Evaluative Framework CIPP Model for the Tadarub Ala Ad-Dakwah Program at Madrasah Aliyah School

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Article Info	ABSTRACT
	The Ad-Dakwah-style tadarub program at Islamic High School, or Madrasah Aliyah DDI Paria, is an important effort to improve Qur'an literacy and build students' religious character. However, the effectiveness of this program has not been comprehensively evaluated, requiring a comprehensive evaluative framework. This study intends to evaluate the tadarub program using the CIPP (Context, Input, Process, Product) Model, which assesses the program's context, input, process, and product aspects. The research method used was a combined approach with data collection through interviews, observations, document analysis, and questionnaires with participants and program instructors. The evaluation results indicate that the tadarub program is relevant to the needs of participants and the school environment and supported by adequate human resources and facilities despite the limited number of instructors. The implementation process was structured but faced obstacles such as participant absence and time constraints. The program's products showed significant improvements in Qur'an reading skills and basic tajweed understanding, although the results were not evenly distributed across all participants. Based on these findings, recommendations include increasing the number of instructors, enriching teaching materials, more flexible scheduling, and ongoing evaluation to optimize the program's impact. This research contributes to the development of an adaptive and comprehensive evaluation of religious programs based on the CIPP model.

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1. INTRODUCTION

Islamic education in Indonesia, particularly at the Madrasah Aliyah (MA) level, produces graduates with strong religious and general knowledge skills (Latief et al., 2021; Kosim et al., 2023; Alfian et al., 2025). In this context, the Tadarub Ala Ad-Dakwah (Preaching Style/Method Training) Program is vital in many Madrasah Aliyah (MA) schools, equipping students with practical religious competencies, especially the ability to preach, which is essential to madrasah graduates. Students learn religious

theory and apply it in society in this curriculum. Implementing programs like Tadarub Ala Ad-Dakwah at Madrasah Aliyah (MA) can be difficult because of limited resources, material relevancy, and delivery modalities. Without regular evaluation, programs may underperform and fail to adjust to student needs and socio-religious dynamics.

Program evaluation is crucial to measuring progress, identifying shortcomings, and suggesting improvements (McDavid et al., 2018; Dizon, 2023). The Stufflebeam CIPP (Context, Input, Process, Product) model is a complete and appropriate evaluation paradigm (Al-Shanawani, 2019; Molope & Oduaran, 2020; Dizon, 2023). It provides a systematic framework for program evaluation in four areas: Context: Assessing the program's applicability to participant needs and madrasah aims. Input: Assessing program resources (human, curriculum, facilities). Process: Program implementation and interactions evaluation. Product: Evaluating short- and long-term program results (Lippe & Carter, 2018; Tuna & Başdal, 2021; Gerayllo et al., 2025).

Stufflebeam created the CIPP (Context, Input, Process, Product) paradigm at Ohio State University in 1965–1966 to replace objective testing and evaluation (Warju, 2016; Dizon, 2023). Stufflebeam says evaluation shows program success and improves quality (Nurhakim & Fahruddin, 2022). This model evaluates context, input, process, and product to thoroughly analyze programs. This model assesses program planning, resource use, implementation, and results (Rama et al., 2023; Alanshori et al., 2025; Alsya'bani et al., 2025). CIPP was intended to solve the flaws of current evaluation methods that concentrate on final results over supporting elements. Stufflebeam and other academics have developed this idea since its creation. The CIPP model by Stufflebeam evaluates outcomes, context, input, and process to improve program implementation and decision-making (Antariksa et al., 2022).

The school required a practice-based Islamic education curriculum to effectively address the Quranic literacy issues faced by Muslim youth. Islamic education in schools impacts students' character and spirituality as well as their knowledge (Chanifah et al., 2021; Masturin, 2022). Unfortunately, many students still struggle to read the Quran, learn basic tajweed, and participate in Quran-based spiritual activities, which worries Islamic Religious Education professors. Schools, especially Islamic religious education teachers, worry about this situation because they want students to learn Islamic theory and have excellent practical religious abilities (Aripin & Nurdiansyah, 2022; Tuna, 2022).

Therefore, evaluation is essential to enhancing religious program implementation, including the tadarub program at Madrasah Aliyah DDI Paria, Majauleng District, Wajo Regency. Effective assessment evaluates context, resources, methods, and consequences as well as final results. Stufflebeam's CIPP (Context, Input, Process, Product) model provides a thorough evaluation methodology. This model evaluates programs in four aspects to guide improvement and development decisions at every level (Santiyadnya et al., 2021; Aristya, 2023).

The tadarub program, as a structured and sustainable form of Qur'an learning, has a major impact on the character and religious understanding of participants. However, the challenges of da'wah in the digital and globalized era demand evaluation that focuses

not only on the outcome but also on the processes and resources involved (Rama et al., 2023). In this context, the CIPP model is relevant as an evaluative framework for assessing the Ad-Dakwah tadarub program, as it offers an in-depth analysis of implementation effectiveness, input adequacy, contextual relevance, and the success of the resulting product (Fitriani, 2024). This study aims to outline the application of the CIPP model as an evaluative framework in the Ad-Dakwah tadarub program, with the hope of finding an evaluation strategy that proves the program's success and provides recommendations for continuous improvement so that the program becomes more adaptive and has a positive impact on participants and the wider community.

The Ad-Dakwah-style Tadarub program is a form of activity that fosters the habit of reading the Qur'an, implemented collectively and systematically in the school environment (Rambe, 2017). This program is designed as part of strengthening Islamic character education, emphasizing the importance of Qur'anic literacy as a foundation for developing students' spirituality and morals. The name "ala Ad-Dakwah" refers to a unique model inspired by the spirit of da'wah bilhal, namely conveying Islamic teachings through role models, habituation, and an atmosphere that supports Islamic values. Some previous research has used the CIPP and Countenance Stake evaluation models to examine tadarus programs in various educational contexts (Mania & Rasyid, 2024; Apriyani et al., 2025; Wijaya et al., 2025; Al Munawarah et al., 2025).

Although researchers have widely used the CIPP Model to evaluate educational programs, they still need to explore its specific application in the context of the Tadarub Ala Ad-Dakwah Program in Madrasah Aliyah (Islamic Senior High Schools). This study aims to fill this gap by formulating and implementing a detailed evaluative framework for the CIPP Model. The results of this comprehensive evaluation are expected to provide practical guidance and data-based recommendations to MAs for continuous program quality improvement, thereby producing competent and character-based young preachers.

This study presents significant novelty in two main aspects: the focus of the evaluation object and the depth of the model's implementation. The primary novelty lies in its very specific and in-depth focus: evaluating the Tadarub Ala Ad-Dakwah Program in Madrasah Aliyah using the CIPP Model. While many studies have used the CIPP Model to evaluate training or educational programs in general (e.g., training in Islamic da'wah institutions, Islamic madrasah diniyah programs, or vocational programs), research specifically measuring the overall dimensions of training programs for Islamic da'wah methodology at the Islamic high school level (as part of the formal/extracurricular curriculum) is still minimal. This study goes beyond simply applying the CIPP model but also seeks to develop and validate a CIPP evaluative indicator framework specifically tailored to the characteristics and objectives of the Tadarub Ala Ad-Dakwah program. This means that this study will detail the indicators in each CIPP component (Context, Input, Process, Product) that are relevant to aspects of da'wah. Thus, this study not only produces an evaluation report but also contributes a tested and adaptive CIPP evaluation instrument model for da'wah competency

development programs in the madrasah environment, which can be used as a reference by other schools.

Building upon the gaps identified in several previous studies, this study aims to outline the application of the CIPP model as an evaluative framework in the Ad-Dakwah-style tadarub program. Through this discussion, it is hoped that an evaluation strategy will be identified that demonstrates the program's success and provides recommendations for continuous improvement to make the tadarub program more adaptive and positively impact participants and the wider community.

2. METHOD

This study employed an evaluative design with qualitative and quantitative approaches, focusing on the application of the CIPP (Context, Input, Process, Product) evaluation model to comprehensively assess the Ad-Dakwah-style Tadarub program. The CIPP model, developed by Daniel Stufflebeam, was chosen because it offers an in-depth analysis of the program's implementation context, resources used, implementation process, and achieved results. The evaluation model employed in this study is the CIPP Model, which includes Context: Evaluation of the background, needs, and objectives of the Tadarub program. Input: Assessment of human resources, materials, methods, and facilities supporting the program. Process: Observation and assessment of program implementation, including learning methods and participant activities. Product: Evaluation of the program's outcomes and impact on participants, both in terms of abilities and changes in attitudes and understanding.

In this study, the key informants were the managers and implementers of the Ad-Dakwah-style Tadarub program at Madrasah Aliyah DDI Paria, Majauleng District, Wajo Regency. In addition, program participants will gain perspective on their experiences and outcomes. Program documentation, including program plans, implementation reports, and previous evaluation results, will be used. Direct observation during program implementation will provide a concrete overview of the process. Data collection in this study will be conducted through in-depth interviews with managers and participants to explore information related to the program's context, input, process, and product. Participatory observation will be conducted during Tadarub activities to directly assess program implementation. Documentation will include the collection of supporting documents such as modules, schedules, and activity reports. A questionnaire will be used to measure participants' perceptions of program effectiveness and the results achieved.

Qualitative data will be analyzed using thematic descriptive analysis techniques, which group data based on CIPP components and interpret findings according to the evaluation objectives. Quantitative data from the questionnaire will be analyzed using descriptive statistics to determine the distribution and level of achievement of evaluation indicators. The analysis results will be presented in an integrated manner to offer an in-depth look at the program's successes and challenges. This analysis aims to supply a detailed description of the program's condition, implementation process, and achieved

results, as well as provide a critical consideration of the program's strengths and weaknesses.

In qualitative research, including the evaluation of the Ad-Dakwah Tadarub Program using the CIPP model, data validity is crucial to ensure that the findings accurately reflect conditions on the ground. The following are possible forms of data validity: Triangulation of data sources refers to the process of comparing information from various sources, such as interviews, observations, and documentation. Method triangulation entails the utilization of diverse data collection techniques, including interviews, observations, and questionnaires. The process of member checking involves confirming findings with informants to ensure accurate interpretation. Audit trail, which involves recording the research process in detail so that it can be traced back by other researchers. The CIPP components are presented in Table 1.

Table 1. CIPP Component

CIPP Components	Evaluation Indicators/Criteria	Description
Context	1. There are a clear need and objective for the program related to the habit of tadarub. 2. The program's alignment with the school's vision, mission, and Islamic values. 3. School policy supports the program.	Ensure the program is relevant and aligned with the school's conditions and needs, as well as the goals of Islamic character education.
Input	1. Availability of competent human resources (Islamic Religious Education teachers, instructors, homeroom teachers) 2. Availability of facilities and infrastructure (Quran, Quran recitation rooms, modules) 3. A clear plan, schedule, and implementation method 4. Budget or financial support	Ensure all necessary resources to support program implementation are available and adequate.
Process	1. Implementation of tadarus according to schedule and procedures - Active student participation in activities 2. Supervision and monitoring by Islamic Religious Education teachers and administrators - Effective handling of implementation obstacles	Assess the program's compliance with the plan, participant involvement, and problem management.
Product	1. Improved students' Quran reading skills (fluency and tajweed) 2. Changes in students' religious attitudes and discipline 3. Long-term program sustainability 4. Participant and teacher satisfaction with the program	Assess the program's tangible impact on student abilities and spiritual aspects, as well as its sustainability.

3. RESULTS AND DISCUSSION

Results

This study used the CIPP (Context, Input, Process, Product) evaluation model to assess the effectiveness of the Ad-Dakwah-style tadarub program at Madrasah Aliyah DDI Paria. Data were obtained through interviews with teachers and participants, observations of program implementation, analysis of implementation documents, and questionnaires administered to program participants. The analysis was conducted qualitatively using data reduction, data presentation, and conclusion-drawing techniques.

The interviews and observations indicate that the tadarub program arose from the school's internal need to improve Quranic literacy and shape the religious character of students. The school environment and support from the madrasah are forceful, reflected in the school policy that provides a dedicated space and a fixed time for tadarub implementation. However, the main challenges lie in the low initial motivation of some students, especially those who are not yet fluent in reading the Quran, and the lack of parental involvement in supporting this activity at home.

Analysis of the school's vision and mission documents and annual work program supports the program's relevance to the actual needs of students and the goals of Islamic education at the school. An interview with the Madrasah principal confirmed that the school is committed to improving students' Quranic reading abilities.

"This tadarub program arose from our concern about the low level of Quranic reading ability among students. We want to build a strong culture of Quranic literacy in the school."

The school's vision and mission document and annual work program demonstrate that the program's objectives align with the actual needs of students and the expectations of the surrounding community. Furthermore, the community's expectation that madrasah graduates will have adequate Quranic reading skills reinforces the urgency of this program.

Input

From document analysis and interviews, it was discovered that the human resources involved consisted of Islamic Religious Education teachers and tadarub instructors who had undergone special training. However, the number of instructors remained limited in comparison to the number of participants, leading to one instructor guiding more than 15 students.

Supporting facilities, such as tadarub rooms, Quranic manuscripts, and learning aids, were deemed adequate. However, some participants complained about the lack of variety in learning methods and supplementary teaching materials, such as tajweed books or audio media. The questionnaire showed that the majority of participants felt the instructors were quite competent (78%), but 65% wished there were more practice sessions and individual guidance. One teacher stated,

"We have participated in tadarub training, but the number of instructors is still insufficient compared to the number of participants. Often, one instructor guides more than 15 students."

Facilities such as tadarub rooms and Quranic manuscripts were deemed adequate, but some participants complained about the limited supplementary teaching materials. Interview results showed that 78% of participants considered the instructors competent, but 65% wished there were more practice sessions and individual guidance.

Process
Observations of the program's implementation showed that tadarub activities ran in a structured manner, with a regular weekly schedule, usually before the main lesson began. Teachers used talaqqi (religious study), musyafahah (deliberation), and small group learning methods and conducted regular oral evaluations.

Interaction between instructors and participants was good, but participants were still found to be less active and inconsistent in their attendance, especially when the tadarub schedule clashed with other extracurricular activities. Activity documentation showed regular evaluations, but follow-up on the evaluation results was still suboptimal. Some participants who did not reach their targets lacked special remedial programs.

Other identified obstacles included time constraints, variations in participants' initial abilities, and a lack of innovation in learning methods. Observations indicated that tadarub activities ran in a structured manner, with a weekly schedule. However, one participant admitted,

"Sometimes I can't attend because the tadarub schedule clashes with other extracurricular activities."

Activity documentation showed regular evaluations, but follow-up on the evaluation results was still suboptimal. In addition, instructors stressed that students must receive training in innovative learning methods to make the tadarub process more engaging and effective.

Product
Analysis of evaluation documents and participant questionnaires showed that most participants experienced improvements in their Quran reading skills and basic tajweed understanding after participating in the program. Interview data indicated that more than 75% of participants felt their abilities had improved, although a small number still had not achieved the target of fluency and tajweed understanding.

Interviews with teachers confirmed that the tadarub program contributed positively to the development of participants' religious character, such as discipline, responsibility, and confidence in reading the Quran in public. However, the results were not entirely

uniform; 24% of participants were still not fluent in Quran reading, and 32% did not fully understand tajweed. One teacher stated,

"We see positive changes, but there are still students who are not fluent. We need innovation to achieve more equitable results."

The evaluation also indicated the need for follow-up in the form of remedial programs, mentor training, and increased parental involvement to ensure the program's results are sustainable and equitable across all participants. Figure 1 presents the CIPP evaluation results data diagram and Tadarus al Ad-Dakwah activities in Figure 2.
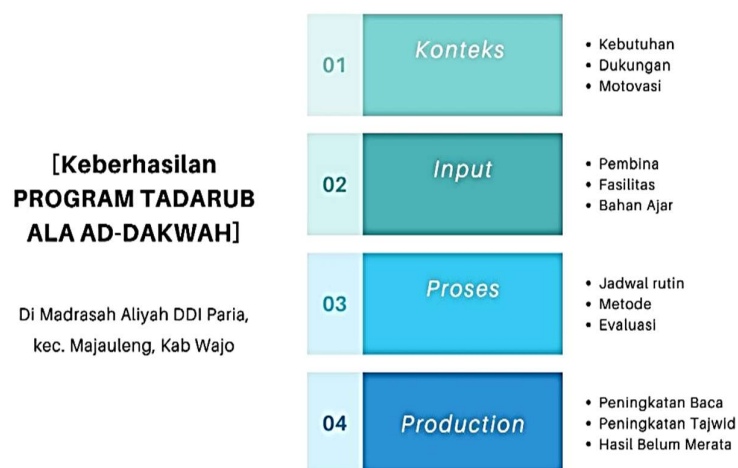
Figure 1. CIPP Evaluation Results Data Diagram

Figure 2. Tadarus al Ad-Dakwah Activities

Discussion

This study used the CIPP Model as a comprehensive evaluative framework to assess the Ad-Dakwah-style tadarub program at Madrasah Aliyah DDI Paria. The research findings, which encompass four evaluation components: context, input, process, and

product, align with theory and previous research, which has widely appreciated the advantages of the CIPP model in evaluating educational and religious programs.

Context Evaluation

The results of the context evaluation revealed that the tadarub program arose from the school's real need to address low Quranic literacy and shape students' religious character. This aligns with Stufflebeam's explanation that context evaluation aims to identify the needs and problems underlying the program so that it can provide a picture of the program's relevance to actual conditions (Aristya, 2023; Dizon, 2023). Research by Qalbi (2022) also emphasized the importance of context evaluation to ensure that religious education programs align with the needs of participants and their social environment.

Input Evaluation

Findings related to input indicate that available human resources and facilities are adequate, but the limited number of instructors and the lack of variety of teaching materials pose challenges. In accordance with CIPP theory, input evaluation focuses on the adequacy of resources and readiness for program implementation (Al-Shanawani, 2019; Aristya, 2023). Research at Muhammadiyah 4 Kebomas Junior High School also found that successful program implementation is highly dependent on the quality of inputs, such as adequate teaching staff and infrastructure (Gresik et al., 2024).

Process Evaluation

The structured and routine implementation of the tadarub program aligns with the process evaluation principles in the CIPP model, which assesses how the program is progressing and whether it is in accordance with the plan (Putra & Fitrayati, 2021). However, obstacles such as participant absences and conflicting schedules hindered the effectiveness of the learning process. This aligns with other research findings showing that time management and participant motivation significantly influence the success of the religious learning process (Sholeh et al., 2024; Fitriani, 2024).

Product Evaluation

The improvement in participants' Quran reading ability and tajweed understanding is an indicator of the success of the tadarub program product. The CIPP model emphasizes the importance of product evaluation as a measure of the program's outcomes (Umam & Saripah, 2018; Musolin et al., 2023; Huang, 2025; Nurhasanah et al., 2025). However, the uneven results and the need for innovation to improve outcomes are important concerns. These findings are consistent with research evaluating Islamic religious education programs in various institutions, which indicate the need for continuous improvement to optimize program outcomes and achieve broad impact.

Overall, the application of the CIPP model in this study provides a comprehensive and systematic overview of the effectiveness of the tadarub program. This model allows for evaluation not only of the final results but also of the context, inputs, and processes

underlying program implementation, making it a highly useful evaluation tool for future program improvement and development (Tuna & Başdal, 2021; Dizon, 2023).

This study's scope is narrow, focusing on a single madrasah (Islamic school), so the results have limited generalizability. Furthermore, time and resource constraints limited the depth of data collection, particularly through observations and interviews. Therefore, future research is recommended to involve more locations and employ mixed methods to provide a more comprehensive and representative picture. This research—which uses the CIPP (Context, Input, Process, Product) Model to evaluate the Ad-Dakwah-style Tadarub Program in Islamic Senior High Schools—has important implications both practically (for school stakeholders) and theoretically (for the development of evaluation science and Islamic education).

4. CONCLUSION

From the evaluation results using the CIPP Model, it can be concluded that the Ad-Dakwah-style tadarub program at Madrasah Aliyah DDI Paria has been generally effective and relevant to the needs of students. The program has successfully improved Qur'an reading skills and basic tajweed understanding and has made a positive contribution to the development of students' religious character. With improvements focused on the quality of input and process, the Ad-Dakwah Tadarub Program will be able to produce Madrasah Aliyah graduates who are not only knowledgeable but also skilled and relevant in carrying out the role of da'wah in modern society. However, challenges include a limited number of instructors, a lack of variety in teaching materials, and challenges in consistent participant attendance, which impact the optimization of the learning process.

It is recommended that the madrasah increase the number and quality of instructors through further training and enrich teaching materials and learning methods with more variety and interaction. Furthermore, to encourage participants to participate more consistently in the tadarub program, we need more flexible scheduling and motivational support. Regular evaluation using the CIPP model is also essential to ensure continuous improvement and adaptive program development to meet participants' needs.

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