

Analysis of the Halaqah Study Program on Character Formation at Boarding School based on CIPP Model

Hasan Basri¹, Sitti Mania², Muhammad Nur Akbar Rasyid³

¹ Universitas Islam As'Adiyah Sengkang, Indonesia

^{2,3} Universitas Islam Negeri Alauddin Makassar, Indonesia

Article Info

Article history:

Received July 07, 2025

Revised September 17, 2025

Accepted September 19, 2025

Keywords:

Character Formation;
CIPP Model;
Halaqah Study;
Islamic Boarding School.

ABSTRACT

The necessity to assess the halaqah religious study program's impact on Islamic boarding school students' religious character, discipline, and responsibility prompted this research. Despite the program's long history, there has been no systematic examination of its fit with the madrasah's vision and objective and its impact on student character development. This study intends to evaluate the halaqah religious study program using the CIPP (Context, Input, Process, Product) model, focusing on program suitability, implementation, and character development outcomes. The research method used was qualitative, with data collection techniques through in-depth interviews, observation, and documentation. Research informants included the madrasah principal, supervising teachers, students, parents, committee administrators, and alumni in the Madrasah Tsanawiyah As'adiyah Puteri Pusat Sengkang. The evaluation results indicated that the halaqah program follows the madrasah's vision and mission and consistently develops Islamic character. Competent and experienced supervisors, supporting infrastructure, and different recitation methods help the program succeed. Students' good attitudes and religious conduct rise with positive parent and student reactions. Madrasahs should raise the frequency and quality of halaqah (Islamic gatherings), teacher training, and stakeholder support for program sustainability based on these findings. This study focused on one madrasah and used qualitative methods; hence, a larger study using mixed approaches is necessary for more comprehensive results.

Copyright © 2025 ETDCI.
All rights reserved.

Corresponding Author:

Hasan Basri,
Universitas Islam As'Adiyah Sengkang, Indonesia
Email: hasanhusnahasan@gmail.com

1. INTRODUCTION

The contemporary halaqah technique dominates Islamic instruction in many schools (Ahmed, 2014; Hidayati & Gufron, 2024). This strategy is criticized, though. Recent studies indicate that modern halaqah shapes pupils' character (santri), yet execution and participant involvement are inconsistent (Nasir et al., 2025). Insufficient mentoring and participant motivation hinder modern halaqah. Traditional education, both at home and within Islam, allowed Muslims to read, write, study, and practice their religious beliefs

and learn how to best manage the earth's resources before educational institutions (Sahin, 2018). Education professionals have criticized Islamic boarding schools' halaqah method and study focus in the recent decade (Marjuni & Iqbal, 2022; Nursyamsi et al., 2023; Malik, 2024). Islamic education should use classrooms, chairs, tables, and blackboards instead of the halaqah approach.

Islamic education should evaluate the halaqah recitation program's impact on students' character development (santri) because this traditional learning method shapes students' spiritual, moral, and social development (Marjuni & Iqbal, 2022; Syahril et al., 2024). Today's Islamic boarding schools use three patterns: They teach classical Islamic books using conventional ways (Ritonga et al., 2017; Roqib, 2021). Second, those using formal schooling methods. Third, individuals who combine traditional and formal schooling.

However, modern halaqah approaches continue to improve character development, particularly in discipline and accountability. However, their implementation flaws warrant a more thorough study. Several studies have examined the pros and cons of modern halaqah approaches, which can inform research on student character development (Ahmed, 2014; Abidin et al., 2021). CIPP can be used to evaluate the halaqah program. We chose this model because it covers program implementation's success, obstacles, and effects on student character development (Hasan et al., 2015; Dizon, 2023). The research results should help build student-specific halaqah methodologies using this comprehensive evaluation approach.

The CIPP Model holds that program evaluation should aim to enhance, not prove (Stufflebeam & Zhang, 2017). This model is sometimes called improvement-oriented evaluation or development evaluation (Aziz, 2018). The CIPP model supports organizational development and helps leaders and staff systematically acquire and use input to better address essential requirements or work as well as feasible with available resources (Al-Shanawani, 2019).

The local context Madrasah Tsanawiyah As'Adiyah Puteri Pusat Sengkang is rooted in Bugis scholarship and Islam. Students at this madrasah develop character through formal learning and halaqah. As'Adiyah promotes character education by integrating honesty, discipline, consistency, and responsibility into all learning activities, including halaqah recitation (Amaliah et al., 2024). However, student self-confidence, self-satisfaction, and teacher-student social interactions remain issues.

The unique and rich halaqah tradition of As'Adiyah was the main reason this research was done at Madrasah Tsanawiyah As'Adiyah Puteri Pusat Sengkang. As'Adiyah is an educational institution and a center for da'wah and community development, with the halaqah (Islamic gathering) serving as a learning space for students and a forum for spreading Islamic values (Halim, 2018; Wahida, 2018). Evaluation of the halaqah curriculum at this location can improve character education at As'Adiyah and serve as a model for other Indonesian Islamic educational institutions.

Several studies relate to this research. First, the Evaluation of the Habitual Activity Program in Cultivating Morals found that the program shaped student character despite tight health rules (Amin, 2022). Following a case study approach, this study discovered

that character education had been implemented but evaluated with inadequate instruments. This suggests that character education success needs better evaluation tools.

Several research studies have examined character development through the halaqah religious study curriculum ([Hambal, 2017](#); [Saputra, 2023](#); [Syahril et al., 2024](#)), but there is still a void in the context of implementation at Madrasah Tsanawiyah As'adiyah Pusat Puteri Sengkang's. Previous research concentrated on theoretical features and short-term consequences of the religious study program, not student character formation. Additionally, several research studies were conducted in different educational environments, making them unsuitable for Madrasah Tsanawiyah As'adiyah Pusat Puteri Sengkang's situations and demands. The halaqah program has not improved student character formation, as evidenced by limited student commitment and knowledge of values. Thus, this study examines how the halaqah religious learning program shapes Madrasah Tsanawiyah As'adiyah Pusat Puteri Sengkang's students' character. Madrasah Tsanawiyah As'adiyah Puteri Pusat Sengkang utilizes the CIPP methodology for evaluation. The question is how the CIPP model applies to Madrasah Tsanawiyah As'adiyah Pusat Puteri Sengkang's study circle program. How the application of the CIPP model in Madrasah Tsanawiyah As'adiyah Puteri Pusat Sengkang. How Madrasah Tsanawiyah As'adiyah Puteri Pusat Sengkang implemented the CIPP approach program. The performance of the study circle program at Madrasah Tsanawiyah As'adiyah Puteri Pusat Sengkang was evaluated using the CIPP approach.

Study circles at Madrasah Tsanawiyah As'adiyah Puteri Pusat Sengkang all pupils participate, which is structured and sustained. This weekly session divides students into small groups for more in-depth and participatory conversations. An experienced ustadz or ustadzah (Islamic instructor) leads each circle program, delivering the subject, encouraging the conversation, and giving students moral direction. The curriculum covers morals, fiqh (Islamic jurisprudence), and tafsir (understanding of Islamic doctrines) to build students' character and personality.

Religious study, group conversations, and community-related social events assist learning in the halaqah study program. Students should participate in philanthropic and community service to internalize caring and social responsibility. This strategy is intended to teach students religion and foster beneficial habits that they can use in daily life. This program should significantly improve Madrasah Tsanawiyah As'adiyah Puteri Pusat Sengkang students character. Program evaluation helps identify triumphs and shortcomings in the development and sustainability of the halaqah study program. Evaluation helps uncover elements affecting outcomes, enabling more focused and efficient decision-making. Program evaluation helps stakeholders make policy decisions by identifying changes and providing suggestions.

2. METHOD

This qualitative study used Daniel L's CIPP (Context, Input, Process, Product) evaluation approach ([Dizon, 2023](#)). This evaluation style was chosen since it details and

contextualizes the implementation of the halaqah study program and its results. The CIPP (Context, Input, Process, Product) model holds that student and environmental characteristics, program objectives and equipment, and program implementation procedures and mechanisms affect educational program success (Harahap & Isya, 2020). This method lets the evaluation consider both target achievement and the program's values and experiences (Kurniawan et al., 2023). This study uses phenomenology to investigate the halaqah study program in character formation at Madrasah Tsanawiyah As'adiyah Puteri Pusat Sengkang. Approach to Teaching: This study examines how halaqah religious study groups shape Madrasah Tsanawiyah As'adiyah Puteri Pusat Sengkang students' character. The author will analyze how halaqah religious study groups shape student character. Sociological methods are utilized to assess Madrasah Tsanawiyah As'adiyah Puteri Pusat Sengkang halaqah religious study groups' character building. Thus, local socioeconomic conditions must be understood (Samsidar et al., 2019).

This study interviewed Islamic boarding school leadership, educators, and halaqah study group staff at Madrasah Tsanawiyah As'adiyah Puteri Pusat Sengkang. Interviews with competent sources and written materials will provide secondary data for this inquiry. Islamic boarding school leadership, educators, and personnel who directly run the Madrasah Tsanawiyah As'adiyah Puteri Pusat Sengkang halaqah program were the key data sources. Official data shows 51 teachers and two staff at Madrasah Tsanawiyah As'adiyah Puteri Pusat Sengkang. The researcher chose five teachers who lead the halaqah, two staff members who help the study group, and two Islamic boarding school leaders who manage and supervise it. This purposeful sampling ensured meaningful and in-depth data by requiring active engagement and direct involvement in halaqah religious studies.

The researchers used purposive sampling to seek in-depth information from veterans and strategists of the halaqah religious studies program. A snowball sampling strategy was employed to identify more informants with valuable insights regarding halaqah-based character building, particularly senior teachers or mentors identified by the initial informants. This combination method gave researchers rich and detailed data on program implementation and field problems.

Table 1. Summary of Number of Informants

No	Informant Category	Number of Informants	Description
1	Teachers actively guiding halaqah	5	Selected through purposive sampling
2	Educational staff	2	Supports the administration of religious studies
3	Islamic boarding school leaders	2	Plays a role in the management and supervision of the halaqah program
4	Additional informants (senior teachers/mentors)	Variables (based on snowball sampling)	Identified through recommendations from initial informants

Methods of data collection include in-depth conversations with sources. Obtaining data from this source needs interviewing. Data is collected from events, places, objects, and images using observation techniques. Observations can be direct or indirect. This study examined how halaqah religious study groups shape Madrasah Tsanawiyah As'adiyah Puteri Pusat Sengkang character. An entity or institution actively documents the results of processing documents for the study. Qualitative research uses different ways to understand the phenomenon being examined. Common methods include in-depth interviews. These interviews involve sources or informants who can provide rich and different perspectives into the research issue. This strategy helps researchers uncover informants' experiences and views, contextualizing the data.

In addition to interviews, data is collected through observation. Direct or indirect observations can gather study-related data regarding events, locations, and things. Documentation is essential for data collection. Since documents typically include relevant historical information about the issue being investigated. Overall, in-depth interviews, observation, and documentation give a complete qualitative research data collection method. These methods work together to assist researchers in collecting phenomena and preparing data for analysis.

This study has three data analysis stages: Data reduction involves choosing, simplifying, concentrating, abstracting, and converting field note data. Data display helps draw conclusions and propose actions. A book on qualitative writing methodology lists numerous data validity assessment methods for research: Credibility is a measure of data accuracy that matches the author's notion with the writing's findings. The completeness of data from diverse sources determines its reliability. Auditing, or defendability, establishes that the writing is obedient by showing data consistency and stability. Issac and Michael explained further that in the CIPP model there are 4 types of decisions as in Figure 1.

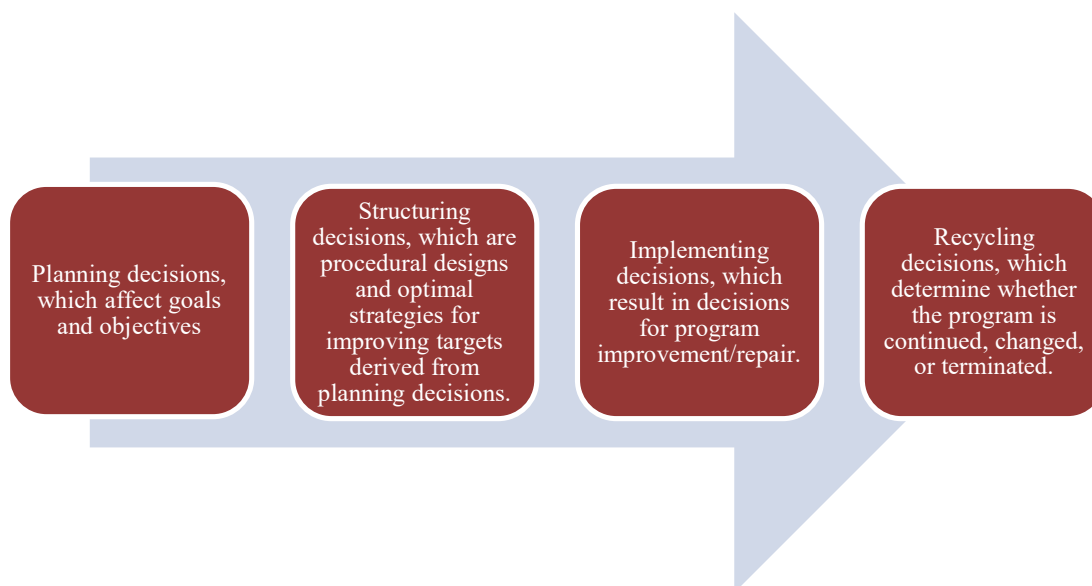


Figure 1. CIPP Model in 4 Types

Table 2. Indicators for Presentation of Results and Discussion

Component	Aspects Evaluated	Indicator
Context	The relevance of the halaqah program to the character development needs of students	1. Alignment of the program with the madrasah's vision and mission 2. The need to develop religious, disciplined, and responsible character 3. Parental and community expectations
	The objectives of the halaqah study program	4. The program's objectives are clear and focused. 5. Focus on developing Islamic morals and character.
Input	Qualifications of the halaqah mentor teacher	6. Religious competence 7. Experience in character development 8. Exemplary attitudes
	Learning resources and supporting facilities	9. Availability of books/halaqah materials 10. Conducive learning environment 11. Support for worship facilities and character development
Process	Implementation of halaqah	12. Frequency and consistency of halaqah 13. Recitation methods (talaqqi, discussion, practice) 14. Participant discipline
	Interaction between teachers and students	15. Teacher role models 16. Interpersonal relationships that foster character 17. Participant responses to coaching
Product	Character building results	18. Improving students' religious behavior 19. Changes in attitudes in daily life (honesty, discipline, politeness) 20. Involvement in religious activities
	Program sustainability	21. Periodic evaluation by the madrasah 22. Support from alumni and the committee 23. Program replication at other levels

3. RESULTS AND DISCUSSION

Results

Context

Indicator 1: Program alignment with the madrasah's vision and mission

The evaluation reports show that the halaqah curriculum for study groups is tailored to the madrasah's mission of religious, disciplined, and responsible character development. According to the madrasah's vision and objectives, the halaqah program is a key component of student character development. Halaqah implementation shows that these values are prioritized. The principal said,

"We want to develop students who are not only academically intelligent but also strong in Islamic morals and character. This halaqah program is the primary means to realize this vision." (Interview, Madrasah Principal).

Indicator 2: The need to develop religious, disciplined, and responsible character

The development of religious, disciplined, and responsible character is a crucial need for students. The halaqah program is specifically designed to meet this need by instilling and reinforcing these values. The supervising teacher stated:

"Through the halaqah, children learn discipline, from attendance to maintaining prayer times. They are also trained to be responsible in religious duties." (Interview, Supervising Teacher)

Interview data with the supervising teacher showed that character development is a priority in every halaqah session. A religious character and discipline element in the analyzed curriculum documents for character development supports this. Halaqah participants obeyed the rules and schedule, demonstrating the program's discipline.

Indicator 3: Parental and Community Expectations

Parents and the surrounding community strongly support this program because they hope their children will grow into individuals with noble morals and religious character. One parent stated:

"We hope our children will be polite and religious. Alhamdulillah, we have noticed that change since they became active in the halaqah." (Interview, Parent)

The results of a parent questionnaire and community leader interviews suggest that the halaqah program will raise morally upright children. The madrasah committee minutes showed full approval for the program. This feature makes the program more relevant to madrasah social and cultural demands.

Indicator 4: Clear and directed program objectives

The halaqah program has clear and directed objectives, focusing on fostering Islamic morals and character. The supervising teacher explained that each halaqah session has specific learning objectives:

"Each halaqah has a target; for example, this week the focus is on etiquette, next week on worship practices. So the program is truly focused." (Interview, Halaqah Teacher)

A distinct goal of the halaqah study program is to promote Islamic morals and character. Interviews with the supervising teacher indicated that this objective guides study materials and practices. Islamic study group implementation shows alignment between aims and activities.

Indicator 5: Focus on developing Islamic morals and character

The development of Islamic morals and character is at the heart of the halaqah program. The material taught includes daily etiquette and worship practices that form the foundation for character development. One student explained:

"In halaqah, we are taught daily etiquette, such as respecting teachers, friends, and parents. We also often discuss honesty and responsibility." (Interview, Student)

Data from interviews and observations suggest that all activities in halaqah are aimed at cultivating virtuous morals and Islamic character. The study materials regularly

emphasize Islamic principles relevant to daily living. The halaqah syllabus document underscores this concentration as the essence of development.

Table 3. Summary of Context Component Indicators

No	Indicators	Yes	Not
1	Program alignment with the madrasah's vision and mission	√	
2	Need for religious character development, discipline, and responsibility	√	
3	Parental and community expectations	√	
4	Program objectives are clear and focused	√	
5	Focus on fostering Islamic morals and character	√	

Input

Indicator 6: Religious science competency

The halaqah instructors possess adequate religious knowledge, which supports the quality of learning. The teacher stated:

"I graduated from an Islamic boarding school and have been accustomed to guiding halaqah for a long time. The material I teach is also tailored to the needs of the students here." (Interview, Halaqah Teacher)

Halaqah educators have sufficient religious education credentials, as shown by their educational history and religious certification. Interviews with the madrasah principal confirmed the selection of academically gifted professors. During mentorship, the teachers demonstrated their teaching abilities.

Indicator 7: Experience in character development

The teachers' experience in character development is very advantageous in program implementation. A senior teacher stated:

"I have been guiding halaqah for more than 10 years. There is an evaluation every year, and we always improve our methods to make them more effective." (Interview, Senior Teacher)

Interview data reveals that the instructors possess extensive experience in cultivating student character through diverse religious programs. Their employment records substantiate this. Observations of teacher-student interactions reveal exceptional conduct and proficient mentoring abilities.

Indicator 8: Exemplary Behavior

Teachers' exemplary behavior is a key factor in shaping student character. Students acknowledged:

"The teachers here are very disciplined; they always arrive on time and set a favorable example. We feel embarrassed if we're late." (Interview, Student)

Direct observations indicated that supervising teachers model discipline, patience, and honesty for students. Student interviews showed respect and admiration for instructors as role models. Exemplary behavior was a major assessment in teacher performance evaluations.

Indicator 9: Availability of Books/Halaqah Materials

The availability of adequate books and teaching materials supports the smooth running of halaqah learning. The supervising teacher stated:

"We always use books like Riyadhus Shalihin and Adabul Mufrad. We also adapt our teaching materials to current developments." (Interview, Halaqah Teacher)

The madrasah inventory lists classical and modern halaqah religious studies texts. The supervising teacher's interviews revealed that participants update and adapt these resources. Religious studies activities used diverse and relevant instructional resources.

Indicator 10: Conducive Learning Environment

A conducive learning environment significantly supports the program's success. Students stated:

"We feel comfortable studying here because the environment is conducive to worship and study." (Interview, Student)

It appears that the madrasah's halaqah religious study room is clean, cozy, and favorable to learning. It makes pupils feel at home and attentive during religious studies, according to interviews. Regular room upkeep is recorded in the madrasah facility inventory.

Indicator 11: Support for worship facilities and character building

Worship facilities and supporting facilities for character development are available and optimally utilized. The principal explained:

"Our worship facilities are quite complete; the prayer room, library, and discussion room are all utilized to support the halaqah (religious gatherings)." (Interview, Principal)

The madrasah offers worship amenities, including a designated prayer room and comprehensive prayer apparatus. Observations demonstrate that frequent worship activities constitute an essential component of the halaqah program. Interviews with the supervising instructor affirmed that this assistance is crucial in cultivating religious character.

Table 4. Summary of Input Component Indicators

No	Indicators	Yes	Not
6	Religious competence	√	
7	Experience in character development	√	
8	Exemplary attitudes	√	
9	Availability of books/halaqah materials	√	
10	Conducive learning environment	√	
11	Support for worship facilities and character development	√	

Process**Indicator 12: Frequency and consistency of halaqah**

The halaqah is held regularly and consistently, which is key to successful character building. The supervising teacher stated:

“Halaqah is held regularly every week, sometimes even twice if there is additional material. This has become a habit that cannot be abandoned.” (Interview, Supervising Teacher)

The madrasah's activity schedule shows consistent weekly halaqah recitation sessions. Attendance was consistent during multiple recitation sessions. Interviews with the supervising teacher confirmed that this frequency maintains recitation continuity.

Indicator 13: Recitation Methods (talaqqi, discussion, practice)

Varied recitation methods such as talaqqi, discussion, and practice make learning livelier and more effective. The teacher explained:

“We combine talaqqi, discussion, and practice. Students become more active and understand.” (Interview, Halaqah Teacher)

Recitation methods include talaqqi (listening to the teacher), participatory discussions, and regular practice. Interviews with the supervising teacher verified that this strategy was used to improve participant comprehension and involvement.

Indicator 14: Participant Discipline

Participant discipline is clearly evident in attendance and active involvement. A dormitory administrator stated:

“Participants' discipline has improved; they are accustomed to arriving on time and actively participating in every activity.” (Interview, Dormitory Administrator)

The halaqah study group was prompt, committed, and followed the regulations, demonstrating excellent discipline. Teacher and student interviews confirmed this.

Indicator 15: Teacher Exemplary Behavior

Teachers consistently strive to be role models in their daily attitudes and behavior. A student stated:

“Our teacher is always an example, both in words and actions.” (Interview, Student)

The supervising teacher instructs and models behavior for the students. Respect and trust were evident in teacher-student relationships. Parent interviews also acknowledged the teacher's role modeling.

Indicator 16: Interpersonal Relationships That Build Character

A warm and open relationship between teachers and students creates a conducive learning environment. A teacher stated:

“We try to build a close and open relationship with students, so they feel comfortable and easy to guide.” (Interview, Halaqah Teacher)

Interviews with students and teachers revealed a warm and supportive relationship between teachers and participants. Observations demonstrated open and attentive communication during the coaching process.

Indicator 17: Participant Responses to Coaching

Participants' responses to coaching were very positive, encouraging learning motivation and behavioral changes. A student stated:

"I became more enthusiastic about studying religion and praying more diligently after participating in the halaqah." (Interview, Student)

Questionnaire and interview data showed that participants responded positively to the halaqah coaching, feeling motivated and experiencing positive behavioral changes. Observations also demonstrated participants' enthusiasm during the religious study sessions.

Table 5. Summary of Process Component Indicators

No	Indicators	Yes	Not
12	Frequency and consistency of halaqah	√	
13	Recitation methods (talaqqi, discussion, practice)	√	
14	Participant discipline	√	
15	Teacher role models	√	
16	Interpersonal relationships that foster character	√	
17	Participant responses to coaching	√	

Product**Indicator 18: Improvement in students' religious behavior**

There has been a marked improvement in students' religious behavior, such as diligent congregational prayer and Quran recitation. A teacher observed:

"Many students who were previously less active are now diligent in congregational prayer and Quran recitation." (Interview, Halaqah Teacher).

Students' congregational prayer and Quran recital have improved, according to teacher reports. Interviews with homeroom instructors corroborated these improvements.

Indicator 19: Changes in Attitudes in Daily Life (Honesty, Discipline, Politeness)

Positive changes in attitudes such as honesty, discipline, and politeness are increasingly evident in students' daily lives. A parent stated:

"My child is now more honest, disciplined, and polite. We are very grateful." (Interview, Parent).

Teachers and parents reported significant changes in students' honesty, discipline, and civility. These findings are supported by madrasah observations.

Indicator 20: Involvement in Religious Activities

Student involvement in religious activities has increased, both at the madrasah and in the community. A teacher stated:

"Students are starting to actively participate in committees and participate in religious competitions, and some even become preachers." (Interview, Halaqah Teacher)

Madrasah activities show an increase in student participation in religious activities inside and outside the school. Interviews with activity administrators confirm this.

Indicator 21: Periodic Evaluation by the Madrasah

The Madrasah regularly conducts program evaluations to ensure effectiveness and continuous improvement. The Madrasah principal explained:

"We evaluate the program every semester through meetings and feedback from students and parents." (Interview, Madrasah Principal)

Program assessment reports show that the Madrasah regularly evaluates halaqah implementation with teachers, students, and parents. Interviews with the Madrasah principal demonstrate regular review.

Indicator 22: Support from Alumni and the Committee

Support from alumni and the Madrasah committee significantly contributes to the continuity and development of the halaqah program. The madrasah committee stated:

"Alumni often come to share experiences and support the halaqah activities." (Interview, Madrasah Committee)

Interviews with school committee officials and alumni indicated active support for the sustainability of the halaqah program, including in the form of funding and motivation.

Indicator 23: Program Replication to Other Levels

The success of this program has inspired replication to other levels of education within the As'Adiyah community. The madrasah principal added:

"This halaqah program has begun to be implemented in other madrasahs under As'Adiyah." (Interview, Madrasah Principal).

The madrasah's planning document indicates efforts to expand the halaqah program to other levels of education, such as MTs (Islamic junior high school) and MA (Islamic senior high school). Interviews with the madrasah principal confirmed this plan as part of the program's development.

The program's execution showed students actively participating in conversations and activities. Each halaqah session was lively, with students asking questions and sharing personal experiences. This shows that the program is both a learning tool and a social arena for pupils.

Halaqah curriculum and activity report analysis shows that the material was well-structured and relevant to students. Clear lesson plans and evaluation data show student improvement. This study found that Madrasah Tsanawiyah As'adiyah Puteri Pusat Sengkang halaqah curriculum has shaped student character with teacher and parent support. Future improvements to this program are expected to yield better outcomes.

Table 6. Summary of Product Component Indicators

No	Indicators	Yes	Not
18	Improving students' religious behavior	√	
19	Changes in attitudes in daily life (honesty, discipline, and politeness)	√	
20	Involvement in religious activities	√	
21	Regular evaluation by the school	√	
22	Support from alumni and the committee	√	
23	Program replication at other levels	√	

Discussion

This discussion links the research findings to relevant theories and previous research and confirms that the CIPP model's evaluation of the halaqah religious study program's successes and challenges in shaping student character at Madrasah Tsanawiyah As'adiyah Puteri Pusat Sengkang provides a comprehensive overview. The research shows that the halaqah religious study program is highly connected with Madrasah Tsanawiyah As'adiyah Puteri Pusat Sengkang vision and mission. Madrasah Tsanawiyah As'adiyah Puteri Pusat Sengkang promotes religious, disciplined, and responsible behavior. The CIPP model stresses contextual evaluation and program alignment with institution needs and goals (Nurhakim & Fahrudin, 2022; Alanshori et al., 2025). Tsani et al. (2021) found that secondary school character education programs succeed when they match the institution's vision and mission. This connection strengthens the halaqah program's ability to shape student character.

The curriculum emphasizes religious, disciplined, and responsible character development. Character education philosophy requires character formation in learning and daily life (Sakban & Sundawa, 2023; Hanafiah et al., 2024; Megawati & Sulisworo, 2024). The recitation method and teacher role models in halaqah (Islamic group) help students absorb these ideals, according to this study. According to the CIPP model of character education evaluations, satisfying character demands in the learning situation is crucial (Muticara Rushita Adi et al., 2024; Syafi'i et al., 2025).

These, together with parental and community support and expectations, help the program succeed. This supports the literature showing parental and community involvement in character education greatly impacts its sustainability and impact (Paul et al., 2022; Amaliah et al., 2024). Social needs dictate that character education programs teach kids to be polite and pious. Specific halaqah program goals correlate with the CIPP model's input and process evaluation criteria, which necessitate systematic program planning and implementation. In the evaluation of Islamic Religious Education and high school character education, clear objectives help teachers drive character development and measure program progress (Tsani et al., 2021).

Islamic religious education emphasizes pupils' moral and spiritual development, which the program promotes (Taufik, 2020; Guna & Yuwantiningrum, 2024). Students receive comprehensive training in adab (ethics) and religious practices, supporting the idea that character education works best when it explicitly incorporates religious beliefs. Teacher competency and character development experience are essential for program execution. The input part of the CIPP model considers human resources a key determinant in program performance (Khalid et al., 2012; Luo, 2024). Previous research shows that skilled and experienced teachers can better handle character education (Tsani et al., 2021). Character education relies on teacher role models, as Bandura's social learning theory states that children learn by watching and imitating (Ahn et al., 2020; Rumjaun & Narod, 2025). According to this study, instructors' discipline and accountability model character development for students.

In the CIPP model, adequate instructional materials and a satisfactory learning environment facilitate effective learning (Umam & Saripah, 2018). These environments

allow kids to learn and stay focused, according to high school Islamic Religious Education evaluations (Tsani et al., 2021). Students can continuously integrate religious ideals with complete prayer facilities and regular halaqah (religious study groups). This arrangement matches the CIPP model's comprehensive process evaluation premise for program implementation. Halaqah's talaqqi, discussion, and practice procedures support active learning in character education.

According to other studies evaluating character education, the program's methodology and management are successful because of participant discipline (Syarnubi et al., 2021; Tsani et al., 2021). Effective teacher-student connections foster character development. According to evaluations of character education programs based on the CIPP model, students' favorable responses to this counsel show that the program enhances religious motivation and behavior (Alsyabani et al., 2025).

The increased religious behavior and favorable student views confirm earlier studies showing that structured character education programs can affect student behavior (Tsani et al., 2021). CIPP model product indicators include student participation in religious activities and madrasah evaluations, demonstrating program outcomes (Musolin et al., 2023). Program development is also possible with regular evaluations. Alumni and madrasah committee support and program replication at different levels illustrate the program's social sustainability and success. The program's internal effectiveness and external recognition and support are crucial for character education (Purnama, 2019).

The small sample size of a single madrasah makes this study hard to generalize. In addition, the study relied on qualitative data from interviews and observations without statistically supporting quantitative data on student character changes. The short evaluation period made it difficult to assess the program's long-term effects. Thus, more research with a broader scope, varied techniques, and long-term observation is needed to determine how well the halaqah study group program shapes student character.

4. CONCLUSION

The findings of the evaluation of the Islamic study group (halaqah) program at Madrasah Tsanawiyah As'adiyah Puteri Pusat Sengkang, through the CIPP model, it can be concluded that the program has generally succeeded in developing religious, disciplined, and responsible character in students. The halaqah program aligns with the madrasah's vision and mission and fulfills the need for Islamic character development in a focused and consistent manner. Support from competent and experienced teachers, the availability of teaching materials, a conducive learning environment, and various Islamic study methods are key contributing factors to the program's success. Furthermore, the positive response from students, parents, and the community indicates that the program is effective in improving religious behavior and fostering positive attitudes in students' daily lives.

As a suggestion, the researchers recommend that the madrasah continue to maintain and increase the frequency and consistency of halaqah implementation by incorporating more innovative and interactive learning methods. Ongoing training for halaqah teachers is also crucial to enhance their academic competence and character development skills. Furthermore, madrasahs need to strengthen infrastructure and facilities and increase the

involvement of parents, alumni, and the madrasa committee to ensure the program runs more optimally and sustainably. To spread the benefits of character development, the program should be replicated at other educational levels.

REFERENCES

- Abidin, M. Z. H. Z., Ibrahim, N., Noh, A. M. M., Yaacob, H. R. M., Hassan, A. R. A., & Amin, J. M. (2021). The Impact of Malakah Based on Halaqah at Pondok Learning Institutions. *International Journal of Academic Research in Business and Social Sciences*, 11(5), 654-668.
- Ahmed, F. (2014). Exploring halaqah as research method: A tentative approach to developing Islamic research principles within a critical 'indigenous' framework. *International Journal of Qualitative Studies in Education*, 27(5), 561-583. <https://doi.org/10.1080/09518398.2013.805852>
- Ahn, J. N., Hu, D., & Vega, M. (2020). "Do as I do, not as I say": Using social learning theory to unpack the impact of role models on students' outcomes in education. *Social and Personality Psychology Compass*, 14(2), e12517. <https://doi.org/10.1111/spc3.12517>
- 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>
- Al-Shanawani, H. M. (2019). Evaluation of self-learning curriculum for kindergarten using Stufflebeam's CIPP model. *Sage Open*, 9(1), 2158244018822380. <https://doi.org/10.1177/2158244018822380>
- Alsya'bani, I. S., Madjid, A., & Shodiq, S. F. (2025). Analysis of CIPP Evaluation Model on Religious Programs in Schools: Systematic Literature Review. *JURNAL EDUSCIENCE*, 12(3), 605-620. <https://jurnal.ulb.ac.id/index.php/eduscience/article/view/6873>
- Amaliah, R. A., Mania, S., & Rasyid, M. N. A. (2024). Evaluasi Program Mangaji Tudang (Halaqah) terhadap Kualitas Hafalan Santri Pondok Pesantren Tahfidzul Qur'an Mir'atul Mujahid Kampung Bajo melalui Model CIPP. *Didaktika: Jurnal Kependidikan*, 13(2), 2515-2526.
- Amin, M. (2022). Implementasi Program Pembiasaan Dan Keteladanan Pada Era New Normal Dalam Membentuk Akhlak Siswa MTs Miftahul Huda, Tayu, Pati. *El-Tarbawi*, 15(1), 129-156. <https://doi.org/10.20885/tarbawi.vol15.iss1.art6>
- Aziz, S., Mahmood, M., & Rehman, Z. (2018). Implementation of CIPP model for quality evaluation at school level: a case study. *Journal of Education and Educational Development*, 5(1), 189-206.
- 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>
- Guna, B. W. K., & Yuwantiningrum, S. E. (2024). Building Morality and Ethics Through Islamic Religious Education In Schools. *IJGIE (International Journal of Graduate of Islamic Education)*, 5(1), 14-24.
- Halim, W. (2018). Young Islamic preachers on Facebook: Pesantren As' adiyah and its engagement with social media. *Indonesia and the Malay World*, 46(134), 44-60. <https://doi.org/10.1080/13639811.2018.1416796>

- Hambal, M. (2017). Halaqah Tradition in Building Rabbani Characters in Pesantren Al-Islam Lamongan, East Java, Indonesia. *Studia Religia: Jurnal Pemikiran dan Pendidikan Islam*, 1(1).
- Hanafiah, H., Kushariyadi, K., Wakhudin, W., Rukiyanto, B. A., Wardani, I. U., & Ahmad, A. (2024). Character Education's Impact On Student Personality: Curriculum And School Practices Review. *At-Ta'dib*, 19(1), 51-69. <https://ejournal.unida.gontor.ac.id/index.php/tadib/article/view/12047>
- Harahap, S., & Isya, W. (2020). Model Pendidikan Nilai dan Karakter di Sekolah. *Pedadidaktika: Jurnal Ilmiah Pendidikan Guru Sekolah Dasar*, 7(1), 21-33. <https://doi.org/10.17509/pedadidaktika.v7i1.26326>
- Hasan, A., Yasin, S. N. T. M., & Yunus, M. F. M. (2015). A conceptual framework for mechatronics curriculum using Stufflebeam CIPP Evaluation Model. *Procedia-Social and Behavioral Sciences*, 195, 844-849.
- Hidayati, T. W., & Gufron, M. (2024). The Qur'anic Education Strategies for the Indonesian Context: An investigation of the Halaqah of the Qur'an in Mecca and Medina. *International Journal on Advanced Science, Education, and Religion*, 7(4), 44-59. <https://doi.org/10.33648/ijoaser.v7i4.733>
- Khalid, M., Ashraf, M., & Rehman, C. A. (2012). Exploring the link between Kirkpatrick (KP) and context, input, process and product (CIPP) training evaluation models, and its effect on training evaluation in public organizations of Pakistan. *African Journal of Business Management*, 6(1), 274-279.
- Kurniawan, A., Yanti, H., & Abdurrahman, A. (2023). Manajemen Kurikulum Merdeka Belajar Dalam Menerapkan Nilai-Nilai Kearifan Lokal Pada Pembelajaran di SD Negeri 16 Meulaboh-Aceh Barat. *Jurnal Ilmiah Profesi Pendidikan*, 8(4), 1927-1935. <https://doi.org/10.29303/jipp.v8i4.1424>
- Luo, M. (2024). Construction and application of a core competitiveness evaluation index system for public health personnel training based on the CIPP model. *Human Systems Management*, 43(5), 707-722. <https://doi.org/10.3233/HSM-230066>
- Malik, A. (2024). New variants of ultra-conservative Islamic schools in Indonesia: A study on Islamic school endeavor with Islamic group movement. *Power and Education*, 16(1), 14-28.
- Marjuni, H. A., & Iqbal, M. (2022). Implementasi Pengajian Halaqah Dalam Membentuk Akhlak Peserta Didik Melalui Pengajian Kitab Kuning Di Madrasah As'Adiyah Pusat Sengkang Kabupaten Wajo. *Inspiratif Pendidikan*, 11(2), 276-291. <https://doi.org/10.24252/ip.v11i2.32280>
- Megawati, M., & Sulisworo, D. (2024). Transformative Education in Character Development of Students in Religious-Based Schools: Narrative Review. *Edu Cendikia: Jurnal Ilmiah Kependidikan*, 4(03), 1475-1488.
- Musolin, M., Fauzi, F., & Muflihin, H. (2023). Evaluating Curriculum at Madrasah Aliyah: Applying the Context, Input, Process, Product (CIPP) Model. *AL-ISHLAH: Jurnal Pendidikan*, 15(4), 6737-6748. <https://doi.org/10.35445/alishlah.v15i4.2516>
- Mutiara Rushita Adi, L. P., Hendra Divayana, D. G., & Gede Agung, A. A. (2024). Penerapan Model Evaluasi CIPP dalam meningkatkan Efektivitas Program Supervisi Akademik. *Jurnal Manajemen Pendidikan dan Ilmu Sosial (JMPIS)*, 6(1).
- Nasir, M., Hartati, Z., & Syahmidi, S. (2025). The Impact of the Hālāqah Method in Improving the Religious Character of Students. *Scaffolding: Jurnal Pendidikan Islam dan Multikulturalisme*, 7(1), 260-273. <https://doi.org/10.37680/scaffolding.v7i1.6998>
- 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>
- Nursyamsi, U., Azis, A., Hayatunnufus, A. B., & Firdaus, A. H. (2023). Challenges of Salafiyah Islamic Boarding Schools: A Critical Reflection. *Religious Studies: An International Journal*, 11(1), 1-23.
- Paul, S. A. S., Hart, P., Augustin, L., Clarke, P. J., & Pike, M. (2022). Parents' perspectives on home-based character education activities. *Journal of Family Studies*, 28(3), 1158-1180. <https://doi.org/10.1080/13229400.2020.1806097>
- Purnama, M. N. A. (2019). Analisis dan pengembangan desain pembelajaran pai berbasis karakter. *QALAMUNA: Jurnal Pendidikan, Sosial, dan Agama*, 11(1), 129-139.
- Ritonga, T., Ananda, A., & Hasan, H. (2017). The Teaching Learning Methods of Islamic Classical Books In Islamic Boarding School. *Asian journal of management sciences & education*, 6, 126-132.
- Roqib, M. (2021). Increasing social class through islamic boarding schools in Indonesia. *Journal of Social Studies Education Research*, 12(2), 305-329. <http://jsser.org/index.php/jsser/article/view/3291>
- Rumjaun, A., & Narod, F. (2025). Social learning theory—albert bandura. In *Science education in theory and practice: An introductory guide to learning theory* (pp. 65-82). Cham: Springer Nature Switzerland.
- Sahin, A. (2018). Critical issues in Islamic education studies: Rethinking Islamic and Western liberal secular values of education. *Religions*, 9(11), 335. <https://doi.org/10.3390/rel9110335>
- Sakban, A., & Sundawa, D. (2023). Character education: Direction and priority for national character development in Indonesia. *Jurnal Kependidikan*, 9(3), 794-807.
- Samsidar, S., Sormin, D., & Pasaribu, M. (2019). Peranan Mata Kuliah Al Islam Kemuhammadiyah Terhadap Perilaku Mahasiswa Universitas Muhammadiyah Tapanuli Selatan. *Al-Muaddib: Jurnal Ilmu-Ilmu Sosial dan Keislaman*, 4(2), 296-305. <http://jurnal.um-tapsel.ac.id/index.php/al-muaddib/article/view/1207>
- Saputra, M. (2023). The influence of halaqah on increasing the religiosity of members of the Ulul Albab Spirituality and Islamic Studies Student Activity Unit Imam Bonjol Padang State Islamic University. *Jurnal Syntax Admiration*, 4(4).
- Stufflebeam, D. L., & Zhang, G. (2017). *The CIPP evaluation model: How to evaluate for improvement and accountability*. Guilford Publications.
- Syafi'i, I., Aziz, Y., Khifdliyah, A., Al Firdausi, A. I., & Afianty, R. N. (2025). Improving Quality of Educational Institutions through Teacher Performance Evaluation with Perspective of CIPP Theory. *al-Iltizam: Jurnal Pendidikan Agama Islam*, 10(1), 42-56. <https://doi.org/10.33477/alt.v10i1.9365>
- Syahril, S., Fajri, S., Duski, F. F., Putri, A. R., & Zulpadrianto, Z. (2024). Exploring Religious Moderation in the Halaqah Education System of Islamic Boarding Schools in Socio-Historical Perspective. *Journal of Contemporary Islam and Muslim Societies*, 8(2), 277-302.
- Syarnubi, S., Mansir, F., Purnomo, M. E., Harto, K., & Hawi, A. (2021). Implementing character education in madrasah. *Jurnal Pendidikan Islam*, 7(1), 77-94. <https://doi.org/10.15575/jpi.v7i1.8449>
- Taufik, M. (2020). Strategic role of Islamic religious education in strengthening character education in the era of industrial revolution 4.0. *Jurnal Ilmiah Islam Futura*, 20(1), 86-104.
- Tsani, I., Arsyadana, A., Sufirmansyah, S., & Shafira, E. (2021). Evaluasi model cipp pada pembelajaran PAI dan budi pekerti di SMA Negeri 7 Kota Kediri. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 12(1), 17-45. <https://doi.org/10.24042/atjpi.v12i1.8165>

- Umam, K. A., & Saripah, I. (2018). Using the Context, Input, Process and Product (CIPP) model in the evaluation of training programs. *International Journal of Pedagogy and Teacher Education*, 2, 19-183. <https://doi.org/10.20961/ijpte.v2i0.26086>
- Wahidah, B. (2018). Dakwah Halaqah Pondok Pesantren As' adiyah Pusat Sengkang. *Al-Hikmah: Jurnal Dakwah*, 12(1), 131-148. <https://core.ac.uk/download/pdf/236210843.pdf>