

Evaluation of the Islamic Education Learning System Using the CIPP Model to Improve the Human Development Index (HDI) at Banjaran Public Elementary School 2, Kediri City

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Abstract: This study aims to analyze and evaluate the implementation of Islamic Religious Education (IRE) instruction using the CIPP model (Context, Input, Process, Product) as an effort to improve student quality, thereby contributing to the Human Development Index (HDI) at SDN Banjaran 2 in Kediri City. The CIPP evaluation model is a program evaluation approach developed by Stufflebeam that is oriented toward decision-making and the continuous improvement of program quality. This study employs a descriptive qualitative approach with data collection techniques including in-depth interviews, observations, and document analysis. The research results indicate that in the context dimension, the PAI learning objectives are aligned with the institution's vision of shaping students with religious character who can internalize Islamic values in their daily lives. In the input dimension, teacher readiness, curriculum implementation, and the availability of facilities and infrastructure are considered adequate, although there is still a need to optimize the use of learning media and strengthen parental involvement. In terms of the process dimension, learning activities took place quite effectively through the application of varied methods combined with the reinforcement of religious practices, such as reciting the Asmaul Husna, performing the Dhuha prayer, Friday lessons on femininity specifically for female students, and reciting short surahs before classes began. In the product dimension, improvements were observed in students' cognitive, affective, and psychomotor aspects, reflected in their religious understanding, attitudes, and worship practices. Thus, it can be concluded that the implementation of PAI instruction based on the CIPP model makes a significant contribution to improving student quality, particularly in supporting the educational dimensions of the Human Development Index (HDI).

Keywords: CIPP Evaluation, Islamic Education, Basic Education, Religious Character, Human Development Index (HDI)

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1. INTRODUCTION

Education is one of the key indicators of human development and plays a vital role in improving the quality of human resources within the framework of the Human Development Index (HDI). Education does not focus solely on cognitive aspects; it also bears the responsibility of shaping students' character, morals, and spirituality. In this regard, Islamic Religious Education (IRE) holds a strategic position as it serves as a means of internalizing religious values that influence the formation of students' personalities and social behavior.[1]

However, the implementation of IRE instruction at the elementary school level still faces various challenges, such as limited instructional time, heterogeneity in student abilities, and the suboptimal use of innovative teaching methods and learning media. Furthermore, synergy between schools and parents in fostering religious habits has not yet been maximized. This highlights the need for a systematic evaluation of PAI instruction to ensure it operates effectively and contributes to improving educational quality.

Based on this background, the main research question in this study is how effective the Islamic Education (PAI) learning system at SDN Banjaran 2 in Kediri City is in shaping students' religious character and its contribution to improving the quality of education as part of the HDI. Specifically, this study focuses on evaluating

the four main components of the Context, Input, Process, Product (CIPP) model, namely the appropriateness of learning objectives, resource readiness, implementation of learning, and outcomes achieved.

The Context, Input, Process, Product (CIPP) evaluation model developed by Stufflebeam is a comprehensive evaluation approach widely used in educational research because it provides a thorough analysis of learning programs. Previous studies have shown that applying the CIPP model in evaluating PAI instruction is effective in identifying the strengths and weaknesses of educational programs.[2]

Furthermore, other studies confirm that effective PAI instruction must integrate cognitive, affective, and psychomotor aspects through a continuous religious habit-forming approach.[3] Habits such as reciting the Asmaul Husna, performing the Dhuha prayer, and engaging in Quranic recitation before lessons have been shown to enhance students' religious character and discipline. This indicates that PAI instruction makes a significant contribution to shaping human quality, which is part of the Human Development Index (HDI) indicators.[4]

This study employs the CIPP evaluation model as an approach to comprehensively analyze the PAI learning system at SDN Banjaran 2 in Kediri City. This approach enables a systematic assessment of planning, implementation, and learning outcomes. Additionally, this study emphasizes the importance of integrating religious habit-forming activities into the learning process as a strategy to enhance the effectiveness of PAI instruction and strengthen students' character.

The novelty of this study lies in the integration of PAI learning evaluation based on the CIPP model with the perspective of improving the Human Development Index (HDI) at the elementary education level. Unlike previous studies, which generally focused only on learning evaluation, this study highlights the relationship between PAI learning, religious character development, and their contribution to human development. Furthermore, the emphasis on religious habit-forming practices as part of the learning process offers a practical contribution to the development of a more contextual and sustainable PAI learning model.

2. METHOD

This study employs a descriptive qualitative approach aimed at gaining an in-depth understanding of the learning phenomenon in a natural context without manipulating variables.[5] This approach was chosen because it can comprehensively describe the learning process in Islamic Religious Education (IRE) as well as the interactions that occur within the school environment. Qualitative research focuses on the meanings, perceptions, and experiences of research subjects, thereby enabling the researcher to gain a deeper understanding of the phenomenon under study.

The research was conducted at SDN Banjaran 2 in Kediri City, located at Jl. Pahlawan Kusuma Bangsa No. 134, Banjaran Village, Kota District, Kediri City, East Java Province. The selection of the research location was based on the implementation of PAI instruction integrated with religious practices, such as reciting the Asmaul Husna, performing the Dhuha prayer, and reciting short surahs before lessons begin.

The subjects of this study consisted of the principal, Islamic Education teachers, and students at SDN Banjaran 2 in Kediri City. Meanwhile, the research focused on the Islamic Education learning system, which was analyzed using the Context, Input, Process, Product (CIPP) evaluation model, covering planning, implementation, and learning outcomes. This study was conducted through several stages carried out systematically and continuously. The initial stage began with the identification of issues related to the implementation of PAI instruction at the school. Next, the researcher determined the research focus based on the CIPP evaluation model, which includes the aspects of context, input, process, and product. After that, the researcher developed research instruments in the form of interview guidelines, observation sheets, and documentation forms. The next stage was data collection, which was carried out through direct observation of learning activities, in-depth interviews with teachers and school officials, and the collection of supporting documents.

Next, the data were systematically organized to facilitate the analysis process. Data analysis was conducted by referring to the components of the CIPP model, namely context, input, process, and product. The final stage of this study involved drawing conclusions and formulating recommendations based on the research findings. This procedure aligns with the flexible and iterative nature of qualitative research.

Data collection in this study was conducted through three main techniques: observation, interviews, and documentation. Observations were conducted to obtain a realistic picture of the PAI learning process and the implementation of religious habit-forming activities at the school. In-depth interviews were conducted with the school principal and PAI teachers to obtain more detailed information regarding the planning, implementation, and evaluation of learning. Additionally, the documentation technique was used to supplement the research data by

collecting various documents, such as teaching materials, activity photos, and relevant school records. The use of these various techniques aimed to obtain comprehensive data while enhancing validity through data triangulation.

Data analysis in this study was conducted interactively through three main stages: data reduction, data presentation, and drawing conclusions. Data reduction was performed by selecting and simplifying data relevant to the research focus. Next, the data were presented in a systematic narrative format to facilitate understanding of the research findings. The final stage involved drawing conclusions inductively based on patterns and relationships identified in the data. This approach allowed the researcher to interpret learning phenomena contextually in accordance with conditions observed in the field.[6]

Data validity in this study is ensured through several techniques: source triangulation, methodological triangulation, and member checking. Source triangulation involves comparing information obtained from various informants, such as teachers, school principals, and students. Methodological triangulation involves comparing data from observations, interviews, and documentation. Additionally, member check was conducted by confirming the research findings with the informants to ensure consistency between the data obtained and the actual conditions. These steps were taken to ensure the validity and credibility of the data so that the research results are scientifically accountable.

3. RESULTS AND DISCUSSION

a. Evaluasi Konteks (Context)

The CIPP (Context, Input, Process, Product) evaluation model is a program evaluation approach developed by Stufflebeam that focuses on decision-making and the continuous improvement of program quality. This model emphasizes that evaluation should not only focus on final outcomes but also encompass the entire process from planning through to program outputs. In an educational context, the CIPP model is highly relevant for evaluating learning systems as it provides a comprehensive overview of needs, resources, implementation, and learning outcomes. Context evaluation aims to identify needs and the alignment of program objectives with environmental conditions; input evaluation assesses the readiness of the resources used; process evaluation examines the implementation of learning activities; while product evaluation assesses the outcomes achieved in terms of students' cognitive, affective, and psychomotor aspects.

A learning system is a set of interrelated components that work together to achieve educational goals. These components include learning objectives, content, methods, media, educators, learners, and learning assessment. From a systems perspective, the success of learning is not determined by a single aspect alone, but by the integration of all these components. Therefore, the evaluation of the learning system must be conducted comprehensively to identify the strengths and weaknesses within each component. In the context of Islamic Religious Education (IRE), the learning system is not only oriented toward the transfer of knowledge but also toward the development of students' religious character, attitudes, and worship practices. Recent research indicates that a systems approach in learning is crucial for improving educational quality. Zahroh and Susarno explain that systems-based learning evaluation, particularly using the CIPP model, provides a comprehensive picture of the interrelationship between planning, implementation, and learning outcomes.

The research findings indicate that the learning objectives of Islamic Religious Education (IRE) at SDN Banjaran 2 in Kediri City are oriented toward fostering religious understanding as well as the internalization of Islamic values in daily life. This orientation emphasizes not only cognitive aspects but also the development of religious character traits such as honesty, discipline, and responsibility. These findings indicate alignment between the learning objectives and the vision of character education, which is a crucial component of human development.

Islamic Religious Education (PAI) instruction at SDN Banjaran 2 in Kediri City has a clear objective: to cultivate students who possess a sound understanding of Islam and are capable of applying Islamic values in their daily lives. Islamic Education instruction not only emphasizes knowledge but also character development, such as discipline, honesty, responsibility, and noble character. The taught material is deemed relevant to students' needs as it directly relates to daily life, such as worship, ethics, etiquette, and Quranic studies. Additionally, the school environment supports the creation of a religious culture through activities such as group prayer, congregational prayer, and other religious practices aligned with the school's vision and mission. [7]

When compared to previous research, these findings align with studies affirming that PAI education plays a strategic role in shaping students' character and morality as the foundation of human resource quality. In the context of the Human Development Index (HDI), the education dimension is measured not only by years of schooling but also by the quality of educational outcomes, including character development and social values. Furthermore, students' need for contextual and practice-based learning is clearly identified. Students find it easier

to understand the material through direct experiences such as religious practices and religious routines. This reinforces the finding that an experiential learning approach is more effective in religious education. [8]

A supportive school environment—such as the practice of reciting the Asmaul Husna, performing the Dhuha prayer, and engaging in Quranic recitation before classes begin—demonstrates that contextual aspects are functioning optimally. These practices not only deepen religious understanding but also foster a sustainable religious culture. This environment is a critical factor in enhancing educational quality as part of the Human Development Index (HDI) indicators.

b. Evaluasi Masukan (Input)

In terms of inputs, teachers' readiness to design and implement instruction demonstrates a fairly high level of quality. Teachers have teaching experience, have participated in professional development training, and are able to systematically develop instructional materials. Teachers' competencies are further supported by their teaching experience and participation in professional development activities such as the PAI Teachers' Working Group (KKG PAI), workshops, and curriculum training. Available facilities and infrastructure, such as a prayer room, ablution area, classrooms, a library, and learning materials, also support the implementation of PAI instruction. Additionally, the principal's support for religious education programs is quite strong. Not only from the school side, but parental involvement in students' development is also a crucial supporting factor. The school actively involves parents in supporting character development, fostering religious practices, and maintaining discipline in children both at school and at home. Parents generally support school policies and play a role in accompanying students' development. This aligns with research stating that teacher competence is a key factor in determining learning success.[9]

However, there are still several areas that need improvement, particularly regarding the use of digital learning resources. These limitations have the potential to reduce the effectiveness of learning in engaging students.[10] Other research indicates that integrating technology into learning can boost student motivation and academic outcomes. Furthermore, parental involvement in supporting PAI learning at home remains uneven. Yet, collaboration between schools and families is a critical factor in fostering students' character development over the long term. This is supported by research showing that the family environment significantly influences children's moral and religious development.[11]

From an HDI perspective, this input aspect is directly related to the quality of educational resources, such as teacher competence and the availability of facilities. The better the quality of inputs, the greater the opportunity for improving the quality of educational outcomes that contribute to human development. The Human Development Index (HDI) is an indicator used to measure the success of human development, encompassing three main dimensions: health, education, and a decent standard of living. In the context of education, the HDI emphasizes the importance of improving the quality of human resources through access to and the quality of education. Quality education produces individuals with knowledge, skills, and positive attitudes, enabling them to contribute to community development. Therefore, improving the quality of learning in elementary schools, including PAI instruction, plays a crucial role in supporting HDI improvement, particularly within the education dimension. Recent research indicates that educational quality significantly influences a region's HDI improvement, particularly in the city of Kediri. Aybek and Oğuz explain that evaluating educational programs using the CIPP model can help enhance curriculum quality and student learning outcomes, ultimately contributing to sustainable human development.

Furthermore, research by Biardini and Setiana shows that CIPP-based evaluation of educational programs can improve access to and the quality of educational services, thereby having a positive impact on human development indicators.[12] Thus, effective evaluation of Islamic Religious Education (IRE) instruction not only improves student quality but also contributes to an increase in the Human Development Index (HDI). Research evaluating the Islamic Religious Education (PAI) learning system using the CIPP model is crucial in Kediri City because education is one of the primary factors in improving the Human Development Index (HDI).[13] PAI instruction in elementary schools serves not only to impart knowledge but also to shape students' character, attitudes, and behavior from an early age.

As a city that continues to grow, Kediri needs human resources who are not only intelligent but also possess good character and strong social values. Therefore, it is important to ensure that Islamic Education (PAI) instruction is effective and aligned with the community's needs. The CIPP model was used because it allows for a comprehensive evaluation, ranging from the context and resources to the learning process and the outcomes achieved. This study is also important because there is still a limited number of studies that focus on an in-depth evaluation of PAI learning at the elementary school level. The results of this study are expected to serve as a basis

for improving the quality of learning as well as a reference for other schools and relevant parties. Thus, this study has a direct impact on improving the quality of education and shaping students' character, which ultimately supports the improvement of the Human Development Index (HDI) in Kediri City.

c. Evaluasi Proses (Process)

The Islamic Religious Education (IRE) learning process at SDN Banjaran 2 in Kediri City has been implemented systematically and features a wide variety of teaching methods. Teachers do not rely solely on lectures but also combine them with discussions, question-and-answer sessions, and demonstrations of religious practices to help students better understand the material. The lesson begins with a greeting and prayer, followed by an introduction, presentation of the material, practice, and finally evaluation and reflection at the end of the lesson. Teachers also strive to create an active and enjoyable learning atmosphere through the use of learning media, educational games, icebreakers, and motivational encouragement for students. This variety reflects efforts to adapt teaching strategies to the characteristics of the material and the needs of the students, supported by research indicating that the use of varied teaching methods can enhance student participation and understanding.[14] These findings align with various studies stating that the use of diverse teaching methods can optimize student engagement and comprehension.

In addition, the PAI learning process at this school is reinforced by religious practices, such as reciting the Asmaul Husna, performing the Dhuha prayer, congregational Dhuhr prayer, and a girls' session discussing topics related to women, which is held every Friday during the Friday prayer time specifically for girls, as well as fostering good manners, discipline, and Quran recitation before classes begin. These activities serve not only as routines but also as a means of internalizing religious values into students' daily lives. This aligns with the concept of the hidden curriculum, which emphasizes that educational values are not acquired solely through formal instruction but also through the culture and customs that develop within the school environment.

From the perspective of the CIPP evaluation model, the process aspect focuses on the implementation of the learning program in the classroom. Evaluation at this stage aims to assess the extent to which learning activities proceed according to plan, how interactions between teachers and students occur, and how learning methods and strategies are actually applied. In addition, process evaluation also serves to identify various obstacles that arise during implementation, thereby providing a basis for continuous program improvement. Thus, the implementation of varied and integrated PAI learning combined with religious practices at SDN Banjaran 2 indicates that the learning process has been quite effective, although not yet fully optimal.[13,15] Learning evaluation was conducted across the dimensions of knowledge, attitude, and skills through written tests, observations, assignments, and religious practice activities.

Some of the challenges still faced include limited instructional time and variations in student ability. These conditions require teachers to be more adaptable and innovative, particularly in managing time and implementing instructional approaches that can accommodate student diversity. Within the CIPP evaluation framework, these findings are a crucial component of the process evaluation because they provide a clear picture of implementation barriers that need to be addressed. Furthermore, the quality of the learning process is closely linked to efforts to improve the Human Development Index (HDI). An effective learning process not only results in increased knowledge but also fosters skills and attitudes that support students' quality of life. Therefore, optimizing the PAI learning process is a strategic factor in supporting sustainable human development, particularly in the city of Kediri.

d. Evaluasi Hasil (Product)

Learning outcomes are changes in students' behavior following the learning process, which encompasses three main domains: cognitive, affective, and psychomotor. Bloom's Taxonomy emphasizes that the evaluation results in the "product" dimension of the CIPP model cover cognitive, affective, and psychomotor aspects.[16] These three aspects constitute the primary domains in Bloom's Taxonomy, used to comprehensively measure learning success. The cognitive domain relates to thinking skills, understanding, and mastery of learning material. The affective domain relates to students' attitudes, values, and character, while the psychomotor domain relates to practical skills and abilities. In PAI education, these three domains are crucial because the educational goal is not merely to produce intellectually intelligent students but also to cultivate students with good moral character who can apply religious teachings in daily life.

Recent research indicates that learning assessment encompassing all three domains can provide a more comprehensive picture of learning success. Hidayah and Widodo state that CIPP-based assessment is capable of measuring learning outcomes comprehensively, including students' character and skills. Furthermore, research by Gerayllo et al. indicates that the use of the CIPP model in learning evaluation can enhance the quality of learning outcomes by assessing not only cognitive aspects but also students' overall learning experiences. Thus, the

measurement of learning outcomes in this study—which encompasses cognitive, affective, and psychomotor aspects—aligns with modern evaluation approaches.

The research results indicate that PAI instruction yields satisfactory outcomes regarding student development and has a positive impact on students' development across cognitive, affective, and psychomotor dimensions. From a cognitive perspective, the majority of students achieved learning objectives and demonstrated improved understanding of religious content.

From an affective perspective, there have been significant behavioral changes, such as an increase in politeness, discipline, and the habit of respecting others. Meanwhile, from a psychomotor perspective, students have shown improvement in religious practices, such as performing prayers, memorizing prayers, and the ability to read the Qur'an. Additionally, the religious culture at the school has continued to develop through the practice of prayer, congregational prayer, religious education materials, and a culture of mutual respect among the school community. This success is further reinforced by collaboration between the school and parents in supporting students' character development and the practice of religious rituals at home. Thus, Islamic Education (PAI) instruction at SDN Banjaran 2 in Kediri City is deemed capable of contributing to the improvement of student quality, particularly in terms of character, morality, and human resource quality, as part of efforts to support educational quality enhancement within the Human Development Index (HDI).

This finding aligns with research indicating that effective PAI instruction can improve students' character and social behavior. Furthermore, the cultivation of a religious culture in schools through habit-forming activities demonstrates a long-term impact on student behavior.

From an HDI perspective, these findings have significant implications because the quality of education is measured not only by academic achievement but also by individuals' ability to engage in social behavior and contribute to society. Thus, PAI instruction indirectly contributes to improving human capital, particularly in the educational and social dimensions. Overall, the findings of this study indicate that PAI instruction at SDN Banjaran 2 in Kediri City has made a tangible contribution to shaping character and improving student quality. This reaffirms that religious education plays a strategic role in supporting sustainable human development.

In contemporary educational research, the CIPP model has proven effective in enhancing the quality of instructional programs because it provides a comprehensive and systematic evaluation. The CIPP model is widely used in various fields of education because it can identify program weaknesses in detail and provide appropriate recommendations for improvement. The CIPP model also focuses not only on final outcomes but also evaluates all components influencing program success, making it more comprehensive than other evaluation models.[17] Thus, the use of the CIPP model in evaluating PAI instruction is highly relevant for measuring the program's overall effectiveness.

4. CONCLUSION

Based on the research findings and discussion, it can be concluded that the evaluation of the Islamic Religious Education (IRE) learning system at SDN Banjaran 2 in Kediri City using the Context, Input, Process, Product (CIPP) model indicates that all components have functioned quite effectively and supported one another in achieving the learning objectives. This finding confirms that the research objectives formulated in the introduction—namely, to analyze the effectiveness of PAI instruction in fostering religious character and its contribution to improving educational quality as part of the Human Development Index (HDI)—have been achieved and align with the findings obtained in the field.

In terms of context, Islamic Education instruction aligns with the school's vision and mission to nurture students with noble character. In terms of inputs, the readiness of teachers, the curriculum, and facilities and infrastructure are considered adequate, although there is still a need for improvement in the use of instructional media and parental involvement. In terms of process, instruction proceeds systematically and variably and is supported by religious practices such as reciting the Asmaul Husna, performing the Dhuha prayer, and reciting the Quran before lessons begin, which have proven effective in internalizing religious values. In the product aspect, there is a significant improvement in students' cognitive, affective, and psychomotor aspects, reflecting the success of PAI instruction in shaping religious character and behavior.

More broadly, the results of this study indicate that PAI instruction not only contributes to enhancing religious understanding but also plays a strategic role in supporting the improvement of human resource quality, particularly in the education dimension of the Human Development Index (HDI). This is evident in the development of students' attitudes of discipline, responsibility, and religious habits, which have implications for the quality of their behavior and social life.

Furthermore, the research findings indicate that integrating PAI instruction with religious habit-forming activities is an effective and sustainable approach to shaping students' character. Moving forward, the research results

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