently applied regulations helps create a conducive environment for the implementation of the wirid youth program. With clear rules that are adhered to by all participants, the wirid youth program can run smoothly and be well-organized. This indicator includes provisions regarding timing, location, implementation procedures, and etiquette of participation that must be followed by all members. With strong regulations in place, it becomes easier to manage activities and maintain the quality of the program over the long term.

Furthermore, interactive activities are crucial in attracting interest and engagement among participants in the wirid youth program. By presenting materials in an engaging manner and actively involving participants, the program can create a more meaningful learning experience and strengthen social bonds among members. This approach ensures that students are not just passive listeners but actively engaged in the process of character formation and spiritual understanding. The relevance of delivering the wirid youth program materials is also vital in maintaining interest and participation among students. The materials presented should be relevant to the current needs, interests, and contexts of adolescent life. This can be achieved by selecting topics that address issues faced by adolescent, such as managing stress, building healthy relationships, or dealing with peer pressure. Moreover, delivering materials using approaches that align with participants learning preferences and styles will enhance the effectiveness of wirid the youth program. The emphasis on interactive and relevant materials in educational programs is supported by Constructivist Learning Theory Piaget, 1972 and Vygotsky, 1978 which highlights the importance of engaging students in meaningful activities that relate to their personal experiences and developmental stage (Du, 2023). Our study demonstrates that such an approach enhances the effectiveness of the wirid youth program.

Last, based on the evaluation results in Table 9, it is known that 94.94% of respondents indicated that the output falls into the high category. This category signifies that the expected outputs of the wirid program, namely fostering good character and preventing juvenile delinquency among students, have been achieved effectively. Based on the

questions posed to the respondents, we can conclude that high school students participating in the wirid program in Lengayang District have positive relationships with God, themselves, others, and their surrounding environment. The positive impact on students' relationships and character development aligns with the Character Strengths Theory Peterson & Seligman, which asserts that fostering virtues such as spirituality, self-regulation, and social skills leads to improved personal and social outcomes (de la Fuente et al., 2022; Weber & Harzer, 2022). Our results support the theory that effective character education programs contribute significantly to students' holistic development.

The wirid youth program can strengthen the relationship between students and God. This is evidenced by interview findings with the wirid committee at SMAN 2 Lengayang, where students have been observed performing the obligatory five daily prayers and regularly reading the Quran to deepen their faith and obedience to God. By cultivating a habit of remembering Allah in every activity and decision they make, students develop a deeper spiritual awareness and strengthen their spiritual bond with the Creator. Furthermore, the wirid program also fosters a positive relationship with oneself. Through self-reflection and introspection during wirid activities, students are given the opportunity to know and accept themselves as they are. This is supported by Dalimunthe (2023) explanation that by strengthening their relationship with themselves, students become more resilient in facing challenges and making sound decisions in their lives.

Furthermore, the wirid youth program also contributes to fostering good relationships among the participants. Through communal wirid activities, students have the opportunity to build strong social bonds and support each other. They learn to appreciate, respect, and support one another, creating an inclusive and supportive environment where each individual feels accepted and valued by others. Moreover, the wirid youth program enhances the relationship between students and their surroundings. Through the values of goodness and social responsibility instilled during wirid activities, students are encouraged to actively contribute to caring for their environment. They are taught to be mindful of their surroundings and to nurture the environment. Thus, this program not only shapes individual character but also helps create a better and more harmonious environment for all. The broad impact of character education programs on personal and community well-being is also consistent with Social Capital Theory Putnam, which emphasizes the role of social networks and community engagement in fostering individual and collective benefits (Mukhalalati et al., 2022). The findings of this study highlight the effectiveness of wirid youth programs in building social capital and enhancing community relations.

The wirid program for adolescent has a broad impact on shaping the good character of participants. Through fostering strong relationships with God, themselves, others, and their environment, participants develop into more integrated, quality individuals who care about their surroundings. This not only positively impacts their own lives but also benefits society as a whole. Therefore, it is crucial to continue supporting and developing programs like wirid for teenagers to provide greater benefits for the younger generation and a better future overall.

CONCLUSION

The High School Level Youth Wirid Program is a program created by the Governor of West Sumatra to develop good teenage character and reduce the rate of juvenile delinquency. Based on the evaluation of the program success criteria in Table 2, it was found that there were 9 in the high category. This means that in general, the Youth Wirid Program at SMAN 2 level in Lengayang District, Pesisir Selatan Regency, which is the focus of this evaluation, has been running based on the objective standard criteria established.

As one of the implementers of the Youth Wirid Program, SMA 2 Lengayang received a very good assessment in terms of context, input, process, and output, achieving favorable evaluation results. This shows that context is directly proportional to the process and output, with the selected input. This means that if the context and process are carried out well, the resulting output will also be appropriate, namely improving good character for teenagers.

However, this study has some limitations. Firstly, the evaluation was limited to one specific school in Lengayang District, which may not fully represent the implementation and impact of the program across other schools or regions. Additionally, the evaluation primarily relied on quantitative data, which may not capture the nuanced experiences and perceptions of participants. For future research, it is recommended to conduct a comparative study involving multiple schools or districts to gain a broader understanding of the program's effectiveness across different contexts. Qualitative methods, such as interviews or focus groups, could be used to complement quantitative data and provide deeper insights into participants' experiences and challenges. Furthermore, examining long-term impacts and sustainability of the Youth Wirid Program would provide valuable information on its continued effectiveness and areas for improvement.

Based on the results of the evaluation and the description of the conclusions, the recommendation that can be given to the policymaker, Governor of West Sumatra, is to maintain this program while focusing on enhancing the accessibility of youth wirid locations, improving the completeness of facilities and infrastructure, boosting student motivation, ensuring relevant material presentation, and employing effective methods of delivering material. Support and encouragement from the school regarding program input are also crucial for the program's continued success.

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