

Evaluation of The “Jum’at Beriman” Program at SMAN 1 Kuala Pembuang Using The CIPP Model (Context, Input, Process, and Product)

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Abstract

SMAN 1 Kuala Pembuang is a leading school with outstanding achievements in both academics and extracurricular activities. One of its most distinctive qualities is a strong religious programme, making it a highly sought-after public school in the community. The Friday Faith programme, which has been running for 20 years, has successfully created an Islamic atmosphere and cultivated good character within the school environment. This study aims to describe the implementation of the Friday Faith programme at SMAN 1 Kuala Pembuang using the CIPP evaluation model (Context, Input, Process, and Product). This evaluative research employs a qualitative descriptive method, with data collected from the Principal, former Principal, Religious Education teachers, subject teachers, guidance counsellors, Student Council, and students through interviews, observation, and documentation, and analysed using qualitative data analysis techniques. The findings show that the programme has a strong legal foundation, clear objectives aligned with school and student needs, and broad stakeholder involvement. Programme preparation, scheduling, teacher competence, and funding are adequate, though infrastructure and team quality require improvement. The implementation of timing, venue, and teacher supervision is effective; however, greater student participation and more varied activity formats are needed. The programme has successfully improved religious knowledge, positive behaviour, student achievement, school identity, and community interest in enrolling at SMAN 1 Kuala Pembuang. In conclusion, the Friday Faith programme deserves to be continued and replicated in other educational institutions.

INTRODUCTION

According to Law Number 20 of 2003 concerning the National Education System, Article 3 states that national education functions to develop abilities and to form the character and civilisation of a dignified nation, aiming to develop the potential of students to become human beings who believe in and fear God Almighty and possess noble character (Central Government, 2003).

Education does not only focus on academic excellence but must be accompanied by character and moral formation (Belwal, 2025). The moral crisis among the younger generation will have an impact on the progress and development of the nation, and must therefore be of particular concern if this nation is to become developed and civilised.

According to the Regulation of the Minister of Education and Culture Number 23 of 2015 concerning the Cultivation of Ethics (Minister of Education and Culture, 2015), activities that integrate moral and spiritual values into learning, such as Friday Worship, support efforts to cultivate ethics as mandated in this regulation. Ethical education must be instilled from an early age within the learning system so that students' character develops and forms individuals who are resilient, honest, and responsible.

Government Regulation Number 55 of 2007 concerning Religious Education, Article 4, further states that religious education aims to shape students into human beings who understand and practise their religious values in daily life (Central Government, 2007).

A breakdown of disturbance causes at UP3 Malang for 2024 and 2025 is presented in Figure 1 (Cahyadi & Sudrajat, 2023). Although the "unidentified" category records the highest raw count (638 events in 2024 and 525 in 2025), this category is heterogeneous and largely reflects gaps in field diagnosis and incident recording rather than a single physical mechanism (Wijaya et al., 2021). When the analysis is restricted to identifiable physical causes, vegetation (trees) is unambiguously the dominant and most persistent contributor, with 194 and 189 events in 2024 and 2025 respectively (Hariyanto & Suryanto, 2022) — substantially higher than animals (131 and 92 events), lightning, kites and foreign objects (Pratama, 2019), third-party activity, and equipment-related faults (Firmansyah et al., 2020). Critically, the tree-related figures show almost no improvement between the two years (a reduction of only five events, or 2.6%), despite intensive visual inspection activity (Putri & Rahman, 2024; Kusuma et al., 2025).

SMAN 1 Kuala Pembuang, Seruyan Regency, carries the vision of "Realising the Profil Pelajar Pancasila who are faithful, devout, excellent, and resilient in the face of global change," with the mission of "Organising intra-curricular, co-curricular, and extracurricular education toward reliable and trusted institutions to produce graduates with holistic abilities."

According to Firdaus (2018), success in life does not depend solely on intelligence and skills. Good attitudes and ethics also play a crucial role in shaping one's path to success. How a person interacts with others, faces challenges, and maintains integrity has a great bearing on the achievement of life goals. This is why students with good attitudes and ethics have a greater chance of achieving success in various aspects of life. According to Rasyid et al. (2024), through character education, it is hoped that students will not only be intellectually capable, but will also possess positive character traits such as honesty, responsibility, discipline, care for the environment, love of the homeland, and integrity. These noble values are important to instil from an early age so that they become firmly embedded in students and serve as provisions for navigating life.

Based on initial observations conducted through interviews with the school principal, religious teachers, subject teachers, guidance and counselling teachers, and several students of SMAN 1 Kuala Pembuang, several phenomena were identified that affect students, including drug abuse, lack of respect for teachers and parents, lack of discipline, and disobedience to existing rules. This underscores the importance of instilling character education in students in order to shape them into individuals of noble character, responsibility, honesty, and independence.

The use of the CIPP (Context, Input, Process, Product) evaluation model in assessing religious programmes in educational settings has been widely employed by previous researchers. Desrita (2026) found in her research that a youth wirid programme demonstrated a high level of relevance to students' spiritual needs and succeeded in transforming religious character, improving worship discipline, and forming akhlak karimah. The study used a quantitative approach with a sample of 360 respondents and produced the highest score on the product dimension (79.35%), indicating that the programme is highly effective and worthy of continuation. Another study by El Hasbi (2025) was motivated by the importance of forming religious character among vocational school students who have limited religious learning hours. This study employed a mixed methods approach and concluded that religious extracurricular activities represent the main strategy of schools in instilling Islamic values in depth outside of formal lesson hours.

Alamsyah, Rasyid, and Mania (2025) found in their research that Friday Worship activities have high relevance to strengthening students' spiritual values, with a positive impact

on discipline, responsibility, and understanding of religious values, even though the monotonous lecture method remains an obstacle in its implementation. In line with this, Jannah and Pradana (2024) stated in their research that the programme has achieved its goals and made a significant impact, although several aspects require improvement for future implementation to be more conducive. Hirani (2024) also evaluated the Friday Blessing programme at YPI Nurul Muttaqien, Banten, with a focus on developing students' faith and piety using the CIPP model. Furthermore, a systematic literature review conducted by Alsyā'bani, Madjid, and Shodiq (2025), which analysed 34 articles on the application of the CIPP model in religious programmes across various levels of education, concluded that the CIPP model provides a holistic evaluation encompassing context, input, process, and product aspects, thereby enabling the identification of strengths and weaknesses at each stage of programme implementation. Factors that affect the effectiveness of a programme include the quality of human resources, facilities, learning methods, and stakeholder involvement.

Previous studies have generally focused on religious programmes at the primary and vocational levels, or have employed different approaches such as quantitative and mixed methods. The novelty of this research lies in its object of study, namely the Friday Faith Programme at SMAN 1 Kuala Pembuang, which has been running for 20 years and has become a flagship programme with a significant impact on the formation of students' religious character. The Friday Faith Programme is one of the initiatives that seeks to instil in all students good morals and character, such as care for others, respect, optimism, honesty, responsibility, and patience. Based on the background described above, the researcher is interested in conducting an "Evaluation of the Friday Faith Programme at SMAN 1 Kuala Pembuang Using the CIPP Model (Context, Input, Process, and Product)." It is hoped that the results of this study will complement previous findings and make a practical contribution to the development of religious programmes in senior secondary schools more broadly.

METHOD

According to Creswell, qualitative research focuses on an in-depth understanding of social phenomena or human behavior. This approach uses non-numerical data, such as interviews, observations, and document analysis (Creswell, 2010). This study uses a descriptive approach with the CIPP (*Context, Input, Process, Product*) evaluation model developed by Stufflebeam. This model provides a comprehensive evaluation framework to analyze various aspects of the program, starting from the initial objectives, resources used, implementation, to the results achieved (Fitzpatrick et al., 2012).

This study aims to evaluate the implementation of Friday Faith activities at SMAN 1 Kuala Pembuang Seruyan Regency in four main aspects: *Context*: Assessing the relevance of the program to student needs and school goals. *Input*: Assess the readiness of resources and program implementation plans. *Process*: Analyze the implementation of activities to identify successes and obstacles. *Product*: Measuring the impact of activities on religious understanding and character formation of students.

Data sources are anything that is used to obtain information relevant to the research objective. In this study, data sources are grouped into two main types, namely primary data and secondary data, as explained by (Fitzpatrick et al., 2012). The data sources in this study consist of primary data, namely: 1) Principals related to the background of Friday Faith activities, permission to conduct research related to Friday Faith, 2) Islamic Religious Education Teachers related to the focus of Friday Faith activities and coordinating teachers, 3) Homeroom teachers as student supervisors in each class to participate in Friday Faith activities, can run well and achieve the expected goals, 4) Students related their opinions about the Friday Faith activity and its impact.

The secondary data consists of related documents, namely activity schedules, implementation reports, and modules or materials used in activities and activity documentation. The data collection method is using *library research* (literature) and *field research* (field).

RESULTS AND DISCUSSION

The results of the research were obtained from data collection through interviews, observations, and documentation. The evaluation analysis was carried out based on 4 components of CIPP, namely *context*, *input*, *process*, and *product*. The details of each component that were evaluated are as follows:

Context evaluation

The implementation of the Friday of Faith program at SMAN 1 Kuala Pembuang based on Law Number 20 of 2003 concerning the National Education System Article 3 states that national education functions to develop abilities and form a dignified character and civilization of the nation, aiming to develop the potential of students to become believing human beings, fear God Almighty, and have noble character. (Central Government, 2003)

Also based on Government Regulation Number 55 of 2007 concerning Religious Education and Religious Education Article 4 states that religious education aims to shape students to become human beings who understand and practice their religious values in daily life (Central Government, 2007).

SMAN 1 Kuala Pembuang Regency Seruyan has a vision: "Realizing the profile of Pancasila students who are faithful, devout, superior, and resilient in the face of global change", with the mission: "Organizing intra-curricular, co-curricular, and extra-curricular education towards reliable and trusted institutions to produce graduates who have holistic abilities."

Based on the results of the interview with the principal, it is impossible to realize the vision and mission of the school if the Islamic Religious Education lesson is only 2 hours, so it is necessary to find breakthroughs so that the vision of realizing the profile of Pancasila students to become students who are faithful, devout, superior, and resilient in the face of global change can be achieved by implementing the Friday of Faith program.

Likewise, it was revealed by some teachers that the implementation of the Friday of Faith program is in accordance with the needs of students, increasing their knowledge of religion and morals, they apply religious values in their daily lives, fostering their character and courage to appear in public.

Evaluation of inputs

The data obtained by the researcher from the school principal that the implementation of the Friday Faith program was held by forming a team that was decreed by the principal. The team is in charge of designing, implementing, and evaluating the implementation of the Friday of Faith program. The team makes a schedule for the implementation and compiles the activities held, the team is assisted by other teachers who have competence in guiding, reminding, and directing students.

The school prepares infrastructure facilities to support the implementation of the program such as preparing halls and parking lots, providing sound systems so that all students can participate in activities properly, providing fans and air conditioning facilities in the hall, providing holy books and Yasin books. The school also bears all the costs necessary in the implementation of the Friday of Faith program.

Process evaluation

The results of the research through interviews conducted with the principal and several teachers explained that the Friday Faith program has been running for 20 years, starting from lectures, commemorating religious holidays, inviting students to Friday prayers at school,

praying Eid Fitri and Eid Adha together at school, fostering a sense of caring for fellow students by collecting donations, and building a sense of togetherness.

For the last 8 years, the implementation of the Friday of Faith program has been carried out more conceptually, the issuance of the Decree of the Implementing Team by the Principal, the creation of a clear arrangement of events involving students, setting the implementation schedule on Fridays I and III.

The implementation of the Friday of Faith program was attended by all students totaling 893 people plus teachers, the limited space became a separate obstacle if it was carried out in 1 room so that the activity was separated into 2 places, namely the hall and the school parking lot. The material presented includes aqidah, morals, worship, fiqh, and muamalah.

The Principal always monitors the implementation of the Friday of Faith program and participates as presenters, all teachers also accompany students and advise students in every learning, especially in terms of morals or character. Monitoring of student development is also carried out by collaborating with parents and alumni of SMAN 1 as well as with the community.

Product evaluation

The results of interviews with the school principal, teachers, and students indicate that the implementation of the Friday Faith programme has been able to improve students' religious understanding, enabling them to practise religious values in their daily lives. Students who were actively involved in this programme tended to be more accomplished when participating in competitions, and the Friday Faith programme was able to bring about positive changes in students' character. It has also had an impact on the reputation of the school, with the community coming to know SMAN 1 as a religious public school.

The expected outcomes of the Friday Faith programme are consistent with the results obtained following its implementation. The materials presented during the programme, supported by all teachers who consistently remind students of good conduct during lessons, have been able to bring about positive changes in students' behaviour and character.

In the context evaluation, the targets and results of the Friday Faith programme are aligned with the school's vision and mission of realising the Profil Pelajar Pancasila who are faithful, devout, excellent, and resilient in the face of global change. The implementation of the Friday Faith programme has succeeded in providing students with an understanding of religious knowledge, and students are able to apply religious values in their daily lives, enabling the programme to shape students who are more religiously grounded and of good character. The results of this study are in line with research by Sari (2023), which shows that religious programmes in primary schools contribute to the formation of students' character. This research also aligns with national policy, such as Presidential Regulation Number 87 of 2017 concerning the Strengthening of Character Education, demonstrating that this programme supports the national education framework (Central Government, 2017).

The input evaluation relates to planning, scheduling, teacher competence, infrastructure, and funding. The research findings show that the appointment of an implementation team through the Principal's Decree has succeeded in producing materials suited to students' circumstances, and the involvement of all subject teachers in reminding students to always uphold good morals and ethics has been able to foster a school culture that excels academically and is also recognised by the community as a public school with strong religious values. These evaluation results are consistent with research by Sujarwo (2024), which states that teacher training in managing religious activities contributes to the success of student character formation. The limited infrastructure available to accommodate 893 students remains a challenge for SMAN 1 in implementing the Friday Faith programme, as research by Dacholfany (2024) shows that the quality of supporting facilities has a significant influence on the effectiveness of activity implementation.

The process evaluation encompasses timing and venue, scope, services, obstacles, teacher monitoring, and supervision by the Principal. The evaluation results show that involving students in roles such as masters of ceremony, saritilawah, kultum delivery, and event preparation has made students more confident and accustomed to public performance, developing their proficiency in public speaking. Students who are active and experienced in performing when participating in competitions outside of school have consistently achieved results that make the school proud. This research is consistent with findings by Rosa et al. (2024), which indicate that innovation in implementation methods is very important in increasing student involvement, and with findings by Pancawati et al. (2021), which highlight that student involvement in religion-based activities is greatly influenced by the teacher's creative approach in delivering material.

The product evaluation concerns the outcomes achieved from the implementation of the Friday Faith Programme, including changes in student character, improvement of student achievement, and the programme's benefits for the school. The impact of the programme is clearly visible in the transformation of students' character and the application of the 5S habits, namely senyum, salam, sapa, sopan, and santun (smile, greetings, salutation, politeness, and courtesy). Research by Nasir et al. (2023) similarly shows that structured religious activities make a great contribution to creating a conducive school environment. Involving students in the implementation of the Friday Faith programme trains them to speak and present themselves in public, which has had a positive impact on the achievements of frequently involved students when participating in competitions outside of school.

The implementation of the Friday Faith programme at SMAN 1 Kuala Pembuang, which has been running for 20 years, has been able to create a religious school culture that has become a defining characteristic of the school, recognised by the community and serving as an attraction for families choosing to enrol their children.

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CONCLUSION

Program evaluation using the CIPP model is able to assess the implementation of the program as a whole, starting from the evaluation of the context to the product evaluation of the implementation of the Friday of Faith program at SMAN 1 Kuala Pembuang has succeeded in shaping student character, improving student achievement, and making this program a hallmark of the school. The obstacles faced in running the Friday of Faith program are infrastructure facilities that are not able to accommodate students in one place so that the achievement target

will be different between the hall and the parking lot. Challenges in innovation in program implementation are also obstacles in dealing with a large number of students and so that students do not get bored of participating in activities. The suggestion from the researcher is that schools can work on building a mosque that is able to accommodate all students. It is necessary to hold a study in the implementation of the program so that there are interesting innovations and can involve more students so that boredom does not occur. And it is necessary to improve the quality of teachers, especially in terms of program implementation or cooperation with other parties.

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