

## **EVALUATING THE QUALITY OF ISLAMIC RELIGIOUS EDUCATION USING THE CIPP (CONTEXT, INPUT, PROCESS, PRODUCT) MODEL**

Abdus Salam<sup>1</sup>, Romi Faslah<sup>2</sup>

<sup>1</sup>Universitas Islam Negeri Maulana Malik Ibrahim Malang

<sup>2</sup>Universitas Islam Negeri Maulana Malik Ibrahim Malang

<sup>1</sup>abdussalam082002@gmail.com, romi@uin-malang.ac.id

### **ABSTRACT**

*This study examines the evaluation of the quality of Islamic Religious Education in Islamic educational institutions by applying the CIPP (Context, Input, Process, Product) model. The problem addressed in this paper concerns the variations in the quality of Islamic Religious Education practices, which are often influenced by institutional policies, teacher competence, curriculum implementation, and learning culture. The objective of this study is to describe how the CIPP model can serve as a systematic evaluation framework to ensure continuous quality improvement in Islamic Religious Education. This study employs a literature review approach by analyzing academic publications, books, and official policy documents relevant to quality assurance in Islamic educational institutions. The analysis shows that the CIPP model allows evaluators to comprehensively examine institutional readiness, available resources, the implementation of learning activities, and the outcomes achieved by learners. The conclusion indicates that the CIPP model provides a structured and measurable evaluation framework that aligns with the objectives of Islamic Religious Education, particularly in strengthening knowledge, faith, and ethical character. To be effective, the model requires institutional commitment, competent educators, and consistent follow-up evaluation.*

*Keywords: CIPP model, quality evaluation, islamic religious education, islamic educational institution*

### **ABSTRAK**

Penelitian ini mengkaji evaluasi mutu Pendidikan Agama Islam pada lembaga pendidikan Islam dengan menerapkan model CIPP (Context, Input, Process, Product). Permasalahan yang diangkat dalam tulisan ini berkaitan dengan variasi kualitas praktik Pendidikan Agama Islam yang kerap dipengaruhi oleh kebijakan lembaga, kompetensi guru, implementasi kurikulum, serta budaya belajar. Tujuan penelitian ini adalah mendeskripsikan bagaimana model CIPP dapat berfungsi sebagai kerangka evaluasi yang sistematis untuk menjamin peningkatan mutu Pendidikan Agama Islam secara berkelanjutan. Penelitian ini menggunakan pendekatan studi pustaka dengan menganalisis publikasi akademik, buku, serta dokumen kebijakan resmi yang relevan dengan penjaminan mutu pada lembaga pendidikan Islam. Hasil analisis menunjukkan bahwa model CIPP memungkinkan evaluator untuk menelaah secara komprehensif kesiapan lembaga, ketersediaan sumber daya, pelaksanaan kegiatan pembelajaran, serta capaian hasil belajar peserta didik. Kesimpulannya, model CIPP menawarkan kerangka evaluasi yang

terstruktur dan terukur, selaras dengan tujuan Pendidikan Agama Islam, khususnya dalam penguatan pengetahuan, keimanan, dan akhlak. Untuk mencapai efektivitasnya, model ini memerlukan komitmen kelembagaan, kompetensi pendidik, serta tindak lanjut evaluasi yang konsisten.

Kata Kunci: model CIPP, evaluasi mutu, pendidikan agama islam, lembaga pendidikan islam

## **A. Introduction**

Islamic educational institutions now consider quality assurance in Islamic Religious Education (IRE) to be a strategic concern, especially in light of the growing demands for academic performance, accountability, and openness. In addition to providing instruction, educational institutions are now expected to regularly assess how well their programs are accomplishing the desired results (Sankaran & Saad, 2022). Given that many Islamic educational institutions differ greatly in terms of management systems, curriculum implementation, and teacher abilities, which may have an impact on the consistency of educational quality, the necessity for organized evaluation becomes even more pressing (Ma'ani, 2024).

Daniel Stufflebeam's CIPP (Context, Input, Process, and Product) model is one assessment paradigm that has been extensively utilized in evaluating the caliber of educational programs. By beginning with environmental demands (context), resource preparedness (input), implementation dynamics (process), and results attained (product), this model enables

evaluators to evaluate an educational program comprehensively (Aziz, Mahmood, & Rehman, 2018). The CIPP model has been shown to be successful in generating structured evaluation results that assist decision-making and institutional improvement in a variety of educational contexts, such as teacher education and religious moral development programs (Afifah et al., 2024; Heidari et al., 2024). (Afifah et al., 2024)(Yoshany et al., 2025)

Despite the CIPP model's widespread recognition, its use in Islamic Religious Education institutions—particularly with regard to the enhancement of religious learning quality—has not been thoroughly investigated in a conceptual and methodical way. Instead of creating a thorough theoretical framework for assessing IRE quality, current research frequently concentrates on local program impacts or incomplete evaluation outcomes (Warju, 2016). This leads to a theoretical gap in the development of an integrated quality assessment model appropriate for Islamic educational settings.

Thus, the goal of this study is to get a theoretical understanding of

how Islamic Religious Education in Islamic educational institutions can be assessed using the CIPP model as a framework. This article offers a conceptual basis for the development of an evaluation model that can help organizations plan, carry out, and enhance the quality of IRE in a more methodical and long-lasting manner by undertaking an organized literature review.

## **B. Method**

This study employs a qualitative literature review approach, in which data were obtained entirely from secondary sources such as peer-reviewed journal articles, academic books, and scientific reports related to quality assurance in Islamic Religious Education and the CIPP evaluation model. The literature was accessed through databases including Google Scholar, ERIC, Scopus, and Garuda Ristek using keywords such as *CIPP model*, *quality evaluation*, and *Islamic educational institutions*. The selected sources met inclusion criteria, namely publications from 2015–2024, full-text availability, and methodological

relevance, while non-credible or opinion-based materials were excluded. The collected literature was organized and managed using Mendeley, then analyzed through content analysis, involving data reduction, thematic categorization, and conceptual synthesis to construct a theoretical framework for applying the CIPP model in evaluating the quality of Islamic Religious Education.

## **C. Result and Discussion**

### **1. Result**

#### **a. Context**

According to the literature, Islamic educational institutions deal with a number of contextual issues that have an impact on the standard of Islamic Religious Education (IRE). These include differences in institutional governance, curricular objectives and community expectations, and regulatory compliance (Sankaran & Saad, 2022)(Maa'ni, 2024). The extent and applicability of evaluation operations in each institution are determined by these contextual considerations.

**Table 1: Key Contextual Findings in Islamic Educational Institutions**

No	Context Factor	Evidence from Literature
1.	Regulatory compliance	Several institutions have inconsistent adherence to national and local education regulations (Maa'ni, 2024)

2. Curriculum alignment	Misalignment exists between institutional goals and community expectations (Sankaran & Saad, 2022)
3. Institutional governance	Leadership capacity and governance structure influence program effectiveness (Warju & Surabaya, 2019)

### b. Input

Professional development opportunities, learning materials, and teacher competency are examples of input elements. Research indicates that the quality

of IRE is significantly impacted by teacher qualifications and continuous training. (Aziz, Mahmood, & Rehman, 2018). The availability of resources, including digital media and textbooks, has an impact on the use of successful teaching strategies.

**Table 2: Input Components Affecting IRE Quality**

No	Input Component	Evidence from Literature
1.	Teacher competence	High correlation between qualified teachers and student achievement (Aziz et al., 2018)
2.	Learning resources	Lack of adequate materials reduces teaching effectiveness (Afifah et al., 2024)
3.	Professional development	Continuous training improves instructional quality and classroom management (Yoshany et al., 2025)

### c. Process

The delivery of education is referred to as the process. Research shows that monitoring

systems, learning environments, and instructional implementation have a big impact on learning outcomes and student engagement. Maintaining high-

quality IRE requires creative teaching strategies, efficient classroom administration, and uniform evaluation practices (Warju, 2016).

**Table 3: Process Components IRE Programs**

No	Process Aspect	Evidence from Literature
1.	Instructional methods	Active learning and moral-centered instruction improve comprehension and behavior (Afifah et al., 2024)
2.	Learning climate	Supportive and structured environment promotes student participation (Warju, 2016)
3.	Monitoring & assessment	Regular formative assessments guide curriculum adjustments (Yoshany et al., 2025)

#### **d. Product**

The product is a representation of the educational program's results. Research indicates that assessments should take into account students' moral,

affective, and spiritual growth in addition to their academic performance (Yoshany et al., 2025)(Sankaran & Saad, 2022). Programs that are successful show advances in character development, ethical behavior, and religious knowledge.

**Table 4: Product Outcomes in IRE Evaluation**

No	Outcome Dimension	Evidence from Literature
1.	Cognitive	Knowledge of Islamic teachings and jurisprudence improved (Sankaran & Saad, 2022)

2. Affective	Positive changes in attitudes and values reported (Yoshany et al., 2025)
3. Behavioral	Increased participation in religious and ethical activities (Warju, 2016)

## 2. Discussion

### a. Alignment of Context with Institutional Vision

The alignment of program objectives with the institutional vision is critical to the effectiveness of quality assurance in Islamic Religious Education (IRE) programs. Along with cognitive ability, many Islamic educational institutions place a strong emphasis on the formation of moral character, spiritual awareness, and ethical responsibility. When this vision is well-defined, it offers direction for curriculum development, learning execution, and assessment processes. (Anisaturrizqi et al., 2025) claim that Islamic schools with a well-defined vision are better equipped to incorporate religious principles into everyday instruction, guaranteeing that pupils absorb moral and spiritual lessons rather than just memorize religious information.

Sensitivity to the sociocultural context of the students is also necessary for context alignment. Islamic education needs to adapt to modern issues like social media pressures, technology distractions, and changing moral standards.

According to (Karwadi & Indrawan, 2023), learning programs that integrate real-world circumstances improve the effectiveness of Islamic education by allowing students to make connections between Islamic concepts and daily life. Context alignment guarantees the continued relevance and significance of education.

Furthermore, institutional identity and coherence are strengthened by a strong context alignment. Collaboration between educators, administrators, and students is often fostered in schools with clearly defined ideals, which promotes consistency in instruction and character development. Shared institutional values, according to (Ibnudin & Syatori, 2023), promote students' participation with the educational mission and increase teachers' commitment to faithfully implementing programs.

Lastly, the philosophical cornerstone of long-term quality improvement is context alignment. The input, process, and product components of the CIPP model operate more efficiently when vision, mission, and sociocultural factors are combined. According to (Kosim & Hayati, 2025), the IRE program is

both comprehensive and effective since well-aligned institutional context directs decision-making, resource allocation, and assessment procedures. In summary, context alignment is a fundamental idea that guides the overall caliber of Islamic religious education, not only a first step. Other elements of the CIPP framework are unable to realize their full potential in the absence of a solid, contextually grounded vision.

#### **b. Input Quality and Professional Capacity of Teachers**

The quality of input in Islamic Religious Education (IRE) programs heavily relies on the professional competence of teachers and the availability of adequate educational resources. Teachers who possess both pedagogical expertise and deep knowledge of Islamic values can create learning experiences that not only convey religious knowledge but also foster character development and ethical reasoning among students. (Nurdiyanto et al., 2024) argue that teacher professionalism significantly impacts students' ability to internalize and practice Islamic principles, especially in the modern context of Society 5.0.

Institutional support is vital for improving input quality. Schools that offer mentoring, collaborative teacher forums, and access to instructional tools help educators implement PAI programs more effectively. (Siregar et al., 2023) discovered that Islamic schools that provide structured professional development and

resource support have higher student engagement and better character education outcomes, highlighting the need of a supportive institutional framework.

Furthermore, it is crucial to incorporate current social topics into instruction. Students' critical thinking and ethical decision-making are fostered by teachers who use values-based tactics and integrate real-life circumstances. This method supports the comprehensive goals of IRE education by improving both academic achievement and spiritual development.

Finally, boosting input quality necessitates a concerted effort on human resources, professional capacity, and institutional infrastructure. Teachers' abilities and knowledge, together with ongoing professional development programs and instructional materials, ensure that IRE instruction is both academically rigorous and spiritually uplifting. Such integration promotes successful character development and prepares students to face contemporary difficulties while remaining true to Islamic beliefs.

#### **c. Process: Implementation of Learning and Assessment Practices**

The CIPP model's process component outlines how educational programs are conducted, including teaching and learning activities, assessment systems, and monitoring techniques. This stage is critical in

Islamic Religious Education (IRE) because it translates inputs into meaningful outcomes via pedagogical acts and evaluative feedback loops.

One major conclusion is that teachers who can develop and conduct evaluations create more engaged learning environments. In a research by (Sesmiarni & Ikhsan, 2022) on Islamic Education teachers' abilities to create achievement exams, only 26.3% completed try-outs, showing flaws in evaluation methods. This shortage has an impact on the learning process since it limits opportunities for feedback and development. It emphasizes that process quality includes not only material delivery but also how evaluation processes encourage student reflection and progress.

Additionally, the process quality in IRE is improved by the incorporation of technology and creative teaching techniques. In a study on digitalization in IRE, (Nur et al., 2025) found that while computer-based testing (CBT) and digital assessment tools increased teachers' agility in tracking students' progress, issues with infrastructure and teacher preparedness still exist. The consequence is straightforward: in order to guarantee that the process is in line with contemporary educational expectations, institutions must support both pedagogical approaches and technological facilitation.

The degree to which learning activities are contextualized and value-based is another aspect of

process quality in IRE. According to a study by (Trisoni et al., 2022) on integrated learning in Islamic Religious Education at MIN 1 Tanah Datar, the approach resulted in more comprehensive student outcomes when teachers used integrated courses on religious and social attitude competences. This implies that in order to facilitate character development, the method needs to seamlessly connect content, values, and assessment.

Therefore, a multifaceted strategy is needed to improve the process component for IRE quality evaluation, including strengthening teacher assessment competency, integrating technology, and making sure learning activities reflect societal relevance and religious values. When the procedure is carried out correctly, it strengthens the CIPP framework's overall evaluation cycle and connects inputs with intended results.

#### **d. Product: Outcomes of Islamic Religious Education**

The CIPP model's product component, which encompasses behavioral, affective, and cognitive aspects, represents the program's results. These aims go beyond academic achievement in the context of Islamic Religious Education (IRE) and include spiritual practice, character development, and ethical behavior. As demonstrated by the Al-Hikam program, (Hidayat, 2024) claims that pupils who encounter learning models that incorporate Islamic ideals in all facets

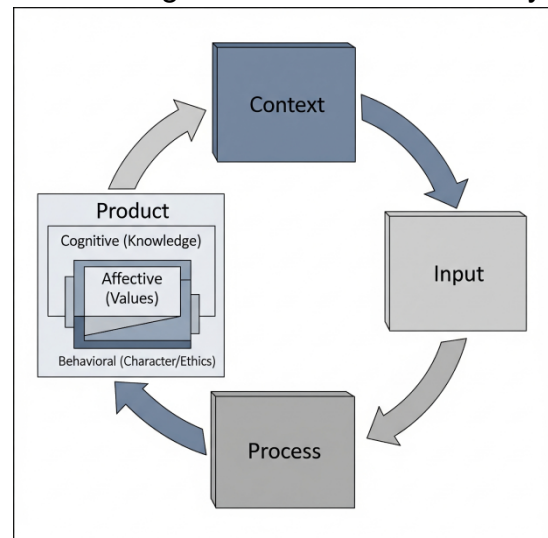


demonstrate quantifiable increases in honesty, discipline, and accountability. This conclusion suggests that moral and social conduct measurements should be taken into account when evaluating outcomes.

Additionally, (Romzi et al, 2024) discovered that students' morals and ethical commitment are significantly strengthened when Islamic teachings are integrated into the curriculum, extracurricular activities, and school culture. According to their research, only concentrating on knowledge acquisition is insufficient; effective IRE products are individuals who act, reflect, and embody the values that are taught. This is in line with Islamic education's overarching goal of transformational change rather than merely cognitive mastery.

Educational institutions see more unified results when there is contextual congruence, high-quality input, and an efficient process. In addition to achieving their academic goals, students act morally in their surroundings. As a result, assessing the product component provides concrete proof of program performance and identifies areas that require development, such as community involvement and character habituation. These insights then feed back into the CIPP cycle to improve the process, strengthen input, and refine the context, allowing IRE programs to continuously improve their quality.

Finally, the product component reflects the ultimate goals of Islamic Religious Education, which include students' academic proficiency, moral development, and spiritual progress. Effective outcomes are defined not only by knowledge gain, but also by internalization and practical implementation of Islamic values in everyday life. When the context, input, and process are optimally linked, the ensuing education produces well-rounded individuals who exhibit ethical behavior, social responsibility, and spiritual consciousness. This holistic approach assures that IRE programs achieve their intended goal of generating competent, moral, and spiritually aware students capable of positively contributing to society.



**Figure 1: Holistic CIPP Evaluation Framework for Islamic Religious Education (IRE)**

This conceptual diagram illustrates the continuous quality improvement cycle in Islamic Religious Education (IRE), driven by

the four interconnected components of the CIPP model: Context, Input, Process, and Product. The framework emphasizes a holistic assessment, particularly in the 'Product' component, which measures outcomes across three critical dimensions essential for Islamic education: Cognitive (knowledge acquisition), Affective (values and

attitude internalization), and Behavioral (ethical character development). The cyclical flow ensures that evaluation results derived from the Product feedback into the Context, driving systematic refinement and alignment of institutional resources and program implementation.

## **E. Conclusion**

This study on the application of quality control in Islamic Religious Education (IRE) at institutions other than the Ministry of Education highlights the critical interaction between context, input, process, and output, as defined by the CIPP model. A supportive institutional setting, high-quality inputs, and effective teaching and assessment methods all contribute to students' academic success, moral development, and spiritual progress.

The results have both practical and theoretical consequences. Practically, institutions should prioritize professional development, budget allocation, and systematic monitoring of teaching and assessment methods. They should also incorporate values-based learning into curricula to ensure that students understand and implement Islamic beliefs in everyday life. In theory, the study validates the CIPP evaluation model's relevance for Islamic education and emphasizes the significance of assessing both

cognitive and behavioral results for overall program effectiveness.

In conclusion, quality control in IRE is a dynamic, systemic process. Aligning institutional support, teacher competence, and process execution enables IRE programs to achieve holistic outcomes, preparing students to be ethically responsible, spiritually aware, and socially productive. Future research may look into the long-term effects of quality measurements as well as innovative techniques for integrating digital tools and values-based pedagogy to improve student learning and character formation.

## **BIBLIOGRAPHY**

- Anisaturrizqi, R., Akhyar, M., & Saputra, A. (2025). *TEACHER PROFESSIONALISM AND COMPETENCE IN THE PERSPECTIVE OF CONTEMPORARY ISLAMIC EDUCATION*. 5(1), 13–28.
- Aziz, S. (n.d.). *Implementation of CIPP Model for Quality Evaluation at School Level: A Case Study*. 5(1), 189–206.
- Bandung, I., Afifah, A. N., Kholilah, L., Nengsih, W., & Yani, A. (2024). *TOFEDU: The Future of Education Journal*. 3(5), 2144–2152.
- Info, A. (2024). *Quality , Access , and Competitiveness in Islamic Religious Education : A Critical-Historical Analysis of Policy Implementation at Al-Ikhlash Junior High School*. 5, 491–506. <https://doi.org/10.62775/edukasia.v5i2.1631>
- Islam, M. T., & Marjany, N. (2024). *Issues of Professionality and Competency of Islamic Religious Education Teachers in Facing the Society 5 . 0 Era*. 22(1), 59–78.
- Kosim, N., & Hayati, N. (2025). *ISLAMIC VALUES-BASED CURRICULUM MANAGEMENT STRATEGY IN IMPROVING STUDENTS ' ACADEMIC AND SPIRITUAL QUALITY: A QUALITATIVE CASE STUDY*. 04(02), 282–296.
- No, V. (2023). *Jurnal Cakrawala Pendas ISLAMIC RELIGIOUS EDUCATION TEACHER STRATEGIES IN INTERNALIZING CHARACTER VALUES IN MADRASAH*. 9(2), 242–249.
- Nur, E., Latifatul, N., & Iyas, M. (2025). *Teacher Competency in Applying Assessment for Islamic Education Learning in the Digitalisation*. 37(1), 151–160.
- Of, P., Religious, I., & Teachers, E. (2023). *AL-FADLAN*. 1(1), 24–30.
- Sankaran, S., & Saad, N. (2022). *Evaluating the Bachelor of Education Program Based on the Context , Input , Process , and Product Model*. 7(June), 1–8. <https://doi.org/10.3389/feduc.2022.924374>
- Sesmiarni, Z., & Ikhsan, I. (2022). *Analysis the Ability of Islamic Education Teacher in Comprehending the Procedure to Make Learning Evaluation*. 14, 6113–6128. <https://doi.org/10.35445/alishlah.v14i4.2248>
- Siregar, M., Solong, N. P., & Irawan, B. (2023). *Pedagogic and Professional Competence of Islamic Religious Education Teachers at MTsN 3 East Aceh*. 28(1), 86–95.
- Surabaya, M., & Java, E. (2024). *CHARACTER EDUCATION OF THE YOUNG GENERATION AL-HIKAM*. 08(01), 90–101.
- Trisoni, R., Jubba, H., & Mudinillah, A. (2022). *Implementation of Integrated Learning of Islamic Religious Education to Improve Student ' s Social Attitude Competence*. June, 85–99. <https://doi.org/10.19105/tjpi.v17i1.5818>

Values, I. (2024). *INTEGRATION OF ISLAMIC TEACHINGS IN CHARACTER EDUCATION TO STRENGTHEN MORALITY AND ETHICS IN SCHOOLS* INTEGRASI AJARAN ISLAM DALAM PENDIDIKAN KARAKTER. 8(2).

Warju, W., & Surabaya, U. N. (2019). *Educational Program Evaluation using CIPP Model*. November. <https://doi.org/10.17509/invotec.v12i1.4502>

Yoshany, N., Saeed, S., Mahmoodabad, M., & Moradi, L. (2025). *Beyond traditional training : a comprehensive CIPP evaluation of medical internships : assessing program design , implementation , and clinical competency outcomes*.