The Elementary Journal
Vol. 4 No. 1, April, 2026 Page. 57-64
ISSN: 2987-0801, DOI: https://doi.org/10.56404/tej.v2i1.88

Evaluation of the Islamic Education Learning System Using the CIPP Model to Improve the Human Development Index (HDI) at SDN Banjaran 2 in Kediri City

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Article Info

Article history:

Received October 28, 2025.
Revised December 30, 2025.
Accepted April 15, 2026.

Keywords:

CIPP Evaluation,
Islamic Education,
Basic Education,
Religious Character,
Human Development Index (HDI)

ABSTRACT

This study aims to analyze and evaluate the implementation of Islamic Religious Education (IRE) instruction using the CIPP model (Context, Input, Process, Product) as an effort to improve student quality, thereby contributing to the Human Development Index (HDI) at SDN Banjaran 2 in Kediri City. The CIPP evaluation model is one of the program evaluation approaches developed by Stufflebeam that is oriented toward decision-making and the continuous improvement of program quality. This study employs a descriptive qualitative approach with data collection techniques including in-depth interviews, observations, and document analysis. The research results indicate that in the context dimension, the PAI learning objectives are aligned with the institution's vision of shaping students with religious character who can internalize Islamic values in their daily lives. In the input dimension, teacher readiness, curriculum implementation, and the availability of facilities and infrastructure are considered adequate, although there is still a need to optimize the use of learning media and strengthen parental involvement. In the process dimension, learning activities took place quite effectively through the application of varied methods combined with the reinforcement of religious practices, such as reciting the Asmaul Husna, performing the Dhuha prayer, and reciting short surahs before lessons began. In terms of the product dimension, improvements were observed in students' cognitive, affective, and psychomotor aspects, as reflected in their religious understanding, attitudes, and religious practices. Thus, it can be concluded that the implementation of Islamic Education (PAI) instruction based on the CIPP model makes a significant contribution to improving student quality, particularly in supporting the educational dimension of the Human Development Index (HDI).

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1. INTRODUCTION

Education is one of the key indicators of human development and plays a vital role in improving the quality of human resources within the framework of the Human Development Index (HDI). Education does not focus solely on cognitive aspects; it also bears the responsibility of shaping students' character, morals, and spirituality. In this regard, Islamic Religious Education (IRE) holds a strategic position as it serves as a means for internalizing religious values that influence the formation of students' personalities and social behavior. This aligns with the character education theory proposed by Lickona, which asserts that education must encompass three main components: moral knowing, moral feeling, and moral action. Furthermore, from an Islamic educational perspective, Al-Ghazali states that the purpose of education is to shape individuals of noble character through the balanced development of intellectual, spiritual, and emotional aspects. In this

regard, Islamic Religious Education (IRE) holds a strategic position as it serves as a means for the internalization of religious values that influence the formation of students' personalities and social behavior. However, the implementation of Islamic Education (PAI) at the elementary school level still faces various challenges, such as limited instructional time, heterogeneity in student abilities, and the suboptimal use of innovative teaching methods and learning media. Furthermore, collaboration between schools and parents in fostering religious habits has not yet been fully realized. This highlights the need for a systematic evaluation of Islamic Education (PAI) to ensure it operates effectively and contributes to improving the quality of education.

Based on this background, the main research question in this study is how effective the PAI learning system at SDN Banjaran 2 in Kediri City is in shaping students' religious character and its contribution to improving educational quality as part of the Human Development Index (HDI). Specifically, this study focuses on evaluating the four main components of the Context, Input, Process, Product (CIPP) model, namely the appropriateness of learning objectives, resource readiness, implementation of learning, and outcomes achieved. The Context, Input, Process, Product (CIPP) evaluation model developed by Stufflebeam [1] is a comprehensive evaluation approach widely used in educational research because it provides a thorough analysis of learning programs. Several previous studies have shown that applying the CIPP model to the evaluation of Islamic Education (PAI) is effective in identifying the strengths and weaknesses of educational programs.

Furthermore, other studies confirm that effective PAI learning must integrate cognitive, affective, and psychomotor aspects through a continuous religious habituation approach. Habituations such as reciting the Asmaul Husna, performing the Dhuha prayer, and engaging in Quranic recitation before lessons have been proven to enhance students' religious character and discipline. This indicates that PAI instruction makes a significant contribution to shaping human quality, which is part of the Human Development Index (HDI) indicators. [2]

This study employs the CIPP evaluation model as an approach to comprehensively analyze the Islamic Education (PAI) learning system at SDN Banjaran 2 in Kediri City. This approach enables a systematic assessment of planning, implementation, and learning outcomes. Additionally, this study emphasizes the importance of integrating religious practice activities into the learning process as a strategy to enhance the effectiveness of PAI instruction and strengthen students' character.

The novelty of this study lies in the integration of PAI learning evaluation based on the CIPP model with the perspective of improving the Human Development Index (HDI) at the primary education level. Unlike previous studies, which generally focused only on learning evaluation, this study highlights the relationship between PAI learning, the formation of religious character, and its contribution to human development. Furthermore, the emphasis on religious habit-forming practices as part of the learning process offers a practical contribution to the development of a more contextual and sustainable PAI learning model.

2. METHOD

This study employs a descriptive qualitative approach aimed at gaining an in-depth understanding of the learning phenomenon in a natural context without manipulating variables. This approach was chosen because it can comprehensively describe the learning process in Islamic Religious Education (IRE) as well as the interactions that occur within the school environment. Qualitative research focuses on the meanings, perceptions, and experiences of research subjects, thereby enabling the researcher to gain a deeper understanding of the phenomenon under study.

The research was conducted at SDN Banjaran 2 in Kediri City, located at Jl. Pahlawan Kusuma Bangsa No. 134, Banjaran Village, Kota District, Kediri City, East Java Province. The selection of the research location was based on the implementation of PAI (Islamic Education) learning integrated with religious practices, such as reciting the Asmaul Husna, performing the Dhuha prayer, and reciting short surahs before lessons begin. The subjects of this study consisted of Islamic Religious Education (IRE) teachers, the school principal, and students at SDN Banjaran 2 in Kediri City. Meanwhile, the object of the study focused on the IRE learning system, which was analyzed using the Context, Input, Process, Product (CIPP) evaluation model, covering planning, implementation, and learning outcomes.

This study was conducted through several stages carried out systematically and continuously. The initial stage began with identifying issues related to the implementation of PAI instruction at the school. Subsequently, the researcher determined the research focus based on the CIPP evaluation model, which encompasses the aspects of context, input, process, and product.

After that, the researcher developed research instruments in the form of interview guidelines, observation sheets, and documentation forms. The next stage was data collection, which was carried out through direct

observation of learning activities, in-depth interviews with teachers and school officials, and the collection of supporting documents.

The data obtained was then reduced by sorting and simplifying the information relevant to the research focus. Next, the data was presented systematically to facilitate the analysis process. Data analysis was conducted by referring to the components of the CIPP model, namely context, input, process, and product. The final stage of this study was drawing conclusions and formulating recommendations based on the research findings. This procedure aligns with the flexible and iterative nature of qualitative research.

Data collection in this study was conducted through three main techniques: observation, interviews, and documentation. Observations were conducted to obtain a realistic picture of the PAI learning process and the implementation of religious habit-forming activities at the school. In-depth interviews were conducted with PAI teachers and the school principal to obtain more detailed information regarding the planning, implementation, and evaluation of learning.Additionally, the documentation technique was used to supplement the research data by collecting various documents, such as teaching materials, photos of activities, and relevant school archives. The use of these various techniques aimed to obtain comprehensive data while enhancing validity through data triangulation.

Data analysis in this study was conducted interactively through three main stages: data reduction, data presentation, and drawing conclusions. Data reduction involved selecting and simplifying data relevant to the research focus. Subsequently, the data were presented in a systematic narrative format to facilitate understanding of the research findings. The final stage is drawing conclusions, which is done inductively based on patterns and relationships found in the data. This approach allows researchers to interpret learning phenomena contextually in accordance with conditions observed in the field.

Data validity in this study is ensured through several techniques: source triangulation, methodological triangulation, and member checking. Source triangulation involves comparing information obtained from various informants, such as teachers, school principals, and students. Methodological triangulation involves comparing data from observations, interviews, and documentation.

Additionally, member check was conducted by confirming the research findings with informants to ensure consistency between the data obtained and the actual conditions. These steps were taken to ensure the validity and credibility of the data so that the research results are scientifically accountable.

3. RESULTS AND DISCUSSION

a) Context Evaluation

The CIPP (Context, Input, Process, Product) evaluation model is a program evaluation approach developed by Stufflebeam [1] that focuses on decision-making and the continuous improvement of program quality. This model emphasizes that evaluation should not only focus on final outcomes but also encompass the entire process from planning through to program outputs. In an educational context, the CIPP model is highly relevant for evaluating learning systems as it provides a comprehensive overview of needs, resources, implementation, and learning outcomes. Context evaluation aims to identify needs and the alignment of program objectives with environmental conditions; input evaluation assesses the readiness of the resources used; process evaluation examines the implementation of learning activities; while product evaluation assesses the outcomes achieved in terms of students' cognitive, affective, and psychomotor development.

A learning system is a set of interrelated components that work together to achieve educational goals. These components include learning objectives, content, methods, media, educators, learners, and learning assessment. From a systems perspective, the success of learning is not determined by a single aspect alone, but by the integration of all these components. Therefore, the evaluation of the learning system must be conducted comprehensively to identify the strengths and weaknesses within each component. In the context of Islamic Religious Education (IRE), the learning system is not only oriented toward the transfer of knowledge but also toward the development of students' religious character, attitudes, and worship practices. Recent research indicates that a systems approach to learning is crucial for improving educational quality. Zahroh and Susarno explain that systems-based learning evaluation, particularly using the CIPP model, provides a comprehensive overview of the interrelationships between planning, implementation, and learning outcomes.

The research findings indicate that the learning objectives of Islamic Religious Education (IRE) at SDN Banjaran 2 in Kediri City are oriented toward fostering religious understanding as well as the internalization of Islamic values in daily life. This orientation emphasizes not only cognitive aspects but also the development of religious character traits such as honesty, discipline, and responsibility. These findings indicate alignment between learning objectives and the vision of character education, which is a crucial component of human development. [3]

When compared to previous research, these findings align with studies affirming that PAI instruction plays a strategic role in shaping students' character and morality as the foundation of human resource quality. In the context of the Human Development Index (HDI), the education dimension is measured not only by years

of schooling but also by the quality of educational outcomes, including character development and social values.

Furthermore, students' need for contextual and practice-based learning has also been clearly identified. Students find it easier to understand the material through direct experiences such as religious practices and religious routines. This reinforces the finding that an experiential learning approach is more effective in religious education.

A supportive school environment-such as the practice of reciting the Asmaul Husna, performing the Dhuha prayer, and engaging in Quranic recitation before classes begin-indicates that contextual factors are functioning optimally. These practices not only strengthen religious understanding but also foster a sustainable religious culture. This environment serves as a key factor in improving the quality of education, which is a component of the Human Development Index (HDI).

b) Input Evaluation

In terms of input, teachers' readiness to design and implement instruction demonstrated fairly good quality. Teachers have teaching experience, have participated in professional development, and are able to systematically develop instructional materials. This aligns with research indicating that teacher competence is a key factor in determining the success of learning.

However, there are still several areas that need improvement, particularly regarding the use of digital learning media. These limitations have the potential to reduce the effectiveness of learning in engaging students' interest. Research in elementary schools also highlights the importance of school leadership and structured support in integrating digital learning applications [4].

Furthermore, parental involvement in supporting PAI learning at home remains uneven. In fact, collaboration between schools and families is a crucial factor in fostering students' character development over the long term. This is supported by research indicating that the family environment significantly influences the development of children's moral and religious values.

From the HDI perspective, these input aspects are directly related to the quality of educational resources, such as teacher competence and the availability of facilities. The better the quality of inputs, the greater the opportunity to improve the quality of educational outcomes that contribute to human development. The Human Development Index (HDI) is an indicator used to measure the success of human development, encompassing three main dimensions: health, education, and a decent standard of living. In the context of education, the HDI emphasizes the importance of improving the quality of human resources through access to and the quality of education. Quality education produces individuals with knowledge, skills, and positive attitudes, enabling them to contribute to community development. Therefore, improving the quality of learning in elementary schools, including Islamic Education (PAI), plays a crucial role in supporting HDI improvement, particularly in the education dimension.

Recent research indicates that the quality of education significantly influences the improvement of a region's Human Development Index (HDI), particularly in the city of Kediri. Aybek and Oğuz [5] explain that evaluating educational programs using the CIPP model can help improve curriculum quality and student learning outcomes, which ultimately contribute to sustainable human development. Furthermore, research by Biardini and Setiana [6] indicates that CIPP-based educational program evaluations can improve access to and the quality of educational services, thereby positively impacting human development indicators. Thus, effective evaluation of Islamic Religious Education (IRE) instruction not only impacts the improvement of student quality but also contributes to an increase in the Human Development Index (HDI).

Research evaluating the Islamic Religious Education (PAI) learning system using the CIPP model is important to conduct in Kediri City because education is one of the main factors in improving the Human Development Index (HDI). PAI learning in elementary schools not only serves to impart knowledge but also shapes students' character, attitudes, and behavior from an early age.

As a city that continues to grow, Kediri needs human resources who are not only intelligent but also possess good character and strong social values. Therefore, it is important to ensure that Islamic Education (PAI) instruction is effective and aligned with the community's needs. The CIPP model was used because it enables a comprehensive evaluation, ranging from the context and resources to the learning process and the outcomes achieved.

This study is also important because there is still a limited number of studies that focus on an in-depth evaluation of PAI learning at the elementary school level. The results of this study are expected to serve as a basis for improving the quality of learning as well as a reference for other schools and relevant parties. Thus, this study has a direct impact on improving the quality of education and shaping students' character, which ultimately supports the improvement of the Human Development Index (HDI) in Kediri City.

c) Process Evaluation

The Islamic Religious Education (IRE) learning process at SDN Banjaran 2 in Kediri City has been implemented systematically and demonstrates a wide variety of teaching methods. Teachers do not rely solely on lectures but also combine them with discussions, question-and-answer sessions, and demonstrations of religious practices. This variety reflects efforts to adapt teaching strategies to the characteristics of the material and the needs of the students, supported by research indicating that the use of varied teaching methods can enhance student participation and understanding. This finding aligns with various studies stating that the use of diverse teaching methods can optimize student engagement and comprehension.

Additionally, the PAI learning process at this school is reinforced by religious practice activities, such as reciting the Asmaul Husna, performing the Dhuha prayer, and Quran recitation sessions before lessons begin. These activities serve not only as routines but also as a means of internalizing religious values into students' daily lives. This aligns with the concept of the hidden curriculum, which emphasizes that educational values are acquired not only through formal instruction but also through the culture and customs that develop within the school environment.

From the perspective of the CIPP evaluation model, the process aspect focuses on the implementation of the learning program in the classroom. Evaluation at this stage aims to assess the extent to which learning activities proceed according to plan, how interactions between teachers and students occur, and how learning methods and strategies are actually applied. Additionally, process evaluation serves to identify various challenges that arise during implementation, thereby providing a foundation for continuous program improvement. Thus, the implementation of varied and integrated PAI learning combined with religious practices at SDN Banjaran 2 indicates that the learning process has been sufficiently effective, though not yet fully optimal.

Some challenges still faced include limited instructional time and variations in student abilities. These conditions require teachers to be more adaptive and innovative, particularly in managing time and applying instructional approaches that can accommodate student diversity. Within the CIPP evaluation framework, these findings constitute a crucial component of process evaluation as they provide a concrete picture of implementation barriers that require follow-up.

Furthermore, the quality of the learning process is closely linked to efforts to improve the Human Development Index (HDI). An effective learning process not only leads to increased knowledge but also fosters skills and attitudes that support students' quality of life. Therefore, optimizing the Islamic Education (PAI) learning process is a strategic factor in supporting sustainable human development, particularly in the city of Kediri.

d) Product Evaluation

Learning outcomes are changes in student behavior following the learning process, encompassing three main domains: cognitive, affective, and psychomotor. Bloom's Taxonomy emphasizes that [7] the evaluation of outcomes in the "product" dimension of the CIPP model covers cognitive, affective, and psychomotor aspects. These three aspects constitute the primary domains in Bloom's Taxonomy, used to comprehensively measure learning success. The cognitive domain relates to thinking skills, understanding, and mastery of learning materials. The affective domain relates to students' attitudes, values, and character, while the psychomotor domain relates to practical skills and abilities. In PAI education, these three domains are crucial because the educational goal is not only to produce intellectually intelligent students but also those with good moral character who are able to apply religious teachings in their daily lives.

Recent research indicates that learning assessment encompassing all three domains can provide a more comprehensive picture of learning success. Learning assessment encompassing cognitive, affective, and psychomotor domains can provide a more comprehensive picture of learning success [7]. Furthermore, research by Gerayllo et al. [8] indicates that the use of the CIPP model in learning evaluation can enhance the quality of learning outcomes by assessing not only cognitive aspects but also students' overall

4. CONCLUSION

Based on the research findings and discussion, it can be concluded that the evaluation of the Islamic Religious Education (IRE) learning system at SDN Banjaran 2 in Kediri City, using the Context, Input, Process, Product (CIPP) model, indicates that all components have functioned effectively and supported one another in achieving the learning objectives. This finding confirms that the research objectives formulated in the introduction-namely, to analyze the effectiveness of PAI instruction in fostering religious character and its contribution to improving educational quality as part of the Human Development Index (HDI)-have been achieved and align with the results obtained in the field.

In terms of context, PAI instruction aligns with the school's vision and mission to cultivate students of noble character. Regarding inputs, teacher readiness, the curriculum, and facilities are generally adequate, though further strengthening is needed in the use of instructional media and parental involvement. In terms of process, learning takes place systematically and variably and is supported by religious practices such as reciting the Asmaul Husna, performing the Dhuha prayer, and reciting the Quran before lessons begin, which have proven effective in internalizing religious values. In terms of outcomes, there has been a significant improvement in students' cognitive, affective, and psychomotor aspects, reflecting the success of PAI instruction in shaping character and religious behavior.

More broadly, the results of this study indicate that Islamic Education (PAI) not only contributes to enhancing religious understanding but also plays a strategic role in supporting the improvement of human capital quality, particularly in the education dimension of the Human Development Index (HDI). This is evident in the development of students' discipline, sense of responsibility, and religious practices, which have implications for the quality of their behavior and social life.

Furthermore, the findings indicate that integrating PAI education with religious practice activities is an effective and sustainable approach to shaping students' character. Moving forward, the findings of this

Acknowledgments

Authors may acknowledge individuals, institutions, communities, interview participants, research assistants, or other parties who contributed to the research but do not meet the criteria for authorship.

Example:

The authors would like to thank all interview participants for their valuable insights and information, as well as the institutions that facilitated the research process.

Funding Statement

Authors are required to disclose the sources of funding for the research and publication. If the research and publication received no funding, the following statement should be used:

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