

## Evaluation of the Implementation of Religious Moderation with the CIPP Model: Moderate Character of High School Students

Hamzah Alias<sup>1</sup>, Sitti Mania<sup>2</sup>, Muhammad Nur Akbar Rasyid<sup>3</sup>

<sup>1</sup> Universitas Islam As'adiyah Sengkang, Indonesia

<sup>2,3</sup> Universitas Islam Negeri Alauddin Makassar, Indonesia

---

### Article Info

#### Article history:

Received June 29, 2025

Revised August 23, 2025

Accepted September 03, 2025

---

#### Keywords:

CIPP Model;

High School Students;

Moderate Character;

Religious Moderation..

---

### ABSTRACT

Religious moderation is a moderate view on religion. The government has made religious moderation a national policy to organize and harmonize Indonesia's heterogeneous religious life. Educational institutions are key to strengthening this program. Evaluation is necessary to make educational religious moderation initiatives more quantitative and targeted. This study aims to evaluate the implementation of the religious moderation program at the public high school. This study uses a qualitative approach with the CIPP evaluation model. This research was conducted at the Public High School 7 Wajo. Data collection was carried out using interview, observation, and documentation techniques. Data analysis techniques used the interactive model from Miles and Huberman. The techniques used for checking data validity included triangulation methods. The findings indicate that Public High School 7 Wajo is effectively implementing religious moderation in a comprehensive way, as seen in their Education Unit Curriculum document, regular classes, extracurricular activities, daily practices, school policies, and interfaith student groups. The CIPP evaluation shows that the program is going well and should be continued with improvements. The evaluation results indicate that the program has run well: a clear legal basis, program objectives that meet program recipients' needs, principal support, cooperation with the Wajo Regency Interfaith Harmony Forum, utilizing opportunities to become advantages, ignoring obstacles so that program implementation runs continuously and sustainably, and successfully forming moderate student character.

Copyright © 2025 ETDCI.  
All rights reserved.

---

### Corresponding Author:

Hamzah Alias,

Universitas Islam As'adiyah Sengkang, Indonesia

Email: [hamzahedutech@gmail.com](mailto:hamzahedutech@gmail.com)

---

## 1. INTRODUCTION

The Indonesian government promotes religious moderation to promote unity and combat radicalism in a varied population (Basyir, 2020; Arifinsyah et al., 2020). Official documents like the National Medium-Term Development Plan and Presidential Instructions underline the necessity of a moderate religious attitude for national and state

life. Respect for differences, rejection of religious violence, and national and humanitarian ideals are part of this moderate mindset ([Azis & Setlight, 2023](#)).

Globalization and the flow of information that might fuel polarization and intolerance make it more important to build moderate character in young people, especially high school pupils. Education is a crucial venue for establishing religious moderation so students can be inclusive, critical, and responsible in society ([Alfajri & Pito, 2021](#)). Religious moderation programs in schools must be implemented to determine their success in shaping moderate student character ([Tamarin & Hidayat, 2025](#)).

The CIPP (Context, Input, Process, Product) approach is used to assess Public High School 7 Wajo's religious moderation program. This approach was chosen because it covers policy background and needs, resource readiness, program implementation, and student character shaping results ([Harmi, 2022](#)). This study also proposes ways to improve the religious moderation program and shape students' moderate character. Public High School 7 Wajo is one of several schools in a diverse cultural and religious area, making its research environment relevant. Public High School Wajo also incorporates religious moderation into its extracurricular activities and lessons, making it a suitable venue to evaluate the policy ([Gunawan et al., 2021](#)).

Numerous previous studies have addressed this subject. First, a qualitative case study examined religious moderation learning. Research shows that kids' tolerance, attitude change, and parental and community involvement strongly impact moderation learning ([Rofik & Misbah, 2021](#)). Moderation is promoted by regular evaluation and supportive teaching materials ([Aluf et al., 2024](#)). Regular religious study groups, teacher training, and the school's openness to non-Muslim pupils helped kids become inclusive and tolerant ([Suryani & Muslim, 2024](#)). Interviews and document checks reveal how Islamic schools practice religious moderation ([Sholikah, 2022](#)).

Much research has examined school religious moderation programs, but we don't know how to evaluate them using the CIPP Model. Most research has examined learning or partial implementation tactics without holistically analyzing the program's environment, input, process, and outcomes. Research on the effects of religious moderation programs on student character development at high schools with high cultural and religious variety, like Public High School 7 Wajo, is scarce. Thus, this study fills this vacuum by doing a thorough evaluation and making more focused recommendations for religious moderation programs in heterogeneous schools. According to the background, the research questions are: How do evaluators consider policy, needs, and program relevance when assessing Public High School 7 Wajo's religious moderation program? How resource-ready and strategic is Public High School 7 Wajo's religious moderation program? How is the religious moderation program at Public High School 7 Wajo implemented, including plan alignment, restrictions, and resource optimization? How has the religious moderation program affected the product-oriented development of moderate character in Public High School 7 Wajo students?

Religious moderation emphasizes balance and a middle ground in understanding and living religion ([Huda, 2024](#)). Religious moderation avoids fanaticism and bigotry by not overdoing religious practices ([Khasanah et al., 2023](#)). Religious moderation is essential

for harmony and tolerance in Indonesia's diverse and multicultural society (Nurlaili et al., 2024). Religious moderation, as defined by the Ministry of Religious Affairs of the Republic of Indonesia, emphasizes respect for differences and rejects religious violence without compromising one's faith (Aluf et al., 2024). Most Indonesians practice it. Al-wasathiyyah, the Islamic middle road, signifies moderation, justice, and proportionality in religious life (Nurlaili et al., 2024).

Religious moderation also seeks to foster an inclusive and tolerant moderate character that can appreciate differences in interpretation and belief in other religions without justifying them and actively promote social harmony and peace. Tawasuth (the middle way), tawazun (balancing), i'tidal (straightness and firmness), and tasamuh (tolerance) are theological moderation principles that support diversity management and national unity (Muthia et al., 2024). Thus, religious moderation is a practical practice in Indonesian national and state life (Ahmadi & Afifah, 2022). Resolving religious and belief conflicts requires promoting religious moderation (Muthia et al., 2024). Strengthening religious moderation can also promote national unity and harmony. Ahmadi and Afifah (2022) suggest improving religious moderation.

Evaluation is to identify program success or failure. The Stufflebeam CIPP Evaluation Model is one of many models for evaluating programs in educational institutions (Basaran et al., 2021; Dizon, 2023). The CIPP Model evaluates decision-makers. Users can also make decisions with this model. The CIPP Model evaluates program context, input, process, and product (Rocha et al., 2022; Rama et al., 2023; Huang, 2025). Context evaluation involves examining individual needs, goals, and traits. Ulfah agrees that an evaluator must prioritize requirements and choose objectives that maximize program effectiveness (Khalil et al., 2024). Input evaluation evaluates the institution's foundation for program implementation. Process evaluation assesses program implementation against the plan. Output evaluation concludes the evaluation process by examining if objectives were reached, how well the methodologies were employed, the relevance of the activities, and the program's overall impact (Ratnay et al., 2022).

The CIPP model is more comprehensive in program assessment than other evaluation approaches (Lippe & Carter, 2018); hence, it was utilized. To evaluate a program's effectiveness, the school must first implement the control system (course or program) and then evaluate the curriculum's goals. The second pillar, input evaluation, promotes using different teaching and learning approaches as course material. Third, process evaluation evaluates process implementation and identifies context and input concerns that may affect program components. Product evaluation, the fourth component, emphasizes individual or program outcomes (Salsabila, 2024).

The learning program for religious moderation values in this study was structured based on the profile of the implementation location, including inputs: (1) students, (2) curriculum, (3) teaching materials, (4) teachers, and (5) learning facilities and infrastructure. The evaluation of the implementation process of religious moderation values at the public high school 7 Wajo was divided into two important components: the prerequisites for implementing the learning and the implementation of the learning

process itself. Product assessment is ultimately reflected in the achievement of religious moderation values at public high school 7 Wajo.

## **2. METHOD**

This research employed a descriptive qualitative approach, aiming to generate descriptive data, observe, and understand real-world conditions using the CIPP (context, input, process, product) evaluation model developed by Stufflebeam. This model was chosen because it provides a comprehensive and systematic overview of the program being evaluated, not only in terms of the outcome but also in terms of the process and supporting and inhibiting factors in program implementation. This evaluation was both formative and summative, aiming to provide feedback to shape the moderate character of students at the public high school 7 Wajo. A qualitative approach was used because this research emphasized an in-depth exploration of the perceptions, experiences, and dynamics of program implementation in the field.

This research involved several informants selected using purposive sampling, a technique of deliberately selecting informants based on specific criteria to obtain rich and relevant data relevant to the research focus. The informant selection criteria included active involvement in the implementation of the religious moderation program at the public high school 7 Wajo, in-depth experience and knowledge related to the program, and willingness to provide information openly and credibly.

The number of informants interviewed was 12 people, consisting of 1 principal as the leader who oversees the implementation of the religious moderation program and policy at the school, 4 Islamic religious education teachers and extracurricular teachers who are directly involved in the implementation of the religious moderation program, 7 students were selected from various classes and backgrounds to obtain students' perspectives regarding the program and its impact on the formation of moderate character. Student selection was carried out considering diversity in gender, class, and level of participation in religious moderation activities so that the data obtained reflected representative experiences. This purposive sampling technique was chosen to ensure that informants had the relevant capacity and experience to provide in-depth and valid information.

Data collection procedures were used to obtain valid and reliable data for program evaluation. Data was collected through various techniques, such as interviews, observation, documentation, and questionnaires, directed at the four aspects of the CIPP Model: Context, Input, Process, and Product. Data analysis techniques in evaluation research using the CIPP Model generally involve several main, systematic steps for processing qualitative and quantitative data. This is based on references and practices in evaluation research using the CIPP model. After data collection, the reduction stage is carried out by summarizing, selecting, and focusing on relevant data. Information unrelated to the research focus is removed to ensure a sharper and more focused analysis. The reduced data is systematically organized in narrative form, tables, graphs, or matrices to facilitate understanding and further analysis. This presentation helps

identify patterns and relationships among data within the context of the CIPP evaluation. The final stage is drawing conclusions based on the analyzed data while verifying them through data triangulation (using multiple data sources and collection techniques) to ensure the validity and reliability of the research results.

The data validity method in this study utilizes triangulation, which confirms data by referring to sources outside the data itself. Triangulation is a data validation process that involves using additional external sources to confirm or compare existing data. In this study, the researcher will apply data source triangulation, a technique that involves verifying and comparing data obtained through observation with data from interviews. Data collected from field observations will be aligned with information obtained from interviews with the respondents. Field observations will be verified for accuracy through interviews, while interview data will be confirmed through observation. The data triangulation approach aims to reduce researcher subjectivity and provide confidence in the reliability of the data obtained. The CIPP model matrix is presented below in Table 1.

**Table 1. CIPP Model Matrix**

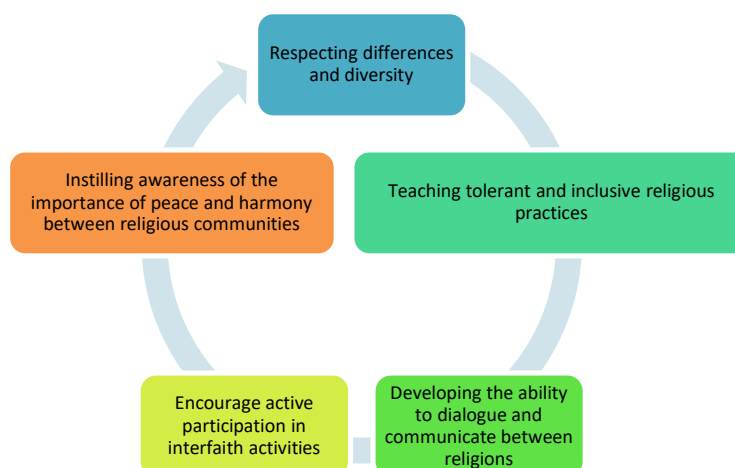
<b>CIPP Components</b>	<b>Evaluation Aspects</b>	<b>Indicators</b>
Context	Program need and relevance	<ul style="list-style-type: none"> <li>• The religious moderation program aligns with the school's vision and mission and student needs</li> <li>• Availability of regulations and policies from the Ministry of Religious Affairs and the Ministry of Education, Culture, Research, and Technology</li> <li>• Social environmental support for the values of tolerance and moderation</li> </ul>
	Program objectives	<ul style="list-style-type: none"> <li>• The program's objectives are clear: to instill the values of tolerance, anti-radicalism, and an open attitude.</li> <li>• The objectives are integrated into the learning and character development program.</li> </ul>
Input	Program implementing human resources	<ul style="list-style-type: none"> <li>• Teacher competence in understanding and teaching religious moderation</li> <li>• Teacher training on moderation and multiculturalism</li> </ul>
	Supporting facilities	<ul style="list-style-type: none"> <li>• Moderation teaching materials are available (modules, videos, infographics).</li> <li>• Digital media and platforms support learning the values of moderation.</li> </ul>
Process	Activity implementation	<ul style="list-style-type: none"> <li>• Integrating the value of moderation into Islamic Religious Education (PAI) learning and extracurricular activities</li> <li>• Interfaith dialogue activities, discussions on national values, etc.</li> <li>• Active student involvement</li> </ul>
	Approach and methods	<ul style="list-style-type: none"> <li>• Teachers use a dialogical, reflective, and collaborative approach. Learning emphasizes the values of tolerance, empathy, and openness.</li> </ul>
Product	Moderate student character	<ul style="list-style-type: none"> <li>• Students demonstrate tolerance, are not easily provoked, and are able to live peacefully with differences.</li> <li>• The formation of an inclusive and open school culture.</li> </ul>

CIPP Components	Evaluation Aspects	Indicators
	Program impact	<ul style="list-style-type: none"> <li>• Increased awareness of non-extremist religious beliefs.</li> <li>• There has been a change in student attitudes.</li> <li>• The values of religious moderation have become part of the school culture.</li> <li>• The activities have been continued and replicated in subsequent years.</li> </ul>

### 3. RESULTS AND DISCUSSION

#### Results

This study used the CIPP (Context, Input, Process, Product) model to evaluate the implementation of the religious moderation program in developing moderate character in students at the public high school 7 Wajo. Data were collected through interviews with teachers, students, and the principal; observations of program implementation; analysis of related documents; and questionnaires for students and teachers. Data analysis was conducted qualitatively, combining quantitative data from the questionnaires to strengthen the findings. Figure 1 presents the principles for strengthening the values of religious moderation.



**Figure 1.** Principles in Strengthening the Values of Religious Moderation

#### Context

##### *Indicator 1: Program Response to the Need for Tolerance and Moderation*

The results of the interviews and document analysis indicate that the religious moderation program at the public high school 7 Wajo was designed as a concrete response to the need to build attitudes of tolerance and moderation among students, especially considering the social and cultural diversity within the school environment. The conducive school environment supported the program's implementation, despite challenges arising from differences in student backgrounds and varying levels of initial understanding of the concept of religious moderation. The questionnaire data indicated

that approximately 72% of students recognized the importance of moderation in religion, but some students still needed a more profound understanding to fully internalize these values.

### ***Indicator 2: Regulatory and Policy Support***

Analysis of policy documents from the Ministry of Religious Affairs and the Ministry of Education, Culture, Research, and Technology confirmed that official regulations and guidelines exist that serve as the basis for implementing the religious moderation program in schools. Schools have formally adopted these policies and integrated the values of moderation into the curriculum and student character-building activities. This procedure ensures that the program's objectives are not only clear and focused but also systematically integrated into all school activities. Interviews with school principals and supervising teachers corroborate this finding, stating that this policy support significantly assisted in program development and implementation in accordance with national standards.

### ***Indicator 3: School Social Environment***

Observations and interviews revealed that the school's social environment strongly supports the values of religious tolerance and moderation. Students from diverse backgrounds interact well, creating a harmonious and inclusive atmosphere. The implementation of the religious moderation program further strengthens this atmosphere, making the school a safe and comfortable space for learning and interaction among students of diverse backgrounds. This atmosphere is a crucial factor in the success of the moderate character-building program for students.

**Table 2.** Summary of CIPP Model Indicator Results (Context Component)

<b>Evaluation Indicators</b>	<b>Program Intent</b>	<b>Observation (Reality in the Field)</b>	<b>Recommendations</b>
The need to build tolerance and moderation in students	To foster an attitude of tolerance and moderation among students amidst social and cultural diversity.	72% of students recognize the importance of moderation, but some still lack a grasp of the concept of religious moderation.	Intensify the socialization and education of the concept of religious moderation in a more in-depth and contextual manner.
School environmental support	The school environment supports the implementation of the religious moderation program.	The environment is supportive, but there are challenges due to differences in student backgrounds.	Strengthen the role of teachers and staff in creating an inclusive and conducive environment for moderation.

## Input

### *Indicator 1: Availability of Teaching Staff and Teacher Competence*

Observations and interviews revealed that supporting resources for the program, particularly teaching staff who understand the concept of religious moderation, are readily available at the public high school 7 Wajo. Teachers involved in the program have an adequate basic understanding of the values of moderation. However, several teachers expressed the need for further training to deepen their understanding and develop more varied and effective teaching methods. Questionnaire data showed that 68% of teachers felt that the current materials and training were advantageous in their teaching, although 40% of them desired improvements in the quality of the training to optimize the learning process of religious moderation.

### *Indicator 2: Availability of Learning Materials and Supporting Media*

Document analysis indicates that religious moderation learning materials have been compiled into modules and several educational videos used as teaching materials. Field observations indicate that these materials are already being used in learning and extracurricular activities, although they are still limited to traditional formats and have not yet fully utilized digital technology. Interviews with teachers revealed that although teaching materials are available, the development of more varied and accessible materials, especially in digital formats, is urgently needed. Currently, several digital platforms, such as learning videos and infographics, are being used through school apps, but their utilization is still limited and needs to be improved to be more effective and engaging for students.

**Table 3.** Summary of CIPP Model Indicator Results (Input Components)

<b>Evaluation Indicators</b>	<b>Program Intent</b>	<b>Observation (Reality in the Field)</b>	<b>Recommendations</b>
Availability of teaching staff who understand religious moderation	Competent teaching staff and relevant learning materials are available.	Teaching staff and materials are available, but 40% of teachers want better quality training.	Conducting advanced training and workshops on more varied and applicable religious moderation teaching methods.
Quality and relevance of learning materials	Learning materials support understanding and the development of a moderate attitude.	68% of teachers feel the materials are helpful, but there is a need to improve the quality of the materials.	Developing more interactive and contextual learning materials tailored to the needs of students and teachers.

## Process (Transactions)

### *Indicator 1: Implementation of the Religious Moderation Program*

Observations of the implementation of the religious moderation program indicate that this activity is implemented in a structured manner through Islamic Religious



Education lessons, extracurricular activities, and da'wah activities within the school environment. Interactions between teachers and students are positive and conducive, creating a learning environment that supports the values of moderation. However, interviews with several students revealed that they still experience difficulties in deeply understanding the values of moderation, especially in group discussions involving differing opinions. This indicates that it's necessary to address learning process challenges to foster a more comprehensive understanding of religious moderation in students.

### ***Indicator 2: Obstacles in the Learning Process***

Interviews with teachers and students revealed that limited learning time and a lack of variety in teaching methods are major obstacles to implementing the religious moderation program. Teachers acknowledged that the relatively limited time available in class and extracurricular activities makes it difficult to explore the material in depth. Furthermore, the dominant learning methods, which involve lectures and conventional discussions, are less effective at addressing all student learning styles, resulting in some students feeling less actively engaged.

### ***Indicator 3: Program Evaluation and Follow-up***

Documentation of religious moderation program activities shows that the school has conducted regular evaluations of program implementation, including collecting feedback from teachers and students. However, the school has not fully implemented a systematic and planned follow-up to these evaluation results. Strengthening monitoring and evaluation mechanisms is necessary to promptly respond to findings with concrete and sustainable improvements.

**Table 4.** Summary of CIPP Model Indicator Results (Process Components)

<b>Evaluation Indicators</b>	<b>Program Intent</b>	<b>Observation (Reality in the Field)</b>	<b>Recommendations</b>
Program implementation through learning, extracurricular activities, and preaching	The program is structured with Islamic Religious Education (PAI) learning methods, extracurricular activities, and Islamic outreach activities.	The process was positive, but time constraints and a variety of methods were obstacles, with some students having difficulty understanding the concept.	Increasing the variety of learning methods and program implementation times to optimize and enhance effectiveness.
Teacher-student interaction and student involvement	Positive interactions and active student involvement in the program	Interactions were positive, but some students were confused about understanding the concept, especially during group discussions.	Enhancing a more participatory learning approach and guided discussions to address students' understanding difficulties.

<b>Evaluation Indicators</b>	<b>Program Intent</b>	<b>Observation (Reality in the Field)</b>	<b>Recommendations</b>
Evaluation and follow-up of program results	Periodic evaluation and follow-up of evaluation results are carried out	Evaluation has been carried out, but follow-up still needs to be strengthened.	Create a clear and sustainable follow-up mechanism based on the evaluation results.

### **Product/Outcomes**

#### ***Indicator 1: Improved Student Tolerance and Moderation***

Evaluation results indicate that approximately 70% of students have improved their tolerance and moderation. This change is evident in their daily behavior and social interactions within the increasingly harmonious and inclusive school environment. Field observations confirmed a reduction in inter-student conflict and an increase in mutual respect for differences. Interviews with the principal confirmed that the religious moderation program has had a significant positive impact on student character development. However, the principal acknowledged that these results are not uniform across all students and that the program requires ongoing strengthening for a broader and more lasting impact.

#### ***Indicator 2: Changes in Non-Violent Behavior and Peaceful Attitudes***

Evaluation results indicate that the majority of students have begun to demonstrate non-violent attitudes and more peaceful behavior in their daily interactions. Observations within the school environment indicate a decrease in incidents of conflict between students and an increase in the ability to resolve differences through dialogue. Interviews with the supervising teacher confirmed that the religious moderation program has significantly contributed to instilling non-violent values. However, some students still require more intensive guidance to ensure these peaceful attitudes become ingrained habits. School disciplinary records also recorded a decrease in cases of violations related to violence.

#### ***Indicator 3: Commitment to Nationality and Nationalism***

Analysis of curriculum documents and interviews with principals and teachers indicates that the values of nationality and nationalism are an integral part of the religious moderation program. Observations of extracurricular activities and flag-raising ceremonies demonstrated active student participation in expressing love for the homeland and commitment to Pancasila. Interviews with students revealed a favorable understanding of the importance of maintaining national unity and integrity amidst diversity. However, some students still needed to strengthen their understanding of their role as responsible citizens.

#### ***Indicator 4: Respect for Local Traditions and Culture***

Evaluation results also indicated that students were beginning to show greater appreciation for local traditions and culture that did not conflict with religious teachings. Observations of cultural activities at school and student participation in traditional

events demonstrated appreciative attitudes and active involvement. Interviews with arts and culture teachers confirmed that the religious moderation program encouraged students to recognize and respect cultural diversity as part of national identity. However, strengthening materials and activities related to local culture is still needed to further deepen this appreciation.

**Table 5.** Summary of CIPP Model Indicator Results (Product/Outcomes Components)

<b>Evaluation Indicators</b>	<b>Program Intent</b>	<b>Observation (Reality in the Field)</b>	<b>Recommendations</b>
Improving students' tolerance and moderation	There has been an increase in attitudes of tolerance and moderation in the school environment.	70% of students showed improvement, but results were uneven, and the program needed strengthening.	Strengthen the program with additional interventions for a more equitable and sustainable impact.
The program's impact on student character development	The program has had a positive impact on student character development.	The principal emphasized the positive impact, but further strengthening was needed to ensure broader and more sustainable results.	Develop ongoing monitoring and evaluation, as well as an integrated character-building program.

## Discussion

The findings of this study indicate that the implementation of the religious moderation program at the public high school 7 Wajo generally aligns with the CIPP Model evaluation principles, which comprehensively assess the context, input, process, and product aspects. This approach allows for a comprehensive evaluation, providing a comprehensive picture of program implementation and its impact.

### *Context Evaluation*

The context evaluation revealed that the religious moderation program was designed to address the real need to build tolerance and moderation amidst the social and cultural diversity of students at the school. This aligns with Stufflebeam's opinion, which emphasizes the importance of context evaluation to ensure the program's relevance to the actual needs of participants and the social environment (Aristya, 2023). The program can adapt to real-world conditions by identifying external and internal factors influencing its success through appropriate context evaluation (Huang, 2025). These findings also reinforce the notion that social diversity must be a primary consideration in the design of character education programs for their effectiveness and sustainability.

### ***Input Evaluation***

Regarding input, the availability of teaching staff who understand the concept of religious moderation and relevant learning materials is crucial for program implementation. However, the need for additional training for teachers remains a major concern. This aligns with [Surtini and Muhtar \(2024\)](#) findings, which state that improving teacher competency through ongoing training is crucial for the effectiveness of character education programs. Ongoing training not only enhances teachers' understanding of the material but also enriches teaching methods to accommodate students' diverse learning styles ([Pološki Vokić & Aleksić, 2020](#)).

### ***Process Evaluation***

The structured program implementation through Islamic Religious Education learning, extracurricular activities, and da'wah activities provides space for positive interactions between teachers and students. However, limitations in the variety of learning methods and time constraints hinder students' in-depth understanding of the values of moderation ([Mukhibat et al., 2024](#)). This finding aligns with [Yusnarita's \(2020\)](#) findings, which state that the success of the character education process is greatly influenced by the methods used and the availability of adequate time. Varied and innovative learning methods, such as discussion-based learning, case studies, and simulations, can increase student engagement and understanding of the values of moderation more effectively. Furthermore, school management needs to address teachers' time constraints by providing more flexible scheduling and support.

### ***Product Evaluation (Outcomes)***

Product evaluation showed an increase in students' tolerance and moderation, key indicators of program success. Approximately 70% of students demonstrated positive changes in their attitudes and social interactions within the school environment. However, the uneven results indicate the need for program strengthening to ensure a broader and more sustainable impact. [Khosyiin and Fakhruddin \(2022\)](#) emphasized the importance of product evaluation in measuring the outcomes and impact of character education programs, which serves as the basis for decision-making for future program development. Comprehensive product evaluation must also consider external factors that can influence the sustainability of outcomes, such as family support and the social environment ([Toosi et al., 2021](#)).

The CIPP model has proven effective as an evaluative framework for assessing the implementation of the religious moderation program at public High School 7 Wajo. This model provides a comprehensive overview, from the policy context and needs, resource readiness, and program implementation to the results achieved. These findings align with [Aristya \(2023\)](#), [Hisyama and Hasan \(2025\)](#), [Alanshori et al. \(2025\)](#), who stated that the CIPP model can be a strategic evaluation tool to support evidence-based decision-making in the development of character education programs. Therefore, the results of this evaluation can serve as a strong basis for formulating recommendations for

improving and developing the religious moderation program to make it more effective and have a positive long-term impact.

#### 4. CONCLUSION

From the findings of this CIPP model evaluation study, it can be concluded that the implementation of the religious moderation program at the public high school 7 Wajo has generally gone well. The contextual aspect indicates that the program was designed in response to the need to foster tolerance and moderation among diverse students, although there is still a need to improve understanding of the concept of moderation. The input aspect revealed that supporting resources, such as teaching staff and learning materials, are readily available, but some teachers desire higher-quality and more varied training. In terms of process, the program is structured through Islamic Religious Education lessons, extracurricular activities, and da'wah activities, although time constraints and varied methods pose challenges. Meanwhile, in terms of product, there has been a significant increase in students' tolerance and moderation, although the results are not uniform and require strengthening to ensure a broader and more sustainable impact.

As a suggestion, it is recommended that the school increase the intensity of socialization and education regarding the concept of religious moderation using more varied and participatory learning methods. Furthermore, regular follow-up training for teachers is needed to improve the quality of religious moderation teaching. Strengthening the mechanism for following up on evaluation results and ongoing monitoring is also important for assuring the program's sustainability and effectiveness. Schools are also advised to create a more inclusive and conducive environment to support tolerance and moderation among students. This study has limitations, including the qualitative nature of the data collected, with respondents limited to a single school, making the results unable to be generalized to a broader context. Furthermore, researchers have not conducted a full evaluation of the long-term impact of the religious moderation program. Therefore, further research using quantitative methods and a longer observation period is recommended to obtain a more comprehensive picture of the program's effectiveness.

#### REFERENCES

- Ahmadi, A., & Afifah, N. (2022). Penanaman Nilai-Nilai Moderasi Beragama Melalui Pendidikan Agama Islam (PAI) Di Madrasah Ibtidaiyah (MI). *Kartika: Jurnal Studi Keislaman*, 2(2), 128–141. <https://doi.org/10.59240/kjsk.v2i2.12>
- Alanshori, M. Z., Maulidi, A., Muhlisin, A., Kusaeri, K., & Suparto, S. (2025). The Application of the CIPP Evaluation Model in Educational Programs in Indonesia. *Scaffolding: Jurnal Pendidikan Islam dan Multikulturalisme*, 7(2), 103–122. <https://doi.org/10.37680/scaffolding.v7i2.7390>
- Alfajri, A., & Pito, A. H. (2021). Regresi Moderasi dan Narasi Keagamaan di Sosial Media. *Andragogi: Jurnal Diklat Teknis Pendidikan Dan Keagamaan*, 9(2), 136–153. <https://doi.org/10.36052/andragogi.v9i2.237>
- Aluf, W. Al, Bukhori, I., Bashith, A., Islam, U., Maulana, N., & Ibrahim, M. (2024). *Evaluasi Pembelajaran Moderasi Beragama untuk Mengukur Penguatan Toleransi*

- Siswa di MIN 2 Pamekasan. 4, 1623–1634. <https://doi.org/10.53299/jppi.v4i4.825>
- Arifinsyah, A., Andy, S., & Damanik, A. (2020). The urgency of religious moderation in preventing radicalism in Indonesia. *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin*, 21(1), 91-108. <https://doi.org/10.14421/esensia.v21i1.2199>
- Aristya, S. (2023). CIPP: Implementasi Model Evaluasi Pendidikan. *Jurnal Evaluasi Dan Pembelajaran*, 5(1), 1–72. <https://jepjurnal.stkipalibt.ac.id/index.php/hepi/article/view/84>
- Azis, A., & Setlight, M. M. M. (2023). Analisis Penerapan Sikap Moderasi Beragama Pada Masyarakat. *Jurnal Tana Mana*, 4(2), 59-68. <https://doi.org/10.33648/jtm.v4i2.382>
- Basaran, M., Dursun, B., Gur Dortok, H. D., & Yilmaz, G. (2021). Evaluation of Preschool Education Program According to CIPP Model. *Pedagogical Research*, 6(2).
- Basyir, K. (2020). Fighting islamic radicalism through religious moderatism in Indonesia: An analysis of religious movement. *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin*, 21(2), 205-220. <https://doi.org/10.14421/esensia.v21i2.2313>
- Bhakti, B. Y. (2021). Evaluasi Program Model CIPP Pada Proses. *Jurnal Inovasi Pendidikan Fisika Dan Riset Ilmiah*, 1(2), 75–82. <https://doi.org/10.30599/jipfri.v1i2.109>
- Dizon, A. G. (2023). Historical development of CIPP as a curriculum evaluation model. *History of Education*, 52(1), 109-128. <https://doi.org/10.1080/0046760X.2022.2098390>
- Fitriani, Y. dkk. (2024). Evaluasi Program Tahfidz Kurikulum Utrujah Menggunakan Model CIPP pada Sekolah Islam Markaz Ashabul Qur'an. *An-Nahdlah: Jurnal Pendidikan Islam*, 4, 69–77. <https://doi.org/10.51806/an-nahdlah.v4i1.135>
- Gunawan, H., Ihsan, M. N., & Jaya, E. S. (2021). Internalisasi Nilai-Nilai Moderasi Beragama Dalam Pembelajaran PAI Di SMA Al-Biruni Cerdas Mulia Kota Bandung. *Atthulab Islamic Religion Teaching and Learning Journal*, 6(1), 14–25. <https://doi.org/10.15575/ath.v6i1.11702>
- Harmi, H. (2022). Analisis Kesiapan Program Moderasi Beragama Di Lingkungan Sekolah/Madrasah. *Jpgi (Jurnal Penelitian Guru Indonesia)*, 7(1), 89. <https://doi.org/10.29210/021748jpgi0005>
- Hisyam, M., & Hasan, M. (2025). Evaluating the SAVA System as a Digital-Based Quality Strategy in Islamic Schools: A CIPP Model Approach. *Management of Education: Jurnal Manajemen Pendidikan Islam*, 11(2), 223-232. <https://doi.org/10.18592/moe.v11i2.17412>
- Huang, S. H. (2025). Evaluating the English for General Purposes (EGP) program at a Taiwanese University: A CIPP (context, input, process, and product) model study. *Evaluation and Program Planning*, 102662. <https://doi.org/10.1016/j.evalprogplan.2025.102662>
- Huda, M. (2024). Strengthening religious moderation through the core values of Islamic boarding school education. *Al-Hayat: Journal of Islamic Education*, 8(1), 59-71. <https://www.alhayat.or.id/index.php/alhayat/article/view/458>
- Khalil, Y. S. H., Zubair, M., & Mareta, M. (2024). Pengembangan potensi peserta didik berbasis nilai dalam membentuk generasi unggul melalui multiple intelligence. *Jurnal Ilmiah Profesi Pendidikan*, 9(4), 3037-3048. <https://doi.org/10.29303/jipp.v9i4.2948>
- Khasanah, N., Hamzani, A. I., & Aravik, H. (2023). Religious moderation in the Islamic education system in Indonesia. *Qalamuna: Jurnal Pendidikan, Sosial, dan Agama*, 15(1), 629-642. <https://doi.org/10.37680/qalamuna.v15i1.4115>
- Khosyain, M. I., & Fakhruddin, M. (2022). Evaluasi Program Pelatihan Model Kirkpatrick. *Cermin: Jurnal Manajemen Dan Pendidikan Berbasis Islam Nusantara*, 1 (2), 42-46.

- Lippe, M., & Carter, P. (2018). Using the CIPP model to assess nursing education program quality and merit. *Teaching and Learning in Nursing*, 13(1), 9-13. <https://doi.org/10.1016/j.teln.2017.09.008>
- Mukhibat, M., Effendi, M., Setyawan, W. H., & Sutoyo, M. (2024). Development and evaluation of religious moderation education curriculum at higher education in Indonesia. *Cogent Education*, 11(1), 2302308. <https://doi.org/10.1080/2331186X.2024.2302308>
- Muthia, A., Sultan, M. I., & Latief, D. (2024). Website Kemenag.co.id Sebagai Strategi Komunikasi Publik Dalam Menyebarkan Program Moderasi Beragama. *Jurnal Penelitian Inovatif*, 4(2), 354–360. <https://doi.org/10.54082/jupin.302>
- Nurhakim, H. A., & Fahrudin. (2022). Evaluasi Program Pembelajaran Sejarah Daring Dengan Model Cipp. *Jurnal Evaluasi Pendidikan*, 13(2), 111–118. <https://doi.org/10.21009/jep.v13i2.27456>
- Nurlaili, N., Fitriana, F., Millah, C. U., & Nasution, E. M. (2024). Moderasi beragama di Indonesia: Konsep dasar dan pengaruhnya. *Moderation: Journal of Religious Harmony*, 1(1), 19-24. <https://doi.org/10.47766/moderation.v1i1.2707>
- Pološki Vokić, N., & Aleksić, A. (2020). Are active teaching methods suitable for all generation Y students?—Creativity as a needed ingredient and the role of learning style. *Education Sciences*, 10(4), 87. <https://doi.org/10.3390/educsci10040087>
- Rama, A., Ambiyar, A., Rizal, F., Jalinus, N., Waskito, W., & Wulansari, R. E. (2023). Konsep model evaluasi context, input, process dan product (CIPP) di sekolah menengah kejuruan. *JRTI (Jurnal Riset Tindakan Indonesia)*, 8(1), 82. <https://doi.org/10.29210/30032976000>
- Ratnay, G., Indriaswuri, R., Widyanthi, D. G. C., Atmaja, I. M. P. D., & Dalem, A. A. (2022). CIPP Evaluation Model for Vocational Education: A Critical Review. *Education Quarterly Reviews*, 5(3), 1-8.
- Rocha, A. C., Silva, M., & Duarte, C. (2022). How is sexuality education for adolescents evaluated? A systematic review based on the Context, Input, Process and Product (CIPP) model. *Sex Education*, 22(2), 198-216. <https://doi.org/10.1080/14681811.2021.1908984>
- Rofik, M. N., & Misbah, M. (2021). Implementasi Program Moderasi Beragama yang Dicanangkan oleh Kementerian Agama Kabupaten Banyumas di Lingkungan Sekolah. *Lectura: Jurnal Pendidikan*, 12(2), 230-245. <https://doi.org/10.31849/lectura.v12i2.7611>
- Salsabila, F. adiba. (2024). Model Konteks, Input, Proses Dan Produk (CIPP) Dalam Evaluasi Bimbingan Dan Konseling: Studi Tinjauan Pustaka. *G-Couns: Jurnal Bimbingan Dan Konseling*, 9(1), 636–646. <https://doi.org/10.31316/gcouns.v9i1.6281>
- Sholikah, S. A. (2022). Evaluasi Penerapan Moderasi Beragama Terhadap Sikap Beragama Peserta Didik Di Smp Pgri Kecamatan Ngraho Kabupaten Bojonegoro. *Evaluasi: Jurnal Manajemen Pendidikan Islam*, 6(1), 107–127. <https://doi.org/10.32478/evaluasi.v6i1.863>
- Surtini, S., & Muhtar, T. (2024). Teachers' pedagogic competence in strengthening character education of students in elementary schools: Exploring effective strategies. *Jurnal Paedagogy*, 11(3), 568-579. <https://doi.org/10.33394/jp.v11i3.11904>
- Suryani, A., & Muslim, A. B. (2024). Religious tolerance at school and democratic education. In *Embracing Diversity: Preparing Future Teachers to Foster Religious Tolerance* (pp. 81-99). Singapore: Springer Nature Singapore. [https://doi.org/10.1007/978-981-97-1616-6\\_5](https://doi.org/10.1007/978-981-97-1616-6_5)
- Tamarin, V., & Hidayat, N. (2025). Implementation of Religious Moderation Values in

- Shaping the Social Character of Elementary School Students. *al-Afkar, Journal For Islamic Studies*, 8(1), 182-194. <https://doi.org/10.31943/afkarjournal.v8i1.1358>
- Toosi, M., Modarres, M., Amini, M., & Geranmayeh, M. (2021). Context, Input, Process, and Product Evaluation Model in medical education: A systematic review. *Journal of education and health promotion*, 10(1), 199. <https://pmc.ncbi.nlm.nih.gov/articles/PMC8249974/>
- Yusnarita, R. (2020). *Model Evaluasi Kirkpatrick Pada Diklat Fungsional Calon Kepala Madrasah Di Pusdiklat Tenaga Teknis Pendidikan Dan Keagamaan* (Master's thesis, Jakarta: FITK UIN Syarif Hidayatullah Jakarta).