

EVALUATION OF CONTEXT, INPUT, PROCESS, AND PRODUCT MODELS OF ISLAMIC RELIGIOUS CHARACTER DEVELOPMENT PROGRAMS

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Abstract

This study aims to evaluate the Islamic Religious Character Development Program using the Context, Input, Process, and Product (CIPP) model in Al Falah Elementary School, Surabaya, and Khadijah Elementary School, Surabaya. This qualitative study employed a multisite design. The research data comprised information on the context, input, process, and product of the program, obtained through in-depth interviews, participatory observations, and documentation involving principals, teachers, students, and relevant stakeholders. Data were analyzed using an interactive model of data condensation, data display, and conclusion drawing and verification, followed by within-site and cross-site analysis. The findings show that the programs were developed based on students' needs and institutional directions, supported by human resources, curriculum, program instruments, facilities, and stakeholder involvement. Implementation involved habituation, role modeling, mentoring, monitoring, and evaluation. Program products were reflected in religious practices, Qur'anic literacy and memorization, moral conduct, manners, discipline, responsibility, independence, and care for others. Observation and documentation indices reached 100% across all CIPP components, indicating strong supporting evidence rather than 100% program success. Sustainable character development requires continuous program improvement and stronger school-family collaboration.

Keywords

CIPP Model, Elementary School, Islamic Religious Character, Multisite Study, Program Evaluation.



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INTRODUCTION

The development of Islamic religious character at the elementary school level is an important part of the educational process because character formation is not only related to the mastery of religious knowledge but also to students' ability to live and apply Islamic values in daily life. Mahmuddah & Junaidi (2025) states that religious character education is necessary to form a balanced development of students intellectually, socially, emotionally, and spiritually. In addition, Munawir et al. (2024) the study in the proposal emphasizes the importance of the interplay among learning, school culture, and the family environment in the development of religious character.

The evaluation of educational programs is carried out in a structured, directed manner to obtain information as a basis for decision-making about maintaining, improving, developing, or terminating a program. From the perspective of program evaluation, context is important because it provides a basis for identifying the needs, problems, opportunities, goals, objectives, and environmental conditions that underlie program implementation. The suitability of the context needs to be followed by an implementation process that translates the program objectives into a repeatable and meaningful educational experience for students.

From the perspective of Islamic education, character is closely related to the concept of morality. Morality is understood as a trait embedded in a person that encourages careful consideration. Therefore, character in Islamic education is not only related to human relationships but also to relationships with Allah SWT, oneself, and the surrounding environment. Good character reflects a person's faith and piety and is manifested in daily life (Yunita et al., 2025). The formation of religious character is not achieved solely through the delivery of religious materials. However, it requires consistent habituation, educator example, mentoring, strengthening the environment, and the involvement of families and all elements of the school. In line with research Arif & Elya (2021), the success of religious character education is determined not only by classroom learning but also by the consistency of implementing Islamic values in school culture, so the evaluation must be able to measure changes in the culture of educational organizations in addition to changes in individual student behavior.

SD Al Falah Surabaya and SD Khadijah Surabaya are two elementary schools with a strong orientation towards Islamic education, each with its own institutional and cultural characteristics. Therefore, an evaluation is needed to assess the suitability of the program's needs, the readiness of supporters, the implementation of activities, and the achievements in religious character

development in both schools. The CIPP approach is relevant because it allows a thorough evaluation of the suitability of needs and goals, the readiness of resources, the implementation of programs, and the achievements of religious character development. These achievements are evident not only in the implementation of religious activities and abilities, but also in the realization of values in students' behavior, habits, and daily lives. Therefore, this study evaluates the Islamic Religious Character Development Program at SD Al Falah Surabaya and SD Khadijah Surabaya using the CIPP model, which includes the context, input, process, and product aspects. Cross-site analysis was conducted to identify similarities, differences, and aspects that need to be developed in the implementation of programs in both schools.

Research Huda et al. (2022) shows that the formation of religious character is carried out through habituation, example, advice, and the awarding of prizes. Research Ayyusufi et al. (2022) shows that the evaluation of the Tahfidz Al-Qur'an program uses the *Context, Input, Process, Product* (CIPP) model at Pondok Darul Fithrah and PPTQ Ulul Albab, in general, went well. Research shows that the results of the evaluation of the character education program using the CIPP model differ across evaluation components, highlighting which program components have run well. Wasehudin et al. (2024) The formation of Islamic character in Islamic elementary schools is carried out through school culture, teacher example, religious habituation, and collaboration between schools and families. Azizah et al. (2025) shows that the development of religious school culture plays a role in supporting the formation of student character and the results of Islamic Religious Education

Based on these five studies, it can be seen that the study of religious character and the evaluation of educational programs have developed in several directions. Huda et al. (2022) emphasizing teachers' strategies for the formation of Islamic character, using the CIPP model but focusing on the Tahfidz Al-Qur'an program in the pesantren environment, evaluating character education in primary schools through CIPP and emphasizing the role of school culture, habituation, and the religious environment in character formation. Thus, there is still room for research to comprehensively evaluate Islamic religious character development programs across the *context, input, process, and Product* Dimensions at the Islamic elementary school level, especially through cross-site studies of religious character development programs in two Islamic schools with different institutional and cultural educational characteristics.

The novelty of this study lies in evaluating the Islamic Religious Character Development Program using the Context, Input, Process, Product (CIPP) model through a multisite study in two

Islamic elementary schools with distinct institutional characteristics. This study not only evaluates the suitability of the context, the readiness of inputs, the implementation processes, and the program achievements, but also identifies similarities and differences in its implementation at the two sites. This approach provides a more comprehensive understanding of the implementation and development of Islamic character-building programs at the elementary school level.

Stufflebeam (2003). Developing an evaluation model, *Context, Input, Process, Product* (CIPP), as a comprehensive approach to assessing and improving the quality of programs. Evaluation *Background*: Identify the program's needs, problems, opportunities, and objectives. Evaluation *Input*: Assess the necessary strategies, resources, plans, and support. Evaluation *Process*: Assessing the implementation, suitability of activities with the plan, as well as obstacles and improvements, while evaluating the *product* assesses the program's achievements and impact. The CIPP model is relevant for evaluating the Islamic Religious Character Development Program because it allows for a comprehensive assessment, from the suitability of the program for the school's needs and the readiness of resources, to the implementation of coaching and the achievement of students' religious character.

According to Stufflebeam (2007) the four components are an interrelated unit. Context evaluation aims to identify program needs, problems, opportunities, and objectives; input evaluation assesses strategies, resources, and implementation plans; process evaluation monitors program implementation; while product evaluation assesses program results, impact, sustainability, and effectiveness. Therefore, the CIPP model is widely used in educational program evaluation research because it provides comprehensive recommendations for sustainable program development.

Similar findings were also put forward, which states that the advantage of the CIPP model lies in its ability to integrate formative and summative evaluations, allowing evaluators to make improvements to the program during implementation without waiting for it to be completed. In addition, the CIPP model allows simultaneous use of quantitative and qualitative approaches, making the information produced richer and more comprehensive. Therefore, the CIPP model is considered well-suited to evaluating Islamic religious character development programs that involve various educational components, including curriculum, teachers, students, school culture, and parental involvement.

This study aims to evaluate the Islamic Religious Character Development Program at SD Al Falah Surabaya and SD Khadijah Surabaya using the *Context, Input, Process, Product* (CIPP) model, which includes the suitability of the context and needs of the program, the readiness of supporting inputs, the process of implementing the program, and the achievement of the program in the formation of students' religious character. This research is expected to enrich the evaluation study of the character education program, especially the application of the CIPP model to evaluate the development of Islamic religious character at the elementary school level, and to provide an understanding of the relationship among context, input, process, and results in the implementation of the program. The results of the research are also expected to provide information and considerations for schools in seeing the implementation of the Islamic Religious Character Development Program, recognizing aspects that have been running and those that still need development, and determining steps to improve the program to better suit the needs of students and the characteristics of each school.

METHOD

This study uses a qualitative approach with a multisite study design at SD Al Falah Surabaya and SD Khadijah Surabaya. This approach is used to understand, in depth, the implementation of the Islamic Religious Character Development Program in the school's natural context. The research data is in the form of qualitative data about the program, which is studied based on the components *Context, Input, Process, and Product* (CIPP), including the needs and objectives of the program, the readiness of resources and supporting devices, the implementation and supervision of the program, and the achievement of religious character development of students. Data were obtained through in-depth interviews, observations, and documentation from informants purposively selected for their involvement in the program. Program evaluation using the *Context, Input, Process, Product* (CIPP) model, which includes evaluation of the program's context and needs; input or readiness of resources and strategies; program implementation processes; and products or outcomes related to the purpose of religious character development.

Data is analyzed interactively using the model of Miles et al. (2014) through data condensation, data presentation, and conclusion drawing and verification. The analysis was carried out in stages: a single-site analysis at each school, followed by a cross-site analysis to identify similarities, differences, distinctive characteristics, and general patterns of Islamic religious

character development in the two schools. The validity of the data was strengthened through cross-examination between the results of interviews, observations, and documentation. In addition, the observation and documentation data were supported by an evidence sufficiency index with a score range of 0–3, namely 0 = no evidence, 1 = weak evidence, 2 = sufficient evidence, and 3 = strong evidence.

FINDINGS AND DISCUSSION

Findings

The results of this study present an evaluation of the Islamic Religious Character Development Program at SD Al Falah Surabaya and SD Khadijah Surabaya based on the Context, Input, Process, and Product (CIPP) model. The findings were obtained through interviews, observations, and documentation, and then analyzed to describe the program's conditions in each school and to identify similarities and differences in implementation. The presentation of results was prepared based on four components of CIPP: the context of the program, the readiness of input, the implementation process, and the achievement of students' religious character development.

Context Evaluation Results

Table 1. Results of Evaluation of the Context of the Two Schools

No	Indicator	Al-Falah Elementary School Surabaya	Khadijah Elementary School
1	Identify Needs	Observation of student behavior, input from teachers and parents, and monitoring student development	Education report cards, program evaluations, and parent questionnaires
2	Key Needs	Aqidah, worship, morals/manners, the Qur'an, tahfidz, independence, leadership, and life skills	Worship, Qur'anic ability, tahfiz, morals, and religious culture
3	Program Development Basics	Vision, mission, goals, Strategic Plan, RKAS, internal curriculum, and habituation of manners.	Vision, mission, objectives, Strategic Plan, RKAS, and institutional characteristics
4	Stakeholder Engagement	Teachers, parents, and the school	Teachers, parents, and the school

Source: Data processed by researcher, 2026

The results of the context evaluation showed that the two schools implemented an Islamic Religious Character Development Program based on students' needs and the direction of school development. At SD Al Falah, the program's needs can be seen through observations of student behavior and input from teachers and parents. These needs include strengthening aqidah, worship, morals and manners, the Qur'an and tahfiz, independence, leadership, and life skills. At SD Khadijah, needs are identified through Education Report Cards, program evaluations, parent

questionnaires, and school planning documents. The program is directed at strengthening worship, the ability of the Qur'an and tahfiz, morals, and religious culture. Cross-site, the two schools share a focus on making students' needs the basis for implementing programs. The difference can be seen in the mechanisms for identifying needs and the characteristics of each school's program direction.

Input Evaluation Results

Table 2. Results of the Evaluation of the Input of the Two Schools

No	Indicator	Al-Falah Elementary School Surabaya	Khadijah Elementary School
1	Human Resources	Principals, vice principals for Islam, Al-Islam coordinators, PAI/BCA teachers, classroom teachers, students, parents, and foundations	Curriculum team, students, facilities, public relations, UPM, TU, subject team, and Excellent Team
2	Curriculum/program	Internal Curriculum, Qur'an coaching, tahfiz, and adab habituation	Bil-Qolam program, tahfiz, learning the Qur'an, and worship skills
3	Program device	The Winner's Habit Liaison Book, and monitoring devices	Tahfiz books, Ottoman mushaf, Worship Proficiency Books, target cards
4	Stakeholder	Schools, teachers, pupils, and parents	Schools, teachers, pupils, and parents
5	Supporting facilities	Available to support coaching activities	Available to support religious learning and coaching activities

Source: Data processed by researcher, 2026

In terms of input, SD Al Falah has human resource support from school management, teachers, students, parents, and other related parties. Program support can also be seen in the use of the Internal Curriculum, the Liaison Book, The Winner's Habit, and tools for monitoring religious character development activities. Khadijah Elementary School also has a support structure involving various fields and school teams. The program tools used are more related to learning the Qur'an, tahfiz, and worship skills, such as Bil-Qolam, tahfiz books, Ottoman mushaf, Worship Skills Books, and target cards. Cross-site findings show that both schools have human resource support, program tools, facilities, and stakeholders. The differences are mainly evident in the devices and the characteristics of the programs used by each school.

Process Evaluation Results

Table 3. Results of the Evaluation Process of the Two Schools

No	Indicator	Al-Falah Elementary School Surabaya	Khadijah Elementary School
1	Habituation	Dhuha prayer, Dhuhr and Asr prayers, Habit of daily prayer, and daily manners	Dhuha, Dhuhur, and Ashar prayers in congregation, Yasin, tahlil, istighosah, and diba'
2	The Qur'an	Learning the Qur'an and tahfiz	Bil-Qolam, learning the Qur'an, tahfiz, and munaqosah
3	Example	The teacher gave examples of religious behavior and manners	Teachers and schools set an example in religious activities
4	Mentoring	Assistance in worship activities, the Qur'an, and tahfiz	Assistance in learning the Qur'an, worship, and religious activities
5	Monitoring	Monitoring from the Liaison Book and The Winner's Habit, Students' Habit	Supervision, observation, monitoring, evaluation, and follow-up
6	Constraints	The consistency of habituation at home and the assistance of the tahfiz of the Qur'an still need to be strengthened	Timing and some activities have not been listed in the RKAS

Source: Data processed by researcher, 2026

The results of the evaluation process show that the implementation of the program at SD Al Falah is carried out through the habit of worship, learning the Qur'an, tahfiz, habituation of manners, teacher example, mentoring, and monitoring. Teachers play a role in guiding and monitoring the implementation of student habituation. At SD Khadijah, the coaching process is carried out through Bil-Qolam activities, Qur'an learning, munaqosah, tahfiz, congregational prayers, and other religious activities. The implementation is also accompanied by supervision, observation, evaluation, and follow-up. Both schools show that a coaching process is carried out repeatedly through habituation, example, mentoring, and monitoring. The obstacles found are different, namely related to the continuity of habituation at home at SD Al Falah and the timing and planning of activities at SD Khadijah.

Product Evaluation Results

Table 4. Results of Product Evaluation of the Second School

No	Indicator	Al-Falah Elementary School Surabaya	Khadijah Elementary School
1	Worship practices	Pupils carry out worship habits	Students carry out worship activities regularly
2	The Qur'an	Ability to read and memorize the Qur'an	Ability to read, memorize, and follow the learning of the Qur'an
3	Morals/Manners	Manners and the application of manners in daily life	Politeness, caring, helping others, and religious culture
4	Discipline	Seen in the habit of daily worship and school activities	Seen in worship activities and school activities

5	Responsibilities	Seen in the implementation of tasks and habituation	Seen in religious activities and daily activities
6	Independence	Some behaviors are carried out without direct supervision	Some religious behaviors are carried out without direct supervision
7	Concern	Concern for the environment and others	Care, helping others, and keeping clean
8	Advanced settings	Some behaviors still require reminders, especially at home	Reinforcement is still needed to maintain consistency of behavior

Source: Data processed by researcher, 2026

The results of the product evaluation at SD Al Falah show that the religious character of the students is seen through the practice of worship, the ability to read and memorize the Qur'an, the application of manners, discipline, responsibility, independence, care, and leadership. Some behaviors have been carried out without direct supervision, although in certain conditions, students still need reminders. At SD Khadijah, the results of the coaching are evident in the ability to read the Qur'an, memorization, worship competence, religious knowledge, morals, and polite, caring behavior. Students also show behaviors such as helping others, maintaining cleanliness, and carrying out religious activities in daily life. Cross-site, both schools demonstrate religious character in worship, the Qur'an, morals, discipline, responsibility, independence, and care. However, the consistency of character application still needs strengthening, especially so that the habituation that takes place at school can continue in an environment outside the school.

Similarities and Differences in Findings Between Sites

Table 5. Similarities and Differences Between Sites

No	Components	Equations	Differences
1	Background	Departing from the needs of students and the direction of the school	Different needs identification mechanisms
2	Input	Supported by human resources, programs, devices, facilities, and stakeholders	Different devices and support structures
3	Process	Habituation, example, mentoring, monitoring, evaluation	Different forms of religious activities
4	Product	Worship, the Qur'an, manners, discipline, responsibility, independence, primacy	The emphasis on achievement follows the characteristics of each program

Source: Data processed by researcher, 2026

Overall, the evaluation results show that the Islamic Religious Character Development Program in both schools is related to program needs, support readiness, activity implementation, and the realization of students' religious character. Both schools have the same coaching pattern in the use of habituation, for example, mentoring, monitoring, and evaluation, but apply it through tools and activities that are in accordance with the characteristics of each school.

Discussion

Stufflebeam (1971) Placing evaluation is not solely an activity to prove the success of a program (to prove), but especially as a process of providing information that can be used to improve and develop the program (to improve). In line with that, Lunan et al. (2026) it was explained that the CIPP approach enables holistic educational evaluation by considering the relationships among context, inputs, processes, and products as the basis for sustainable quality improvement.

Context Evaluation

In terms of context, the findings show that the Islamic Religious Character Development Program in both schools is developed based on the needs and characteristics of each institution. These needs relate to the development of religious, character, and student behavior and are guided by the school's vision, mission, and goals. Thus, both schools have a basis for program development that is adjusted to the conditions and direction of their respective institutions. According to Shiddiq et al. (2024), character formation is also greatly influenced by the educational environment. Schools have a strategic role because they are places where socialization and the systematic learning process take place. A positive school environment can help students develop character values through various learning activities and non-academic activities.

SD Al Falah shows an approach that emphasizes the internalization of Islamic values in daily life through faith, worship, manners, independence, leadership, and life skills. Meanwhile, SD Khadijah shows the strengthening of aspects of institutional evaluation through Education Report Cards, parent questionnaires, Strategic Plan, and RKAS. These findings show that the context dimension in the CIPP evaluation is not only related to problem identification, but also to the school's ability to read students' needs and translate them into program directions. Stufflebeam (2003) Placing the evaluation of the context as the basis for understanding the needs, problems, and environmental conditions that are considered in determining the program's objectives. Therefore, context is the starting point that determines the program's relevance to students' conditions and the institution's characteristics.

The findings of this study are in line with research, which shows the importance of context evaluation in character education programs in elementary schools. The research shows that program evaluation does not stop at identifying the program's existence but also determines aspects that need improvement and development. In the context of religious character, students' needs cannot be separated from the school's social and cultural environment. Esmael & Nafiah (2018) show that the

implementation of religious character education at SD Khadijah Surabaya is related to school practices and culture. These findings strengthen the results of this study that religious character development needs to be placed in the context of school culture, which is the daily environment of students. Character is formed through a process of internalization of values that takes place gradually. Trisnantari et al. (2026) explain that the internalization of values takes place through three stages, namely value transformation, value transaction, and value internalization. In the transformation stage, students gain an understanding of the values taught. In the transaction stage, there is an interaction between students and the environment that allows these values to be practiced. Furthermore, at the internalization stage, values that have been practiced repeatedly become part of the individual's personality. This process is what makes character something inherent in a person.

These differences show that the evaluation of Context in the CIPP model serves to ensure that the program has a relationship with real needs and institutional direction. Thus, the context not only answers the question "what program is being implemented?", but also "why is the program needed?" and "what needs are to be addressed?". The findings of the study also show that the needs of a religious character are dynamic. The challenges of using technology, consistency of habituation at home, and the development of students' needs mean that the identification of needs needs to be carried out on an ongoing basis.

Evaluation of Inputs

According to Stufflebeam & Zhang (2017) evaluation of inputs, answering questions about how the program should be implemented, and what alternative resources and strategies are needed to achieve program objectives. Therefore, religious character development strategies also need to integrate school culture, curriculum, habituation, example, environmental strengthening, and continuous evaluation (Yanti & Salabi, 2026).

The findings of the Input show that the existence of religious character programs requires system support, not just religious activities. Human resources, organizational structures, curriculum, facilities, monitoring tools, and family involvement are all mutually supportive parts. Suparno et al. (2025) stated that the success of instilling religious character values is also greatly influenced by the synergy between schools, families, and communities. The values taught in school will be easier to internalize if they are strengthened by the family and community environment. On the other hand, the mismatch of values between school and the social environment can hinder the

process of forming students' character.

At SD Al Falah, input support is seen through the internal curriculum, habituation tools, and parental involvement. Meanwhile, at SD Khadijah, input is evident in a more structured division of tasks, as well as in special tools for religious learning and coaching. From the perspective of CIPP, input is related to the strategies, resources, and tools needed to implement the program. Therefore, the availability of input is an important prerequisite for the program's objectives to be translated into practice. Stufflebeam (2003) Put the evaluation of inputs as a process for assessing alternative strategies and resources that can be used to achieve program objectives.

These results are in line with Kumalasari & Idawati (2023) the evaluation of the character education program, which found that the input aspects needed to be associated with the curriculum, teacher coaching, measurement tools, and stakeholder support. The findings have relevance to this study because religious character development programs require system support, not just stand-alone religious activities. Research (Ahmad et al., 2022) also shows that character development requires strategies that involve teacher example, habituation, strengthening moral values, and leadership development activities. This shows that human resources are an important part of program input because teachers not only function as learning implementers, but also as behavioral models for students. Ardianti et al. (2022) It also shows that teachers' strategies for character formation are related to role models and routine activities. At the same time, parental support is a supporting factor, and family conditions can be an inhibiting factor.

This shows that the readiness of the religious character program is determined by the school's ability to change the program's objectives into a support system that can be used by the implementer. In other words, it is not enough to have a good goal; it also requires who implements it, with what devices, through what systems, and with whose support. Parental involvement also plays an important role. Religious character formed in schools requires continuity in the family environment so that habituation does not stop when students leave school. However, the existence of input should not be understood only as the availability of documents or resources. The quality of input needs to be maintained by improving competence, maintaining facilities, clarifying task division, ensuring the validity of the assessment system, and strengthening family involvement. This is in line with Nabila & Nadlir (2025) the study of the proposal, which emphasizes that the success of the educational program is determined not only by the readiness of the curriculum but also by the competence of teachers, the availability of facilities, and the quality of the learning process.

Process Evaluation

Stufflebeam & Zhang (2017) Placing the evaluation process as a mechanism to find out whether the program is really implemented in accordance with the design, and providing formative information for program improvement. In the process aspect, the program's success is characterized by the implementation of activities as planned, the regularity of implementation, the participation of all school residents, and the consistency of mentoring for students. In this study, the findings of Process show that the main mechanism of religious character development in both schools is habituation, for example, mentoring, monitoring, and evaluation. Habituation has an important role because religious values need to be translated into actions that are carried out repeatedly. Habituation in Islamic education is based on the principle that good behavior will develop into character if it is done repeatedly and consistently. Students who are accustomed to practicing religious values from an early age will find it easier to develop character in accordance with Islamic teachings than those who receive only theoretical knowledge of religion. Therefore, habituation is a widely used method in Islamic character education (Yanti & Salabi, 2026). In addition, the strategy of fostering religious character must be integrated into the school curriculum. Religious values are not enough to be taught solely through Islamic Religious Education; they need to be integrated into all subjects and activities of the school. This approach helps students understand that Islamic values are relevant to all aspects of life and are not limited to mere ritual worship (Shawn, 2025).

The teacher's example is also an important part, as students learn not only from explanations but also from observing adult behavior in the school environment. Teachers have an important role in the success of religious habituation. Teachers are tasked with guiding, directing, and supervising the implementation of habituation activities so that students can carry them out well. In addition, teachers serve as role models who demonstrate how religious values are applied in daily life (Shodiq & Kuswanto, 2024).

The findings show that religious character is formed through a repetitive and integrated process in school life. Character is not only conveyed through knowledge but also practiced in routine activities, so that students gain direct experience applying religious values. These findings are consistent with research Febriyanti & Amrullah (2023) that shows that the formation of religious character in elementary school students is carried out through various religious habituation activities, such as prayer, Asmaul Husna reading, congregational prayers, tahfiz, and sharing activities.

Nurizah & Amrullah (2024) also shows that Islamic habituation is one of the approaches used to strengthen the religious character in basic education. Meanwhile, Rosuli & Amrullah (2023) found that the habituation of religious character based on Al-Islam and Kemuhammadiyah can be carried out through structured activities and supported by observation, interviews, and documentation.

More recent findings also suggest that school culture can serve as a sustainable framework for instilling religious character. Azizah et al. (2025) revealed that school religious culture is a strategic factor in increasing the success of Islamic Religious Education as well as shaping the character of students. This study identified four main strategies: the creation of a religious environment, teacher examples, worship habits, and the innovation of religious extracurricular activities. These four strategies have been proven to positively impact discipline, spiritual awareness, the ability to read and memorize the Qur'an, and mastery of PAI materials. This study emphasizes that the success of religious education is not only determined by the learning process in the classroom, but also influenced by the school culture that supports the consistent internalization of Islamic values through collaboration between schools and families

Ghozi & Amrullah (2025) found that habits such as 5S, prayer, gratitude, tolerance, and congregational worship can be part of a school culture that supports the development of students' religiosity, responsibility, and moral values. The implementation of religious habituation in schools can be carried out through various activities, such as congregational prayers, reading the Qur'an, praying before and after learning, dhikr, infaq, and various other religious activities. These activities not only aim to increase religious understanding but also form religious habits that ultimately become part of the student's personality.

The differences in the processes between the two schools show that the mechanism of character formation can be adjusted to suit the institutional design. SD Al Falah integrates more coaching through the habituation of manners, daily worship, and school-family relationships. At the same time, SD Khadijah has a more structured pattern of religious activities through learning the Qur'an, congregational worship, prayer, and supervision. The finding that there is still a need to strengthen consistency at home shows that the implementation of school programs has not automatically led to behavioral consistency across all environments. Therefore, monitoring needs to be understood not only as the supervision of activity implementation, but also as a mechanism to identify the parts of the program that still require follow-up.

Product Evaluation

In the product aspect, the success indicators are primarily reflected in changes in knowledge, attitudes, and behaviors. In the cognitive realm, students understand the teachings, values, and reasons for the importance of practicing religious behavior. In the affective realm, students show awareness, acceptance, commitment, and love for Islamic values. Meanwhile, in the behavioral realm, students can practice these values in a real and consistent manner without always relying on the teacher's orders or supervision. Product evaluation in the CIPP model includes short-term outcomes, behavior change, long-term impact, stakeholder satisfaction, and program sustainability (Stufflebeam & Zhang, 2017).

The product in this study is not only religious knowledge achievements but also changes in student behavior, such as worship, manners, discipline, responsibility, independence, care, and the ability to perform religious customs without direct supervision. The findings show that there are indications that character development moves from Behavior directed by rules towards behavior that begins to be carried out independently. However, the process is not final because students are still found who need reminders. These findings are in line with research Solihah et al. (2024) showing that classroom teachers play a role in implementing religious character education through habituation. The research places teachers, students, and parents as part of the context of character formation through habituation practices.

Toyyibudin & Zulfiqri (2023) found that the implementation of Akidah Akhlak learning positively influenced students' discipline and religious character through various religious habituation programs. Research Febriyanti & Amrullah (2023) It also shows that religious habituation activities can strengthen religious character among elementary school students. Similarly, research Rahmawaty & Supriyadi (2025) shows that the habituation of worship activities such as dhuha prayer, istighosah, infaq, and reading Surah Al-Qur'an can be related to students' discipline, cooperation, and spiritual awareness. However, the results of the product in this study are not interpreted as proof that all students' characters have been formed perfectly. Some behaviors still need strengthening, especially in the family environment. This is important because character is an internalization process that requires environmental consistency.

Ardianti et al. (2022) show that family is one of the factors that can affect the formation of students' character, while technological developments can also be an inhibiting factor. Findings Ghazi & Amrullah (2025) also emphasize the importance of collaboration between teachers and

parents and a conducive school environment in the habituation of religious character. Therefore, product programs need to be understood as Gradual character development, not as a condition that is completed after the program is implemented. This also explains why the observation and documentation index of 100% cannot be interpreted as the student's religious character being 100% formed. The index only describes the strength of the evidence for the assessed indicators. Meanwhile, character internalization is a process that takes place in the student's life and is influenced by various environments.

Cross-Site Analytics

Multisite research allows researchers to gain a broader understanding by exploring similar cases across different contexts (Creswell, 2013). Cross-site analysis shows a similar pattern in both schools: the program starts with the identification of needs, followed by the provision of inputs, the implementation of habituation and examples, monitoring, evaluation, and follow-up. The equation shows that the development of religious character requires linkages between program components. According to Nurhayati et al. (2024) cross-site data analysis, qualitative research enables researchers to uncover deeper meaning by identifying similarities and differences among the phenomena being studied.

Both schools show a pattern of relationship between *Context, Input, Process, and Product*. Student needs are the basis of the program; these needs are then translated into the input system; input is used in the process of habituation, example, and mentoring; then the process produces developments in religious aspects and student behavior. Although they have the same pattern, each school has different implementation characteristics. SD Al Falah demonstrates the integration of religious values with the habituation of daily manners and worship, life skills, leadership, and family involvement. SD Khadijah demonstrates a strengthening of the learning system and structured religious guidance through program tools, implementation teams, Qur'an learning, and supervision.

Research Ayyusufi et al. (2022) regarding the evaluation of the tahfiz program also shows that CIPP can be used to evaluate the program thoroughly, from context to product. Meanwhile, the research demonstrates the use of CIPP to evaluate basic education by considering the program's context, resources, processes, and outcomes. Therefore, the contribution of cross-site analysis in this study is not to conduct school rankings, but to find general patterns and characteristics in the management of Islamic religious character development. These differences indicate that the results

of the multisite evaluation are not intended to identify superior schools, but to find General patterns and specific characteristics at each site.

Implications of CIPP Evaluation on Program Sustainability

If the four dimensions of CIPP are read together, the results show a relationship among needs, input readiness, implementation processes, and outcome development. Context provides the basis for setting the program's direction; inputs provide resources and supporting tools; the process translates the design into practice; and the product provides information on developments that can serve as a basis for follow-up.

This relationship shows that program evaluation should not stop at product assessment. Evaluation also needs to be used as a basis for improving context and input in the next cycle. In the CIPP framework, evaluation serves the functions of program development and improvement, not just determining a program's success or failure Stufflebeam (2003). Religious character development strategies also require an evaluation system that is oriented towards behavior change. Evaluation not only measures the program's implementation but also assesses the extent to which religious values have been internalized in students' attitudes and behaviors. Thus, schools can determine the effectiveness of the strategies implemented and make continuous improvements (Suriansyah, 2026). Research shows that the implementation of the Islamic Religious Education curriculum in elementary schools is rated in the good category overall. Still, the aspect of religious character habituation remains suboptimal because it is not supported by a worship monitoring system, structured habituation documentation, and strong synergy between schools and parents. These findings show that the evaluation of religious character programs must identify both supporting and inhibiting factors so that program improvement can be carried out sustainably.

This is also seen in the study, which resulted in recommendations for improvements to the curriculum, teacher coaching, measurement instruments, parent cooperation, and the consistency of program implementation. These findings are relevant to this study because the sustainability of religious character development also requires strengthening relationships between schools and families.

Based on the overall findings, the CIPP evaluation suggests that the sustainability of the religious character development program requires repeated evaluation cycles. Product results need to be reused to identify new needs in the Context. Findings on worship consistency, discipline, technology use, family involvement, or mentoring needs can serve as the basis for preparing the

next Input. Next, the Input is applied through the Process, returning the evaluated Product. Thus, the pattern of program evaluation can be described as:

Context → Input → Process → Product → Follow-up → Context next.

The pattern emphasizes that evaluation does not stop at assessing program outcomes. Evaluation serves as a basis for decision-making to maintain existing practices, address remaining constraints, and adapt the program to students' evolving needs. Overall, this study shows that the development of Islamic religious character in both schools is an institutional process that involves elements of planning, resources, implementation, evaluation, family, and sustainability. The CIPP model helps to systematically map the relationships between these elements without eliminating the distinctive characteristics of each school.

CONCLUSION

Based on the results of the evaluation of the CIPP (Context, Input, Process, Product) model, it can be concluded that the Context of the Islamic religious character development program at SD Al Falah Surabaya and SD Khadijah has been prepared based on the needs of students and the direction of their respective institutions. The program input is supported by human resources, curriculum, coaching tools, facilities, and stakeholder involvement. The process is carried out through habituation, for example, mentoring, monitoring, and evaluation, with different implementation characteristics in each school. The product shows developments in the practice of worship, the Qur'an, morals, manners, discipline, responsibility, independence, and concern for students.

The results of observation and documentation studies obtained a 100% evidence adequacy index for all CIPP components at both sites. This value reflects the strength of the evidence based on the evaluation instrument, not the program's success or character formation at 100%. Interview and triangulation data show that the internalization of religious character still needs strengthening, especially in the consistency of habituation between school and family.

Thus, the CIPP evaluation shows that the program's sustainability requires a cycle of needs identification, input readiness, implementation, evaluation of results, and ongoing follow-up. Schools need to maintain existing practices, strengthen synergy with families, and use the evaluation results as the basis for program improvement. Further research can build on observations over a longer period to examine the sustainability of the development of students' religious character.

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