



# Implementation of the Context, Input, Process, Product Model in Evaluating Islamic Education Institutions

Nazahah Ulin Nuha<sup>1</sup>, Achmad Faridi<sup>1</sup>, Tobroni<sup>1</sup>

<sup>1</sup>Department of Islamic Education Faculty of Islamic Studies Universitas Muhammadiyah Malang, Indonesia

✉ [nazahahulinnuha01@gmail.com](mailto:nazahahulinnuha01@gmail.com) \*

## Abstract

Institutional evaluation in Islamic education has an important role in improving the quality of education. Evaluation not only focuses on learning outcomes, but also analyzes various aspects of the education system, including curriculum, teaching methods, and institutional management. So it aims to integrate Islamic values in educational evaluation using the Context, Input, Process, Product model. This approach is expected to create a holistic evaluation that is balanced between academic and spiritual dimensions, while contributing to the development of Islam-based education. This article uses a qualitative method with a content analysis approach to collect and analyze information related to institutional evaluation. Data were obtained from various sources, such as books, research articles, and scientific journals relevant to institutional evaluation, then analyzed using Miles and Huberman's thematic data analysis technique. The main idea of the article Integration of Islamic values of context, input, process, product model in educational evaluation is to adapt the context, input, process, and product evaluation model by integrating Islamic values. This aims to create an educational evaluation system that is not only oriented towards academic aspects, but also builds Islamic character. This article offers a holistic evaluation framework that combines modern approaches with Islamic spiritual and moral principles to improve the overall quality of education.

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## INTRODUCTION

Institutional evaluation in Islamic education is essential to ensure that the education provided is not only of high quality, but also relevant to the needs of society and the times. With a systematic and comprehensive approach, evaluation can be an effective tool to improve the quality of Islamic education and form individuals who are not only knowledgeable, but also moral and contribute positively to society (Julhadi & Ritonga, 2023; Muhayana, 2022). Islamic educational institutions are faced with various challenges in maintaining the quality of education and management based on Islamic values (Adnot et al., 2017; Lapina et al., 2016; Zaki et al., 2022). These challenges arise from social dynamics, technological

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developments, and the need to adapt to changing times. In this context, it is important to understand these challenges so that Islamic education institutions can formulate effective strategies to improve the quality of education (Jalil, 2024; Khakim et al., 2023; Zien et al., 2024).

One of the main challenges is the need to maintain and strengthen Islamic values in the context of modern education. Nafsaka et al (2023) emphasizes that Islamic education must be able to respond to the challenges of the times, including advances in information technology and social media that have significantly changed the educational landscape. In facing these challenges, Islamic educational institutions need to develop a relevant and integrative curriculum. This curriculum should not only focus on the transfer of academic knowledge, but should also instill strong moral and spiritual values (Munir et al., 2023). Supports this view by asserting that improving the quality of Islamic educational institutions must be done on an ongoing basis, through the incorporation of quality management concepts that are in line with Islamic principles.

Second, the development of human resources in Islamic education institutions is key in facing these challenges. Highlights the importance of training and human resource development to improve the abilities and skills of employees in various sectors of Islamic education (Sholeh, 2023). In this context, continuous and innovative training is needed to ensure that educators can adapt teaching methods to suit the times and the needs of students (Melisawati & Jamilus, 2024). In addition, Mahanani & Sulistyorini, (2023) emphasizes that good curriculum management is also needed to improve the quality of education in Islamic education institutions.

Fourth, Islamic educational institutions need to reform to answer the demands of the times, especially in the context of the Industrial Revolution 4.0. Syakhrani, (2019) states that Islamic education reform is needed so that educational institutions can respond to the challenges and demands of the changing times. This includes the application of technology in learning, curriculum development that is responsive to change, and improving the quality of education management (Mirela & Santosa, 2022).

Overall, the challenges faced by Islamic educational institutions in maintaining the quality of education and management based on Islamic values are very complex. Therefore, a holistic and innovative approach is needed to overcome these challenges, including the development of qualified human resources, the application of appropriate technology, and the strengthening of Islamic values in the educational curriculum (Hartati & Murtafiah, 2022; Nawali, 2018; Wahyuni, 2018). The gap between Islamic values taught and institutional management practices is becoming an increasingly relevant issue in the context of Islamic education. Although Islamic education institutions strive to integrate Islamic values in the curriculum and daily practices, there is often a discrepancy between what is taught and how the institution is managed. This can be seen in several aspects, including human resource management, curriculum and evaluation.

In human resource management, there is a challenge in ensuring that all teaching staff and management of the institution have a deep understanding of Islamic values. Mala & Hunaida (2023) note that leadership in Islamic education should reflect these values, but often existing practices are not in line with Islamic teachings that prioritize justice, equality and tolerance. This can lead to dissatisfaction among teachers and students and reduce the effectiveness of the

education provided. Therefore, it is important for educational institutions to conduct training and development that focuses on Islamic values so that all parties can apply them in daily practice (Hakkurahmy, 2023).

In terms of curriculum, although many Islamic educational institutions claim to teach Islamic values, often the applied curriculum does not fully reflect these values. The strategic management of Islamic education needs to be improved so that the curriculum taught can be more relevant and in accordance with Islamic values (Kurniawan et al., 2022; Suparjo et al., 2021). This gap may result in students not gaining a full understanding of Islamic teachings, so they may not be able to apply these values in their daily lives.

Educational evaluation, there is a gap between the ideal evaluation objectives and the practices carried out. Mukit et al (2023) emphasizes that evaluation in Islamic education should not only measure cognitive aspects, but also affective and psychomotor aspects related to Islamic values. However, in practice, many educational institutions still use conventional evaluation methods that do not reflect these values. This can result in students not getting constructive feedback and not understanding the importance of applying Islamic values in their lives (Hasbullah & Warsah, 2022).

Therefore, the gap between Islamic values taught and current institutional management practices reflects the need for reform in various aspects of Islamic education. Educational institutions must commit to integrating Islamic values in all aspects of management, from human resource development, curriculum, to evaluation. Thus, Islamic education can be more effective in forming individuals who are not only knowledgeable, but also moral and able to apply Islamic values in their daily lives (Yusuf, 2023).

## LITERATURE REVIEW

Institutional evaluation has a strategic role in Islamic education to ensure the effective achievement of educational goals. It not only aims to assess learners' learning outcomes, but also focuses on various important aspects of the education system, such as the curriculum, teaching methods and management of educational institutions. Afista et al (2021) asserted that institutional evaluation can be an important tool in improving education quality. Meanwhile, Febriani & Desrani (2021) added that institutional evaluation helps analyze the components of the education system that contribute to the overall success of Islamic education.

Evaluation in the context of Islamic education plays an important role as a tool to assess the effectiveness of the learning process. According to Bali & Fadilah (2019); Haerudin & Noor (2022), evaluation should include mental, psychological, and spiritual aspects, so as to provide a comprehensive picture of learner development. Pratama et al (2023) support this view by emphasizing that evaluation not only provides information on learner achievement, but also helps educators and policy makers in strategizing to improve the education system in a sustainable manner.

Evaluation also plays an important role in the development of Islamic education curricula and programs. Hakkurahmy (2023) points out that effective evaluation includes cognitive, affective and psychomotor aspects to support learners' character development. In addition, Suharjo et al (2022) stated that an ideal evaluation should be able to measure the success of educational objectives while providing constructive feedback for educators and students. Thus, evaluation is not

only an assessment tool, but also a means for curriculum development that is relevant and adaptive to the needs of learners.

In addition, institutional evaluation contributes greatly to improving accountability and transparency in the management of Islamic education institutions. Mukarromah et al (2021) emphasize that evaluation should ensure all elements in an educational institution support each other to achieve educational goals. Systematically conducted evaluations can help educational institutions identify strengths and weaknesses in management, allowing for continuous improvement to ensure better education quality.

The integration of Islamic values in institutional evaluation, particularly through the context, input, process, product model, is a relevant approach in the context of Islamic education. The context, input, process, product model provides a comprehensive framework for evaluating various aspects of institutions, including in education, by considering the existing social and cultural context. Research shows that the integration of Islamic values in learning can strengthen learners' character and create a more meaningful learning environment (Fuad & Nurjanah, 2022).

The context, input, process, product model itself has been applied in various evaluation contexts, including in Islamic religious education. For example, research by Syifa (2020) shows how the context, input, process, product model is used to evaluate the implementation of e-learning in an Islamic psychology study program, which includes context, input, process, product analysis of the program. Another study by Yunitasari et al (2022) showed that learning evaluation using the context, input, process, and product model can provide a clear picture of the effectiveness of educational programs, including in the context of madrasah. In addition, the integration of Islamic values in mathematics learning, as shown by Lutfianto & Sari (2017), can be done by designing questions that are relevant to the religious context. This not only helps students understand mathematical concepts but also instills moral values contained in Islamic teachings. Fitrah & Kusnadi (2022) emphasized the importance of this approach in shaping the character of students in accordance with Islamic values.

Furthermore, the integration of Islamic values in institutional evaluation through the context, input, process, product model is not only relevant to improve the quality of education, but also to shape the character of students in accordance with Islamic values. This shows that a comprehensive and value-based evaluation approach can have a positive impact in the context of Islamic education. This research has fundamental differences compared to previous studies. This article specifically integrates Islamic values into the context, input, and process, product evaluation model, providing spiritual and moral dimensions that are relevant to the principles of Islamic education. The focus is on the institutional evaluation of Islamic Religious Education, including policy, implementation and outcomes that are aligned with the values of *tauhid*, morals and sharia. In contrast, previous research has generally only used the context, input, and process, product model as a standard evaluation framework without incorporating aspects of Islamic values or a faith-based institutional context. This article's approach offers a new contribution by presenting an evaluation model that is not only practical but also spiritually and contextually relevant for Islamic educational institutions.

## METHODS

This article uses a qualitative method with a content analysis approach to collect and analyze data related to Islamic values-based institutional evaluation (Baker et al., 2020; Bond, 2004; Budianto Hamuddin et al., 2020; Heriyanto, 2018). Data were obtained from various sources, such as books, research articles, scientific journals, and relevant institutional documents, which were then purposively selected to ensure their relevance to the research topic (Engkizar et al., 2024). The data analysis process was conducted using Miles and Huberman's thematic data analysis technique, which includes three main stages (Susanti & Kurniawan, 2022). The first stage was data reduction, where irrelevant data was eliminated so that only core information focusing on the integration of Islamic values into the components of the context, input, process, product model was kept. The second stage is data presentation, where the reduced information is organized in a visual or thematic format based on certain categories to facilitate analysis. The last stage is conclusion drawing, which aims to find patterns, themes, or relevant relationships between Islamic values and the components of the Context, Input, Process, Product model. Data validation was conducted through source triangulation by comparing information from various literatures to ensure the accuracy of the results. Through this approach, the article successfully developed an institutional evaluation guide based on Islamic values conceptually and practically (Engkizar et al., 2023; Irsyad et al., 2022).

## RESULT AND DISCUSSION

### Implementation of Institutional Evaluation Model

The implementation of institutional evaluation models in the context of higher education requires a comprehensive and systematic approach. Various frameworks have been developed to evaluate institutional performance, focusing on aspects such as governance, sustainability and adaptive capacity. One relevant framework is the context, input, process, product model proposed. This model provides guidance for selecting appropriate metrics and benchmarks in the performance evaluation of higher education institutions, although there are still gaps in the literature regarding its implementation. In the context of governance, Mayne (2017) identified three important components: priority setting, performance monitoring, and accountability.



**Fig 1. Three components of governance**

This framework shows how systems can self-regulate through feedback mechanisms, which are crucial in ensuring that institutions can effectively achieve their goals. Sustainability aspects are also an important focus in institutional evaluation. Develop a sustainability reporting assessment tool that can be used by higher education institutions to increase transparency and accountability in their reports. This framework not only provides clear indicators, but also helps in better



decision-making. In terms of adaptive capacity, [Gupta et al., \(2010\)](#) introduced the “Adaptive Capacity Wheel,” which helps in assessing the characteristics of institutions to enhance the adaptive capacity of society in the face of change, including climate change.

This framework can be applied to evaluate how higher education institutions can adapt and respond to emerging challenges in their environment. Overall, the implementation of institutional evaluation models in higher education should take into account various existing frameworks, integrating aspects of governance, sustainability and adaptive capacity. With a holistic and systematic approach, institutions can improve their performance and better meet stakeholder needs.

Evaluation models in the context of education and social programs have advantages and disadvantages that need to be understood to improve the effectiveness and efficiency of program implementation. One model that is often discussed is the goal-free evaluation model, which focuses on the end result without being tied to pre-set objectives. The advantage of this model is its ability to provide a more objective perspective, as the evaluator is not influenced by the original objectives of the program, thus identifying outcomes that may be unexpected ([Halima & Mustofa, 2022](#)). However, a drawback of this model is the potential loss of focus on specific objectives that may be important to stakeholders, so the evaluation results may not be relevant to them ([Kummitha et al., 2021](#); [Liu, 2024](#)).

On the other hand, the context, input, process, product model is also widely used in educational program evaluation. This model offers a more comprehensive approach by considering various aspects of the program being evaluated. The advantage of the context, input, process, product model is its ability to provide an in-depth analysis of the context, input, process and product of a program, thus providing a more holistic picture of the effectiveness of the program ([Irvani et al., 2024](#); [Syahrir, 2022](#)). However, the drawback of this model is the complexity in data collection and analysis, which can be challenging for evaluators who do not have sufficient resources or time.

In the context of evaluating corporate social responsibility programs, it is important to assess the strengths and weaknesses of the program to ensure that it can provide tangible benefits to the community and the company. A good evaluation can help identify areas for improvement and provide recommendations for further development ([Nugraha & Kusumawardhani, 2022](#)). However, the challenge in corporate social responsibility evaluation often lies in measuring social impacts that cannot always be measured quantitatively, thus requiring a more qualitative approach to gain a better understanding. Hence, the selection of an appropriate evaluation model is highly dependent on the context and purpose of the evaluation itself. Each model has advantages and disadvantages that need to be carefully considered. Therefore, it is important for evaluators to understand the characteristics of each model and adapt it to the specific needs of the program being evaluated ([Ulumudin et al., 2021](#)).

### **Effectiveness of Islamic Values**

The use of Islamic values in education has significant effectiveness in shaping the character and morals of students. In this context, Islamic values-based education does not only function as a tool to transfer knowledge, but also as a means to build strong character and integrity. Research shows that the integration of Islamic values in the education curriculum, as practiced in Islamic boarding school, can produce students who have good spiritual, moral and social characters. This is in line with

recommendations to strengthen the curriculum and involve the community in the education process, which can increase the effectiveness of character building (Triyono & Mediawati, 2023).

Research shows that approaches that integrate Islamic values in learning, such as those implemented at Islamic junior school, can improve student learning outcomes (Yustinaningrum et al., 2020). By using methods that prioritize Islamic values, students not only learn academic material, but also gain a deeper understanding of ethics and morals in accordance with Islamic teachings. This shows that education based on Islamic values can have a significant positive impact on the teaching and learning process and student academic outcomes (Djawa et al., 2023).

However, challenges in the implementation of Islamic values in education also need to be considered. One of the main challenges is the influence of secular culture and technology that can obscure these values (Triyono & Mediawati, 2023). Therefore, it is important to implement appropriate strategies in education, such as training for teachers and development of relevant extracurricular programs, to ensure that Islamic values can be properly internalized by learners (Firdaus et al., 2023). In addition, periodic evaluation of the effectiveness of educational programs that integrate Islamic values is also very important to ensure that educational goals can be achieved optimally (Firdaus et al., 2023; Herianto & Marsigit, 2023). Overall, the effectiveness of using Islamic values in education is highly dependent on the approach applied and the commitment of all parties involved in the education process. With the right strategy, Islamic values-based education can be an effective tool in shaping students' character and morals, as well as preparing them to face challenges in the modern era (Ulya & Nursikin, 2023).

The implementation of an evaluation model that integrates Islamic values in educational institutions has a significant impact on the quality of institutions and the character building of students. Islamic values, which emphasize ethics, morals and morals, can be a strong foundation in shaping learners' characters and improving the overall quality of education. One of the positive impacts of applying Islamic values in institutional evaluation is the improvement of learners' character. Research shows that good education management, which includes the application of Islamic values, has a significant positive influence on the formation of self-character in learners (Syafi'i et al., 2023).

In this context, the principal's leadership and communication patterns between teachers and students are key factors that support good character building. By creating a conducive educational environment, Islamic values can be internalized more effectively by learners. In addition, the application of Islamic values also contributes to improving institutional quality. In a study conducted at Junior high school, it was found that a healthy and child-friendly school program that integrates Islamic values can affect the discipline and friendliness of students (Umar & Umawaitina, 2019).

This shows that institutions that implement Islamic values in their programs not only focus on academic aspects, but also on developing students' character and social behavior. However, the challenges in implementing Islamic values in institutional evaluation also need to be considered. The influence of secular culture

and technology can obscure these values, so it is important for educational institutions to implement appropriate strategies in evaluation and teaching (Triyono & Mediawati, 2023). For example, collaboration with parents and communities and the development of relevant extracurricular programs can help ensure that Islamic values can be properly internalized by learners (Alfarikh et al., 2021; Hambali & Yulianti, 2018; Susilawati et al., 2021).

Overall, the implementation of an evaluation model that integrates Islamic values in educational institutions has proven to be effective in improving institutional quality and learner character building. With the right approach and continuous evaluation, educational institutions can ensure that Islamic values can be well internalized, thus producing a generation that is not only academically intelligent, but also has noble morals and integrity (Halima et al., 2023).

### **Implementation of institutional evaluation based on Islamic values**

The implementation of Islamic values-based institutional evaluation through the context, input, process, product model faces various complex challenges and obstacles. The main challenge is limited resources, both financial and human, which can hinder the implementation of effective evaluation. In this context, research shows that institutions operating in rural areas often have difficulty in accessing adequate resources to carry out a thorough evaluation (Luqman & Sulaikhan, 2023). In addition, cultural barriers and existing social norms in the community can also be a barrier to the application of Islamic values in institutional evaluation, where people may have different understandings of such values (Ahlens & Schubert, 2015; Biasutti et al., 2021).

Strategies to address this challenge include improving human resource capacity through training and education that focuses on Islamic values and the context, input, process, product evaluation methodology. This is important to ensure that evaluators have a deep understanding of the local context and values to be applied (Wiratmuko et al., 2023). In addition, collaboration with various stakeholders, including government, communities and non-governmental organizations, can help in gathering the necessary resources and creating broader support for institutional evaluation (Hildayanti et al., 2023).

Another significant challenge is the lack of understanding of the context, input, process, product model itself among institutional managers. Research shows that evaluations that are not supported by a strong understanding of the methodology can lead to inaccurate and irrelevant results (Chen, 2023). Therefore, it is important to conduct socialization and education about the context, input, process, product model and its benefits in the context of Islamic values-based institutional evaluation. This can be done through seminars, workshops and training programs involving all relevant parties. In this case, the use of digital technology can also be a solution to overcome some of the obstacles faced. Digitalization can assist in more efficient data collection and more in-depth analysis, making the evaluation process easier (Sarjito, 2023).

However, challenges related to technology adoption in rural areas, such as inadequate infrastructure and limited internet access, must be addressed first to ensure that technology can be used effectively in institutional evaluation (Agussabti et al., 2022; Lee et al., 2019). Overall, the implementation of Islamic values-based institutional evaluation through the context, input, process, product model requires a



holistic and integrated approach, taking into account existing challenges and applying appropriate strategies to overcome them. Thus, evaluation can be carried out effectively and have a positive impact on the development of institutions based on Islamic values.

The context, input, process, product model has proven to be an effective tool in helping Islamic education institutions achieve the goal of building learners' character based on Islamic values. This model provides a comprehensive framework for evaluating various aspects of education, ranging from the context of education, the resources used, the learning process, to the results achieved. By using the context, input, process, product model, educational institutions can identify and analyze the factors that influence learners' character formation, as well as assess the extent to which Islamic values are integrated in the curriculum and learning practices (Parnawi & Ridho, 2023).

One relevant study shows that the application of the context, input, process, product model in evaluating Islamic boarding school education programs can provide deep insight into how Islamic values are applied in the educational process. The study found that evaluations conducted with the context, input, process, product model helped in identifying the strengths and weaknesses of the program, as well as providing recommendations for continuous improvement (Ferrer-Estévez & Chalmeta, 2021; McKean & Reilly, 2023). This shows that the context, input, process, product model does not only function as an evaluation tool, but also as a guide for better program development that is more in line with the expected values.

The impact of applying the context, input, process, product model on the quality of education in Islamic education institutions is very significant. By conducting systematic evaluations, educational institutions can ensure that the learning process does not only focus on academic achievement, but also on developing the character of students in accordance with Islamic teachings. Other research shows that the use of the context, input, process, product model in evaluating the informatics engineering education curriculum, for example, resulted in a significant improvement in the quality of education and the relevance of the curriculum to the needs of students (Mubai et al., 2021). This suggests that the context, input, process, product model can assist educational institutions in adjusting the curriculum and teaching methods to better meet holistic educational goals.

The context, input, process, product model allows educational institutions to reflect and improve continuously. By evaluating each component, educational institutions can identify areas that need improvement and implement the necessary changes to improve the quality of education (Bhakti, 2017). This is particularly important in the context of Islamic education, where character building and moral values are highly emphasized aspects. Overall, the context, input, process, product model not only helps Islamic education institutions in achieving the goal of learner character building based on Islamic values, but also contributes to improving the overall quality of education. With a systematic and structured approach, educational institutions can ensure that they are not only educating learners academically, but also shaping them into individuals who have strong character and are based on Islamic values.

## CONCLUSION

The integration of Islamic values into the educational evaluation process is an important aspect in improving the quality of education in Islamic institutions.

The application of the context, input, process, product model can be a useful tool in analyzing various aspects of the education program, such as the curriculum, teaching methods and management of the institution, to ensure that the evaluation reflects Islamic values. The model can help identify gaps between Islamic values taught and management practices, and provide opportunities for continuous improvement. By prioritizing the principles of fairness, patience and honesty in every stage of evaluation, Islamic education institutions have the potential to create a more balanced approach between academic achievement and learner character building. Therefore, the development of Islamic value-based evaluation indicators, training of evaluators, and regular monitoring and evaluation can play a role in ensuring the implementation of Islamic values in all educational processes.

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