

The Impact of Islamic Religious Education Learning on Students' Character Development at SMPN 8 Samarinda in 2026: A CIPP Evaluation Model

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Abstract

This study aims to examine the impact of Islamic Religious Education (IRE) learning on students' character development at SMP Negeri 8 Samarinda in 2026 using the Context, Input, Process, Product (CIPP) Evaluation Model. This research employed a qualitative evaluative approach. Data were collected through observations, interviews, and documentation involving the principal, Islamic Religious Education teachers, and students as research participants. Data were analyzed using the Miles and Huberman interactive model, including data reduction, data display, and conclusion drawing. The findings indicate that IRE learning has positively contributed to students' character development through the implementation of the Merdeka Curriculum, religious habituation programs, active learning strategies, and the integration of character values into classroom activities. However, several challenges remain, including limited learning facilities and unequal student participation. The product evaluation demonstrates improvements in students' religious attitudes, discipline, responsibility, honesty, and politeness. The novelty of this study lies in the comprehensive application of the CIPP Evaluation Model to reveal the interrelationship between context, input, process, and product in assessing the effectiveness of Islamic Religious Education learning for strengthening character education within the implementation of the Merdeka Curriculum at the junior secondary school level

Keywords: CIPP Evaluation, Islamic Religious Education, Student Character

Abstrak

Penelitian ini bertujuan menganalisis dampak pembelajaran Pendidikan Agama Islam (PAI) terhadap pengembangan karakter siswa di SMP Negeri 8 Samarinda pada tahun 2026 menggunakan Model Evaluasi CIPP (Context, Input, Process, Product). Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian evaluatif. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi yang melibatkan kepala sekolah, guru Pendidikan Agama Islam, dan siswa sebagai informan. Analisis data dilakukan menggunakan model Miles dan Huberman melalui reduksi data,

penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa pembelajaran PAI telah mendukung pengembangan karakter siswa melalui implementasi Kurikulum Merdeka, pembiasaan religius, strategi pembelajaran yang aktif, serta integrasi nilai-nilai karakter dalam proses pembelajaran. Meskipun demikian, penelitian juga menemukan beberapa kendala, seperti keterbatasan sarana pembelajaran dan belum meratanya partisipasi siswa. Evaluasi pada aspek produk menunjukkan adanya peningkatan karakter religius, disiplin, tanggung jawab, kejujuran, dan sikap santun siswa. Kebaruan (novelty) penelitian ini terletak pada penerapan model evaluasi CIPP secara komprehensif untuk mengidentifikasi hubungan antara konteks, masukan, proses, dan hasil pembelajaran PAI terhadap penguatan pendidikan karakter dalam implementasi Kurikulum Merdeka di tingkat sekolah menengah pertama.

Kata Kunci: Evaluasi CIPP, Pendidikan Agama Islam, Karakter Siswa

A. Introduction

Education is one of the most important aspects of human life and plays a strategic role in developing the quality of human resources. Education is not only aimed at improving students' intellectual abilities but also at shaping positive attitudes, behaviors, morals, and character. In the Indonesian educational system, character development is considered an integral part of the educational process because education is expected to produce individuals who are knowledgeable, responsible, creative, independent, and possess noble character.¹

In the era of globalization and rapid technological advancement, educational institutions face increasingly complex challenges. The development of information and communication technology has significantly influenced students' ways of thinking and behavior. While technological progress provides various benefits in supporting learning activities, expanding access to information, and enhancing creativity, it also presents challenges related to declining discipline, reduced social awareness, irresponsible behavior, and various forms of juvenile delinquency. Therefore, education should not focus solely on academic achievement but must also emphasize the development of students' character and moral values.²

Character refers to a set of moral and ethical values reflected in an individual's thoughts, attitudes, speech, and actions. Character education aims to cultivate virtues such as honesty, responsibility, discipline, tolerance, respect, and social concern. As formal educational institutions, schools have a significant responsibility in integrating character education into both academic and non-academic activities through habituation, role modeling, school culture, and classroom instruction.³

One of the subjects that contributes significantly to character formation is Islamic Religious Education (IRE). Islamic Religious Education is designed not only to provide students with religious knowledge but also to foster spiritual awareness and moral values. Through IRE learning, students are expected to understand, internalize, and practice Islamic teachings in their daily lives. Values such as religiosity, honesty,

¹ E. Mulyasa, *Implementasi Kurikulum Merdeka* (Bandung: PT Remaja Rosdakarya, 2021), 15.

² Munawir, Rahim, Ismawati, and Mutmainna, "Islamic Religious Education in Student Character Development," *Al-Hayat: Journal of Islamic Education* 8, no. 1 (2024): 55–69.

³ W. H. Azzaky, M. Junaedi, and A. Wahib, "The Contribution of Islamic Religious Education in Building Students' Character," *The Future of Education Journal* 3, no. 2 (2024): 87–101.

responsibility, discipline, hard work, tolerance, and social awareness are essential components of Islamic Religious Education.⁴

The implementation of the Independent Curriculum (*Kurikulum Merdeka*) has further strengthened the importance of character education in Indonesia. The curriculum promotes the development of the *Pancasila Student Profile*, which emphasizes faith in God, noble character, independence, critical thinking, creativity, collaboration, and global diversity. Consequently, Islamic Religious Education teachers are encouraged to design learning activities that are contextual, student-centered, and oriented toward character development.⁵

Despite its strategic role, Islamic Religious Education learning still faces various challenges in practice. Several studies have reported limitations in learning resources, insufficient use of innovative teaching methods, low student participation, and the ineffective internalization of character values. In many cases, learning remains focused on cognitive achievement and memorization rather than behavioral transformation and character development. These conditions indicate the need for systematic evaluation to determine the effectiveness of Islamic Religious Education in achieving its educational objectives.⁶

Evaluation is an essential component of educational improvement because it provides information regarding the effectiveness, strengths, and weaknesses of educational programs. Educational evaluation not only assesses learning outcomes but also examines the planning process, available resources, implementation procedures, and program impacts. Therefore, a comprehensive evaluation model is required to assess all aspects of educational implementation effectively.⁷

One of the most widely recognized evaluation frameworks is the Context, Input, Process, and Product (CIPP) evaluation model developed by Daniel L. Stufflebeam. The CIPP model provides a comprehensive approach to evaluating educational programs by examining contextual needs, available resources, implementation processes, and program outcomes. Recent studies indicate that the CIPP model remains highly relevant in educational research because it offers systematic and decision-oriented evaluation procedures.⁸

The application of the CIPP model in Islamic Religious Education is particularly relevant because it enables educators to evaluate not only learning outcomes but also the effectiveness of instructional planning, resource utilization, and implementation processes. Through this model, schools can identify strengths and weaknesses in learning practices and develop strategies for continuous improvement in character education programs.⁹

⁴ L. S. Badri and A. A. Malik, "Implementation of Islamic Education Values in Building Students' Religious Character through an Affective Approach Based on the Qur'an," *Jurnal Pendidikan Agama Islam* 21, no. 2 (2024): 145–160.

⁵ Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi, *Panduan Penguatan Profil Pelajar Pancasila* (Jakarta: Kemendikbudristek, 2022), 8.

⁶ Munawir et al., "Islamic Religious Education in Student Character Development," 61.

⁷ John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 5th ed. (Los Angeles: Sage Publications, 2018), 27.

⁸ I Made Oka Riawan, Ni Made Citiriani, and I Ketut Lokasanti, "Efektivitas Model Evaluasi CIPP dalam Program Pendidikan: Kajian Literatur Sistematis," *Jurnal Evaluasi Pendidikan* 16, no. 2 (2025): 108–115.

⁹ M. P. Wulan, W. D. Listyasari, H. Santosa, and S. A. Huda, "A Systematic Literature Review on the CIPP Evaluation Model in Education: Examining Its Trends, Applications, and Research Gaps," *Journal of Educational Sciences* 10, no. 3 (2025): 307–320.

SMP Negeri 8 Samarinda is one of the educational institutions that actively implements Islamic Religious Education as a means of supporting student character development. The school conducts various religious activities, including collective prayers, Qur'anic recitation, worship practices, and character-building programs aimed at fostering discipline, responsibility, and religious awareness among students. In addition, the school has implemented the Independent Curriculum, which emphasizes active learning and character formation.

Preliminary observations indicate that Islamic Religious Education learning at SMP Negeri 8 Samarinda has been implemented relatively well through various instructional strategies, including discussions, lectures, presentations, question-and-answer sessions, and worship practices. However, several challenges remain, including limited digital learning resources, varying levels of student participation, and differences in students' backgrounds that influence the internalization of character values. Furthermore, the evaluation of student character development has not yet been conducted systematically and continuously.

Although previous studies have examined the CIPP evaluation model and the role of Islamic Religious Education in character formation, research specifically evaluating Islamic Religious Education learning using the CIPP framework for student character development at SMP Negeri 8 Samarinda remains limited. This gap demonstrates the novelty of the present study. Therefore, this research aims to evaluate Islamic Religious Education learning using the CIPP (Context, Input, Process, Product) evaluation model and to analyze its contribution to student character development at SMP Negeri 8 Samarinda. The findings are expected to provide valuable insights for improving the quality of Islamic Religious Education and strengthening character education programs in schools.

B. Literature Review

1. Learning Evaluation

Learning evaluation is an essential component of the educational process that aims to determine the effectiveness and achievement of instructional objectives. Evaluation is not limited to measuring students' academic performance but also encompasses the assessment of learning objectives, instructional methods, teaching resources, learning environments, and educational outcomes. Educational evaluation serves as a systematic process for collecting, analyzing, and interpreting information to support educational decision-making and program improvement.¹⁰

In contemporary educational practice, evaluation performs several important functions, including diagnostic, formative, summative, and accountability functions. Diagnostic evaluation helps identify students' learning difficulties, while formative evaluation provides feedback for improving ongoing instruction. Summative evaluation measures the achievement of learning outcomes, whereas accountability evaluation ensures that educational programs meet established standards and objectives.¹¹ Therefore, evaluation plays a crucial role in enhancing the quality and effectiveness of educational programs.

Learning evaluation should address not only cognitive achievement but also affective and psychomotor dimensions. Modern educational assessment emphasizes

¹⁰ John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 5th ed. (Los Angeles: Sage Publications, 2018), 27.

¹¹ H. Retnawati, "Educational Evaluation in Contemporary Learning Assessment," *International Journal of Instruction* 15, no. 2 (2022): 345–360.

holistic evaluation that examines students' knowledge, attitudes, values, and skills. This approach is particularly relevant in Islamic Religious Education (IRE), where the success of learning is measured not only by students' mastery of religious knowledge but also by the extent to which Islamic values are internalized and reflected in daily behavior.¹²

In the context of Islamic Religious Education, evaluation aims to determine students' understanding and implementation of Islamic teachings, moral values, and religious practices. Consequently, evaluation becomes an important instrument for assessing the effectiveness of character-building efforts through religious learning activities.¹³

2. The CIPP Evaluation Model

The Context, Input, Process, and Product (CIPP) Evaluation Model was developed by Daniel L. Stufflebeam as a comprehensive framework for evaluating educational programs. The model was designed not merely to prove program success but to provide information that supports continuous improvement and decision-making. The CIPP model has become one of the most widely used evaluation frameworks because it evaluates programs systematically from planning to outcomes.¹⁴

Recent studies indicate that the CIPP model remains highly relevant in educational evaluation due to its ability to assess educational programs comprehensively and identify areas for improvement.¹⁵

a. Context Evaluation

Context evaluation focuses on identifying needs, problems, opportunities, and objectives that form the foundation of a program. It assists educational stakeholders in determining whether program goals are aligned with institutional needs and learner characteristics.¹⁶

In Islamic Religious Education, context evaluation includes examining curriculum objectives, school culture, students' needs, and the educational environment that supports character development. Understanding these contextual factors is essential to ensure that learning activities effectively contribute to students' moral and spiritual growth.

b. Input Evaluation

Input evaluation assesses the resources and strategies available for program implementation. These resources include teachers, curriculum materials, instructional methods, learning media, facilities, and educational policies.¹⁷

The quality of Islamic Religious Education largely depends on teacher competence, instructional design, and learning resources. Competent teachers who employ innovative teaching strategies can significantly improve student engagement

¹² Munawir, Rahim, Ismawati, and Mutmainna, "Islamic Religious Education in Student Character Development," *Al-Hayat: Journal of Islamic Education* 8, no. 1 (2024): 55–69.

¹³ Badri and Malik, "Implementation of Islamic Education Values in Building Students' Religious Character," *Jurnal Pendidikan Agama Islam* 21, no. 2 (2024): 145–160.

¹⁴ Daniel L. Stufflebeam and Anthony J. Shinkfield, *Evaluation Theory, Models, and Applications* (San Francisco: Jossey-Bass, 2017), 311.

¹⁵ I Made Oka Riawan, Ni Made Citariyani, and I Ketut Lokasanti, "Efektivitas Model Evaluasi CIPP dalam Program Pendidikan: Kajian Literatur Sistematis," *Jurnal Evaluasi Pendidikan* 16, no. 2 (2025): 108–115.

¹⁶ M. P. Wulan, W. D. Listyasari, H. Santosa, and S. A. Huda, "A Systematic Literature Review on the CIPP Evaluation Model in Education," *Journal of Educational Sciences* 10, no. 3 (2025): 307–320.

¹⁷ Aristya, Zurqoni, and Khojir, "The CIPP Model for Curriculum Evaluation in Islamic Education," *Al-Hayat Journal of Islamic Education* 9, no. 1 (2025): 1–15.

and character formation. Therefore, evaluating educational inputs is necessary to determine the readiness of schools to implement effective learning programs.

c. Process Evaluation

Process evaluation examines the implementation of educational programs and determines whether activities are conducted according to established plans. It involves monitoring classroom instruction, teacher performance, student participation, instructional strategies, and classroom management.¹⁸

Within Islamic Religious Education, process evaluation focuses on how character values are integrated into learning activities, how teachers facilitate moral development, and how students participate in religious and educational experiences. The findings of process evaluation provide valuable information for improving instructional practices.

d. Product Evaluation

Product evaluation measures the outcomes and impacts of educational programs. In Islamic Religious Education, outcomes extend beyond academic achievement to include changes in attitudes, behaviors, and character development.¹⁹

The expected outcomes of Islamic Religious Education include the development of students who demonstrate religious commitment, honesty, discipline, responsibility, social awareness, and respect for others. Therefore, product evaluation is essential for determining the extent to which educational objectives related to character formation have been achieved.

3. Islamic Religious Education (IRE)

Islamic Religious Education is a planned educational effort aimed at helping students understand, internalize, and practice Islamic teachings in their daily lives. The primary objective of IRE is to develop individuals who possess faith (*iman*), piety (*taqwa*), and noble character (*akhlaq al-karimah*).²⁰

Contemporary perspectives on Islamic Religious Education emphasize the integration of cognitive, affective, and psychomotor learning domains. Therefore, IRE teachers are expected not only to transmit religious knowledge but also to facilitate students' moral and spiritual development through meaningful learning experiences and exemplary behavior.²¹

Recent studies have shown that Islamic Religious Education contributes significantly to the development of students' religious awareness, moral values, and social responsibility. Effective IRE learning promotes positive character traits such as honesty, discipline, tolerance, responsibility, and empathy, which are essential for personal and social development.²²

Furthermore, Islamic Religious Education plays a strategic role in supporting the implementation of the Independent Curriculum and strengthening the Pancasila Student Profile through value-based learning approaches.²³

¹⁸ Salam and Faslah, "Evaluating the Quality of Islamic Religious Education Using the CIPP Model," *Pendas* 10, no. 2 (2025): 220–235.

¹⁹ Kumalasari and Idawati, "Evaluasi Program Pendidikan Karakter di SD Athalia dengan Model CIPP," *Jurnal Akuntabilitas Manajemen Pendidikan* 11, no. 2 (2023): 133–147.

²⁰ Abuddin Nata, *Ilmu Pendidikan Islam* (Jakarta: Kencana, 2019), 45.

²¹ Haidar Putra Daulay, *Pendidikan Islam dalam Perspektif Kontemporer* (Jakarta: Prenadamedia Group, 2020), 72.

²² Azzaky, Junaedi, and Wahib, "The Contribution of Islamic Religious Education in Building Students' Character," *The Future of Education Journal* 3, no. 2 (2024): 87–101.

²³ Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi, *Panduan Penguatan Profil Pelajar Pancasila* (Jakarta: Kemendikbudristek, 2022).

4. Student Character Development

Character refers to a set of moral values and virtues reflected in an individual's thoughts, attitudes, and actions. Character development is a continuous process through which students acquire and practice positive values that guide their behavior in various social contexts.²⁴

Character education is intended to help students understand moral values, appreciate their importance, and consistently apply them in everyday life. Effective character development requires a comprehensive approach that integrates curriculum, school culture, extracurricular activities, family involvement, and community participation.²⁵

In Islamic Religious Education, character development is closely associated with the internalization of Islamic values. Teachers play an important role in guiding students toward the development of religious commitment, honesty, discipline, responsibility, and social concern. Religious habituation programs such as collective prayer, Qur'anic recitation, and worship practices further reinforce character formation among students.²⁶

Character development cannot be achieved instantly; rather, it requires continuous collaboration among schools, teachers, parents, and the broader community. Therefore, successful character education depends on the integration of educational efforts across multiple environments and experiences.²⁷

C. Method

This study employed a qualitative approach with an evaluative research design. The qualitative approach was selected because this research aims to understand and describe deeply the implementation of Islamic Religious Education (IRE) learning in developing students' character at SMP Negeri 8 Samarinda. Qualitative research emphasizes understanding phenomena based on the perspectives of participants and natural conditions in the research setting.¹

The evaluative research design was used to examine the effectiveness of Islamic Religious Education learning through the CIPP evaluation model (Context, Input, Process, Product) developed by Stufflebeam. The CIPP model is considered appropriate because it evaluates educational programs comprehensively, including the background of the program, available resources, implementation processes, and learning outcomes.²

Through this approach, the research provides a comprehensive description of the quality and effectiveness of Islamic Religious Education learning in supporting students' character development. Islamic Religious Education has an important role not only in developing students' religious knowledge but also in shaping moral values, attitudes, and character. Character education in Islamic education emphasizes the integration of religious values into students' daily behavior.³ However, the implementation of Islamic Religious Education learning still faces various challenges, including limited learning methods, insufficient utilization of digital learning media, and the gap between religious knowledge and students' actual behavior. Recent studies

²⁴ Thomas Lickona, *Educating for Character* (New York: Bantam Books, 1991), 51.

²⁵ Kamilah et al., "Character Education Program Management in Islamic Primary Schools: A Sequential Explanatory CIPP Evaluation," *JUMPA* 5, no. 1 (2025): 1–18.

²⁶ Munawir et al., "Islamic Religious Education in Student Character Development," 63.

²⁷ Badri and Malik, "Implementation of Islamic Education Values in Building Students' Religious Character," 154.

show that the effectiveness of Islamic Religious Education requires evaluation that covers learning planning, implementation, and outcomes.⁴

The development of digital technology also creates challenges for character formation. Students' easy access to information through digital platforms requires schools to strengthen religious and moral education so that students are able to respond critically to social changes.⁵ Therefore, a comprehensive evaluation is needed to determine the effectiveness of Islamic Religious Education learning. This study uses the CIPP evaluation model because it provides a systematic framework for evaluating educational programs from context, input, process, and product aspects.⁶ This research was conducted at SMP Negeri 8 Samarinda. The location was selected because the school implements Islamic Religious Education as part of its student character development program and has implemented the Independent Curriculum (Kurikulum Merdeka). The research was conducted for approximately three months, including preparation, data collection, data analysis, and research report preparation.

The research subjects consisted of the principal, Islamic Religious Education teachers, and students of SMP Negeri 8 Samarinda. The principal was selected because of his/her role in educational policy making. Islamic Religious Education teachers were selected because they are directly involved in the learning process. Students were selected because they directly experience Islamic Religious Education learning and character development programs. The selection of participants was conducted through purposive sampling based on their relevance to the research objectives.⁷

Data were collected through observation, interviews, and documentation. Observation was conducted to examine directly the implementation of Islamic Religious Education learning activities in classrooms and religious habituation programs at school. Observation focused on teacher strategies, student participation, learning interaction, learning media, and character values implemented during learning activities. Semi-structured interviews were conducted with the principal, Islamic Religious Education teachers, and students. Interviews were conducted to obtain deeper information regarding learning implementation, obstacles, supporting factors, and strategies for developing students' character. Documentation was conducted by collecting relevant school documents, including curriculum documents, teaching modules, learning plans, religious activity programs, photographs, and other supporting documents.

Data analysis in this study used the interactive model of Miles, Huberman, and Saldaña, consisting of data condensation, data display, and conclusion drawing.⁸ Data condensation involved selecting and organizing information obtained from observations, interviews, and documentation. Data were then displayed systematically based on the CIPP evaluation components. Conclusion drawing was conducted by interpreting research findings to determine the effectiveness of Islamic Religious Education learning in developing students' character.

The validity of the research data was ensured through triangulation techniques, including source triangulation and technique triangulation. Source triangulation was carried out by comparing information obtained from different informants, namely the principal, teachers, and students, to ensure the consistency and credibility of the findings. Meanwhile, technique triangulation was conducted by comparing data collected through observations, interviews, and documentation, thereby enhancing the trustworthiness and accuracy of the research results.⁹ This study employed the Context, Input, Process, and Product (CIPP) Evaluation Model as

its research design to comprehensively evaluate the implementation of Islamic Religious Education. The context evaluation examined the background of Islamic Religious Education implementation, learning objectives, students' character development needs, and the overall school environment.² The input evaluation assessed the supporting components of the educational process, including teachers' competencies, curriculum design, instructional materials, learning media, and educational facilities. Furthermore, the process evaluation focused on the implementation of teaching and learning activities, encompassing instructional strategies, student participation, classroom interactions, and the integration of character values throughout the learning process. Finally, the product evaluation analyzed the outcomes of Islamic Religious Education by assessing students' character development, particularly in terms of religious attitudes, discipline, responsibility, honesty, and politeness.

D. Results

The results of this study are presented based on the CIPP evaluation model (Context, Input, Process, Product) to determine the effectiveness of Islamic Religious Education (IRE) learning in developing students' character at SMP Negeri 8 Samarinda. The research data were obtained through observations, interviews, and documentation involving the principal, Islamic Religious Education teachers, and students.

1. Results of Context Evaluation

The context evaluation aimed to identify the background, objectives, needs, and school environmental conditions related to the implementation of Islamic Religious Education learning. Based on the findings, Islamic Religious Education learning at SMP Negeri 8 Samarinda has been implemented in accordance with the Independent Curriculum (Kurikulum Merdeka), which emphasizes student character development through active and contextual learning.

The school has a vision of developing students who are faithful, pious, possess noble character, are disciplined, and demonstrate responsibility. This vision is implemented through various religious habituation programs, such as collective prayers before lessons, Qur'anic recitation, congregational prayers, the celebration of Islamic holy days, and moral guidance in students' daily lives. These programs have become part of the school culture and support the development of students' character.

Based on interviews with Islamic Religious Education teachers, IRE learning is not only intended to improve students' religious understanding but also to instill character values such as religiosity, honesty, discipline, responsibility, and politeness. Teachers also stated that the school provides full support for learning activities and character development through various religious programs and positive habituation practices within the school environment.

The religious and conducive school environment also supports the implementation of Islamic Religious Education learning. Positive relationships between teachers and students contribute to a comfortable and enjoyable learning atmosphere. Furthermore, students demonstrated enthusiasm in participating in both learning activities and religious programs conducted by the school.

2. Results of Input Evaluation

The input evaluation aimed to assess the readiness of resources utilized in the implementation of Islamic Religious Education learning. The findings revealed that

Islamic Religious Education teachers at SMP Negeri 8 Samarinda possess adequate pedagogical and professional competencies in conducting learning activities. Teachers utilize instructional tools such as teaching modules, learning outcomes, and learning media aligned with the Independent Curriculum.

In the learning process, teachers employ various instructional methods, including lectures, discussions, question-and-answer sessions, presentations, worship practices, and group learning activities. The use of diverse teaching methods helps increase student engagement, creating a more active and interactive classroom environment.

The school also provides facilities and infrastructure that support Islamic Religious Education learning, including comfortable classrooms, a school mosque, a library, and learning media that assist teachers in delivering instructional materials effectively. These facilities provide convenience for both teachers and students during the learning process.

Based on interviews with students, Islamic Religious Education learning is considered interesting because teachers present the material in an understandable manner and relate it to everyday life. Students also reported feeling comfortable during lessons because teachers provide opportunities for them to ask questions, participate in discussions, and express their opinions throughout the learning process.

In addition, the principal's support for Islamic Religious Education is reflected in various school policies that promote character development. The school actively organizes religious activities and moral development programs integrated into classroom learning activities.

3. Results of Process Evaluation

The process evaluation aimed to examine the implementation of Islamic Religious Education learning in the classroom. Based on observations, the learning process at SMP Negeri 8 Samarinda was conducted effectively and in accordance with the lesson plans prepared by the teachers.

At the beginning of each lesson, teachers opened the class with greetings, collective prayers, and motivational activities. Teachers also connected the learning materials to students' daily experiences, making the content easier to understand.

During the main learning activities, teachers employed active and interactive instructional methods such as group discussions, question-and-answer sessions, presentations, and worship practices. Students actively participated in learning activities and demonstrated good engagement throughout the lessons. Teacher-student interactions were also positive, creating a conducive learning environment.

Islamic Religious Education teachers not only delivered instructional content but also instilled character values through habituation and exemplary behavior. Teachers demonstrated positive attitudes in communication, behavior, and interactions with students, allowing students to emulate these positive behaviors.

Furthermore, teachers consistently encouraged students to be disciplined, responsible, honest, and respectful toward others throughout the learning process. These habituation practices were implemented consistently, enabling character values to become embedded in students' daily behavior.

Based on interviews with students, Islamic Religious Education learning helped them understand the importance of maintaining good attitudes and behavior in everyday life. Students reported being more motivated to perform worship, respect teachers and parents, and maintain positive relationships with their peers after participating in Islamic Religious Education learning.

4. Results of Product Evaluation

The product evaluation aimed to identify the outcomes and impacts of Islamic Religious Education learning on students' character development. The findings indicated that Islamic Religious Education learning has had a positive impact on character development among students at SMP Negeri 8 Samarinda.

This is reflected in positive changes in students' attitudes and behavior, particularly in the areas of religiosity, discipline, responsibility, politeness, and social awareness. Students regularly participated in religious activities such as collective prayers, Qur'anic recitation, and congregational prayers with a strong sense of awareness and responsibility.

In addition, students demonstrated disciplined behavior in attending classes and complying with school regulations. Positive relationships between students and teachers were evident, contributing to a culture of mutual respect within the school environment. Islamic Religious Education teachers reported that students showed significant positive behavioral development after continuously participating in Islamic Religious Education learning.

Based on interviews with students, Islamic Religious Education learning helped them understand the importance of possessing good moral character and applying Islamic values in daily life. Students also reported being more motivated to maintain good behavior, improve their worship practices, and respect others.

Students' character development was further reflected in their cooperation, social concern, and sense of responsibility in various school activities. The regular implementation of religious habituation programs contributed positively to the formation of students' character.

5. Research Findings

Based on the results of the study using the CIPP evaluation model (Context, Input, Process, Product), it was found that Islamic Religious Education learning at SMP Negeri 8 Samarinda has been implemented effectively and supports students' character development.

From the context aspect, the implementation of learning is aligned with the school's vision, mission, and objectives, which emphasize the development of students who are faithful, pious, possess noble character, and demonstrate positive personal values. The religious school environment and various religious habituation programs serve as supporting factors in achieving these objectives.

From the input aspect, Islamic Religious Education learning is supported by competent teachers, instructional tools aligned with the Independent Curriculum, and adequate facilities and infrastructure. Teachers are capable of designing and implementing learning activities using instructional methods that correspond to students' characteristics, making the learning process more engaging and understandable.

From the process aspect, Islamic Religious Education learning is conducted actively, interactively, and in a conducive environment. Teachers serve not only as providers of knowledge but also as mentors and role models in applying character values. Religious values, discipline, responsibility, honesty, and politeness are integrated into both classroom learning activities and religious habituation programs within the school environment. Positive interactions between teachers and students further contribute to an atmosphere that supports character development.

From the product aspect, Islamic Religious Education learning has had a positive impact on students' character development. This is reflected in increased student awareness of religious practices, compliance with school regulations, respect

for teachers and parents, and responsible behavior in both learning activities and daily life. Furthermore, students demonstrated social awareness and the ability to cooperate effectively in various school activities.

Overall, the findings indicate that Islamic Religious Education learning at SMP Negeri 8 Samarinda has contributed effectively to students' character development. This success is reflected in the integration of learning objectives, resource readiness, quality implementation of learning activities, and positive outcomes demonstrated through students' behavior and character. Therefore, the application of the CIPP evaluation model shows that Islamic Religious Education learning at this school has been implemented in accordance with its intended objectives and has provided significant benefits for students' character formation.

E. Discussion

The findings of this study indicate that Islamic Religious Education (IRE) learning at SMP Negeri 8 Samarinda plays a significant role in students' character development. Based on the results of the CIPP (Context, Input, Process, Product) evaluation model, all components of the learning process demonstrated interconnected relationships that support the achievement of character education objectives. These findings suggest that the success of character formation is not solely determined by the instructional content delivered in the classroom but is also influenced by the school environment, teacher competence, learning processes, and a school culture that supports character development.

From the context perspective, Islamic Religious Education learning has been implemented in accordance with the objectives of national education, which emphasize the holistic development of students in spiritual, intellectual, and social dimensions. The school's vision, which focuses on developing students who are faithful, pious, and possess noble character, serves as the primary foundation for the implementation of Islamic Religious Education. This condition indicates that successful character education requires alignment between institutional goals and classroom learning practices. When the school's vision and learning objectives share the same direction, educational processes become more effective in shaping students' character.

From the input perspective, the competence of Islamic Religious Education teachers emerged as an important factor contributing to learning success. Teachers function not only as transmitters of knowledge but also as educators, mentors, and role models for students. Their ability to manage learning activities, employ diverse instructional methods, and connect learning materials to students' daily lives significantly contributes to the development of students' character. This finding demonstrates that the quality of human resources in education is one of the primary factors in producing a generation that is both morally grounded and competitive. Furthermore, the availability of adequate facilities and infrastructure strengthens the process of internalizing character values. A comfortable learning environment, sufficient religious facilities, and supportive school policies create a conducive educational atmosphere. These conditions indicate that character education is not solely the responsibility of Islamic Religious Education teachers but rather the collective responsibility of all school stakeholders in creating a positive educational culture.

From the process perspective, the findings reveal that Islamic Religious Education learning is conducted actively and interactively. Teachers not only deliver religious concepts but also instill character values through role modeling, habituation,

and daily interactions with students. This approach is consistent with the principles of character education, which emphasize that character cannot be effectively developed through theoretical instruction alone but must be cultivated through continuous practice in everyday life. Therefore, learning processes that provide authentic experiences for students become effective means of shaping positive behavior.

The integration of character values into every learning activity also demonstrates the strategic role of religious education in developing students' moral awareness. Values such as religiosity, honesty, discipline, responsibility, cooperation, and social concern are not merely understood as theoretical concepts but are also practiced in daily life. Consequently, Islamic Religious Education contributes to the development of students who are not only academically competent but also possess strong moral and social intelligence.

From the product perspective, the results indicate that Islamic Religious Education learning has a positive impact on students' character development. Behavioral changes were reflected in students' increased awareness of religious practices, compliance with school regulations, respect for teachers and parents, and ability to cooperate with their peers. These findings suggest that consistently implemented character education can positively influence students' personality development.

From a broader perspective, the findings of this study illustrate that character education is one of the most essential needs in responding to the challenges of modern society. Rapid developments in science and technology have brought significant social changes that influence the mindset and behavior of younger generations. Therefore, schools play a strategic role in developing a generation that is not only academically successful but also possesses strong character as a foundation for facing various life challenges.

Islamic Religious Education holds a crucial position in fostering a progressive society. A developed society is not merely characterized by educational attainment and technological advancement but also by the moral quality and character of its citizens. Through Islamic Religious Education, students are equipped with values of faith, morality, responsibility, tolerance, and social awareness that serve as the foundation for building a harmonious and sustainable society.

Based on the findings of this study, it can be understood that character development through Islamic Religious Education represents a long-term investment in building high-quality human resources. Educational success should not only be measured by students' academic achievements but also by their ability to apply moral and character values in everyday life. Therefore, Islamic Religious Education learning should continue to be strengthened and developed as an integral part of efforts to cultivate a generation that is faithful, morally upright, knowledgeable, and capable of making positive contributions to society and national development.

Conclusion

Based on the findings of this study using the CIPP (Context, Input, Process, Product) evaluation model, it can be concluded that the implementation of Islamic Religious Education (IRE) learning at SMP Negeri 8 Samarinda has been carried out effectively and has contributed significantly to students' character development. From the context perspective, Islamic Religious Education learning has been implemented in alignment with the school's vision, mission, and educational objectives, which emphasize the development of students who are faithful, pious, and possess noble character. The school's religious environment and various religious habituation activities have served as supporting factors that strengthen the implementation of character education. From the input perspective, Islamic Religious Education learning is supported by competent teachers, instructional materials aligned with the Independent Curriculum (Kurikulum Merdeka), and adequate educational facilities and infrastructure. Teachers are capable of implementing well-planned learning activities using various instructional methods that encourage student participation and engagement. Furthermore, the school's support for religious programs and character-building activities has positively contributed to the success of Islamic Religious Education learning.

From the process perspective, the learning activities were conducted in an active, interactive, and conducive manner. Teachers functioned not only as providers of knowledge but also as role models in instilling character values among students. The integration of religious values, discipline, responsibility, honesty, and politeness into both classroom learning and habituation activities has helped students understand and apply these values in their daily lives. From the product perspective, Islamic Religious Education learning has had a positive impact on students' character development. This is reflected in students' increased awareness of religious practices, compliance with school regulations, respect for teachers and parents, and demonstration of responsibility and social concern in various school activities. These behavioral improvements indicate that Islamic Religious Education learning has made a tangible contribution to students' character formation. Overall, Islamic Religious Education learning at SMP Negeri 8 Samarinda has demonstrated effective outcomes in supporting students' character development. The effectiveness of the program is reflected in the synergy between educational objectives, teacher competence, a religious school culture, and students' active participation in learning and character-building activities. Therefore, Islamic Religious Education can serve as an important instrument in developing students who are not only academically competent but also possess strong moral character, noble values, and the ability to contribute positively to society.

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