

The CIPP Model for Curriculum Evaluation in Islamic Education: A Comprehensive Literature Review

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ABSTRACT: *This study aims to analyse how the CIPP (Context, Input, Process, Product) evaluation model can address existing barriers and improve the quality of Islamic Religious Education (IRE) curriculum amid globalisation challenges that cause moral degradation among younger generations. This research employs a library research method using content analysis to review scholarly literature from Scopus and other databases systematically. The CIPP evaluation framework developed by Stufflebeam was utilised to synthesise findings on curriculum evaluation in Islamic education contexts. The review reveals three key findings. First, context evaluation shows that successful IRE curricula must align educational objectives with national standards (UU Sisdiknas No. 20/2003) and Islamic educational philosophy while addressing contemporary moral challenges. Second, input and process evaluation identifies critical implementation factors, including teacher pedagogical competencies, student learning readiness, resource adequacy, and effectiveness of innovative strategies such as Project-Based Learning and cooperative learning. Third, product evaluation confirms that comprehensive outcome assessment must encompass cognitive achievement, character development, and religious competencies to fully measure curriculum effectiveness. This study is limited to literature-based analysis and requires empirical validation across diverse Indonesian Islamic educational settings. This research contributes by providing a systematic synthesis of CIPP model applications in IRE curriculum evaluation, offering practical recommendations for educators and policymakers to develop more effective, responsive Islamic education curricula that address contemporary challenges while maintaining Islamic educational principles.*

Penelitian ini bertujuan untuk menganalisis bagaimana model evaluasi CIPP (Context, Input, Process, Product) dapat mengatasi hambatan yang ada dan meningkatkan kualitas kurikulum Pendidikan Agama Islam (PAI) di tengah tantangan globalisasi yang menyebabkan degradasi moral di kalangan generasi muda. Penelitian ini menggunakan metode riset pustaka dengan menggunakan analisis isi untuk meninjau literatur ilmiah dari Scopus dan basis data lainnya secara sistematis. Kerangka evaluasi CIPP yang

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dikembangkan oleh Stufflebeam digunakan untuk mensintesis temuan tentang evaluasi kurikulum dalam konteks pendidikan Islam. Tinjauan tersebut mengungkapkan tiga temuan utama. Pertama, evaluasi konteks menunjukkan bahwa kurikulum PAI yang sukses harus menyelaraskan tujuan pendidikan dengan standar nasional (UU Sisdiknas No. 20/2003) dan filosofi pendidikan Islam sambil mengatasi tantangan moral kontemporer. Kedua, evaluasi masukan dan proses mengidentifikasi faktor-faktor implementasi yang penting, termasuk kompetensi pedagogis guru, kesiapan belajar siswa, kecukupan sumber daya, dan efektivitas strategi inovatif seperti Pembelajaran Berbasis Proyek dan pembelajaran kooperatif. Ketiga, evaluasi produk menegaskan bahwa penilaian hasil yang komprehensif harus mencakup prestasi kognitif, pengembangan karakter, dan kompetensi keagamaan untuk mengukur efektivitas kurikulum secara menyeluruh. Studi ini terbatas pada analisis berbasis literatur dan memerlukan validasi empiris di berbagai lingkungan pendidikan Islam di Indonesia. Penelitian ini berkontribusi dengan memberikan sintesis sistematis tentang penerapan model CIPP dalam evaluasi kurikulum PAI, menawarkan rekomendasi praktis bagi pendidik dan pembuat kebijakan untuk mengembangkan kurikulum pendidikan Islam yang lebih efektif dan responsif yang menjawab tantangan kontemporer sambil tetap mempertahankan prinsip-prinsip pendidikan Islam.

Keywords: *Islamic Education, CIPP Evaluation Model, Curriculum Assessment, Character Development.*

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I. INTRODUCTION

In the midst of globalisation, which brings various changes to the world, whether we like it or not, everyone must face it. Globalisation is the process of forming a global societal order without boundaries that affects various aspects of life, including economy, politics, culture, science, technology, and ideology. It brings significant impacts, both positive and negative (Jahanian & Soleymani, 2013). One of the fields most affected is education, where knowledge and technology, particularly in information and communication, are rapidly developing and spreading across the world in various forms and purposes. The development of digital technology has driven significant transformation in educational systems, forcing educational institutions to adapt to new and more innovative learning methods (Abubakari & Priyanto, 2021; Gao, 2025).

One negative impact that needs serious attention is the degradation of morality and understanding of religious values among the younger generation. Research shows that character education is present as a solution for the degradation of morals and morality, where character education is designed by educators to form characters who have good character and behaviour (Islamic et al., 2023). It is the duty of every Muslim to protect themselves and their families from anything that could lead them away from religious provisions. As stated in the Quran, Surah At-Tahrim (66): 6:

أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾

“This verse provides a very clear duty to humans to always protect themselves and their families from anything that could lead them astray, and this also calls for everyone to find solutions to the problems they face. One solution that can be applied is through education, mainly Islamic religious education.”

There are three main places where the learning process often occurs: home, school, and society (Tafsir, 2012). Zakiah Darajat states that Islamic education is an effort in guiding and nurturing students so that upon completing their education, they can understand and practice Islamic teachings and even make it a Way of Life. This is in line with the research findings of Choiriyah et al. (2023), who developed an evaluation model of character-based Islamic education programs in elementary schools, showing that the success of Islamic education programs and character development can be determined through comprehensive evaluation.

The application of religious education is the backbone in preparing superior generations, both cognitively and affectively, because if the profile of the younger generation only has excellent cognitive skills without moral values, it will lead to catastrophe. The National Education System Law No. 20 of 2003, in Chapter V, Article 12, Paragraph 1, states that every student in an educational unit has the right to receive religious education according to their beliefs and taught by educators of the same faith (Depdiknas, 2003). Mukhibat et al. (2024), in his research on The Power of Two learning strategy in Islamic Education materials, emphasises that appropriate learning strategies are effective in shaping students' character.

Islamic education, in essence, is not just about transferring knowledge and skills but is more about an effort to nurture human nature (Nasution, 2018). However, in the implementation of the Islamic Education learning process, significant challenges arise, including obstacles in understanding and applying religious materials by students. Despite careful planning, some students still face difficulties, such as a lack of self-confidence in reading classical Islamic texts (*kitab kuning*) or dealing with complex religious material. Zhang et al. (2011) in their research on inclusive education found that out of a total of 2763 registered students, 283 students experience functional learning disabilities, with the majority being cognitive and dyslexia-related disabilities.

Afifah & Nasution (2023) emphasise the important role of Guidance and Counselling (*Bimbingan Konseling/BK*) teachers in developing students' self-confidence, where every individual constantly wishes and works toward attaining psychological well-being. Furthermore, Aziz et al. (2022) in their research on learning Arabic *Pegon* for non-Javanese students at *Pesantren* showed that students' difficulties in learning classical Islamic texts require special attention from academics. A thorough evaluation is necessary to identify the right strategies to address these challenges.

The curriculum implemented in both educational units has not been fully effective in achieving the expected competencies. This indicates a potential mismatch between the materials taught and the needs and readiness of students. Huang (2025) research on evaluating the key success factors of the Merdeka Curriculum in East Nusa Tenggara states that 21st-century education demands an adaptive system to prepare graduates for dynamic global changes. Hakim et al. (2024) also affirm that optimising the Merdeka Curriculum for developing the Pancasila Student Profile through Project-Based Learning requires careful planning and implementation.

Therefore, curriculum evaluation becomes crucial to identify various factors that hinder the achievement of educational goals, including context, implementation, the process of

application, and the results (products) produced. Muhammad et al. (2021), in their research on *Merdeka Belajar* Activity Unit at Madrasah Aliyah, using the CIPP method, state that evaluation is an activity to find out if the teaching and learning process has achieved the goals that have been set. In line with this T. Wicaksono et al. (2023), in their research on the effectiveness of CIPP-based evaluation management in Arabic language communication extracurriculars, emphasise the importance of the CIPP evaluation model in assessing the effectiveness of educational programs.

The CIPP evaluation model has been widely used in various Islamic education contexts. Agus et al. (2023) used the CIPP model to improve the quality of prophetic intelligence-based moral education programs, showing that moral education holds immense significance in shaping the younger generation. Similarly, Barella et al. (2024) evaluated the effectiveness of the Child-Friendly School program using the CIPP Evaluation Model, demonstrating the success of this approach in various educational programs. Divayana (2022) even developed a user interface design for CIPP evaluation applications based on Delphi to evaluate the quality or effectiveness of e-learning implementation.

In the context of Islamic education in Indonesia, various studies have shown the importance of integrating traditional and modern education. Asyiah et al. (2025) in their research on integrating traditional-modern education in madrasas state that the dichotomy of education still exists in the last decade in Indonesia, while education must prepare ideal human beings for the nation's future. Wicaksono et al. (2024) analysed efforts to cultivate students' emotional intelligence by implementing *Pesantren*-based curriculum and learning, showing the success of this approach.

Recent research also shows the importance of education quality evaluation. Huang (2025) developed an educational quality evaluation model based on deep learning theory to improve the accuracy of college education quality evaluation. Gao (2025) also developed deep learning-based strategies for evaluating and enhancing university teaching quality, addressing challenges such as the subjectivity of evaluation methods, uniformity of data, and lack of real-time feedback. These studies indicate that comprehensive and technology-based evaluation can provide a more accurate picture of educational quality.

This study aims to explore how curriculum evaluation can address existing barriers and improve the quality of Islamic Education learning. By using the CIPP evaluation model that has proven effective in various Islamic education contexts (Alanshori et al., 2025; Indrianto & Nurdin, 2024; Muawanah et al., 2022), this research is expected to make a significant contribution to the development of a more effective and responsive IRE curriculum to meet student needs and the demands of the times.

II. METHOD

This study utilises a Library Research approach, which is a study method used to gather information and data with the assistance of various materials available in libraries, such as documents, books, magazines, journals, and historical accounts (Jan, 2023). Library research involves studying various reference books and previous research results of a similar nature, which help form a theoretical foundation for the problem to be studied. It refers to a data collection technique that involves reviewing books, literature, records, and reports related to the problem that needs to be solved (Sugiyono, 2018). This

approach aligns with the methodology employed by Kartiko et al. (2025) in their systematic literature review on inclusive education policy and by Zaqiah et al. (2024) in their curriculum content evaluation study of the Bachelor of Education Program specialisation in Islamic Education. Similarly, Habiburrahim et al. (2022) utilised library research methods to investigate curriculum integration issues in Islamic boarding school education in Aceh, Indonesia.

The author applies the library research method for several reasons. *First*, data sources cannot always be obtained from the field, and sometimes data can only be found in libraries or other written documents. This is particularly relevant for evaluation studies that require a comprehensive analysis of existing frameworks and models, as demonstrated by Divayana (2022) in developing the CIPP evaluation application and Choiriyah et al. (2023) in developing character-based Islamic education evaluation models. *Second*, library research is necessary to understand phenomena that are not yet fully understood, enabling the formulation of concepts to resolve problems based on existing theoretical frameworks, as shown by Agus et al. (2023) in improving prophetic intelligence-based moral education programs. *Third*, library data remains reliable in answering research questions, as evidenced by Asyiah et al. (2025) in their study on integrating traditional-modern education in madrasas, Huang (2025) in evaluating the Merdeka Curriculum, Gao (2025) and Liu and Wang (2025) in developing deep learning-based educational quality evaluation models.

The data analysis technique employed in this study is content analysis, which involves systematic examination and interpretation of textual materials (Krippendorff, 2018). The evaluation framework utilised is the CIPP model developed by Stufflebeam (2003), which has been widely applied in Islamic education contexts. This model has been successfully implemented by Indrianto & Nurdin (2024) in evaluating physics laboratory management, Alanshori et al. (2025) in evaluating distance learning programs at Madrasah Aliyah, Muawanah et al. (2022) in evaluating *Tahfidz Qur'an* programs, Muhammad et al. (2021) in evaluating *Merdeka Belajar* Activity Units, T. Wicaksono et al., (2023) in evaluating Arabic language extracurriculars, and Barella et al. (2024) in evaluating child-friendly school programs. To ensure validity and reliability, this study employs triangulation of sources by comparing information from multiple scholarly works, as recommended by Asghar et al. (2022) and demonstrated by Alsya'bani et al. (2025) in their study on online continuing professional development effectiveness.

III. RESULT AND DISCUSSION

The CIPP Evaluation Model Framework for Islamic Education Curriculum

The CIPP evaluation model, developed by Stufflebeam (2003), has emerged as a comprehensive framework for assessing educational programs, particularly in Islamic Education settings. This model provides a systematic approach to evaluating curriculum effectiveness by examining four interrelated dimensions. As established in the background of this study, the challenges faced in IRE learning—including difficulties in understanding religious materials, lack of self-confidence in reading classical Islamic texts, and potential mismatches between curriculum content and student readiness—necessitate a robust evaluation framework that can identify specific areas for improvement.

The application of the CIPP model in Islamic education contexts has been extensively documented in recent literature. Muhammad et al. (2021) applied the CIPP method to evaluate *Merdeka Belajar* Activity Units at Madrasah Aliyah, demonstrating that evaluation is essential for determining whether teaching and learning processes have achieved established goals. Similarly, T. Wicaksono et al. (2023) utilised CIPP-based evaluation management to assess Arabic language communication extracurriculars, confirming the model's applicability in language-based religious education programs. Agus et al. (2023) further extended this application by using the CIPP model to improve the quality of prophetic intelligence-based moral education programs, emphasising that moral education holds immense significance in shaping the younger generation.

The goals of curriculum evaluation cannot be the same; it depends on an individual's concept or understanding of evaluation. A person's concept of evaluation is influenced by their philosophical views regarding the position of evaluation as a field of study or as a profession (Melrose, 1998).

According to Abdurrahman Hilabi in his book *Evaluasi Kurikulum*, the goal of curriculum evaluation cannot be separated from the understanding of evaluation itself, which is to assess the effectiveness of the program and as a tool to assist in curriculum or learning implementation (Abdan, 2025).

The process and achievements of curriculum implementation are illustrated in the following diagram:

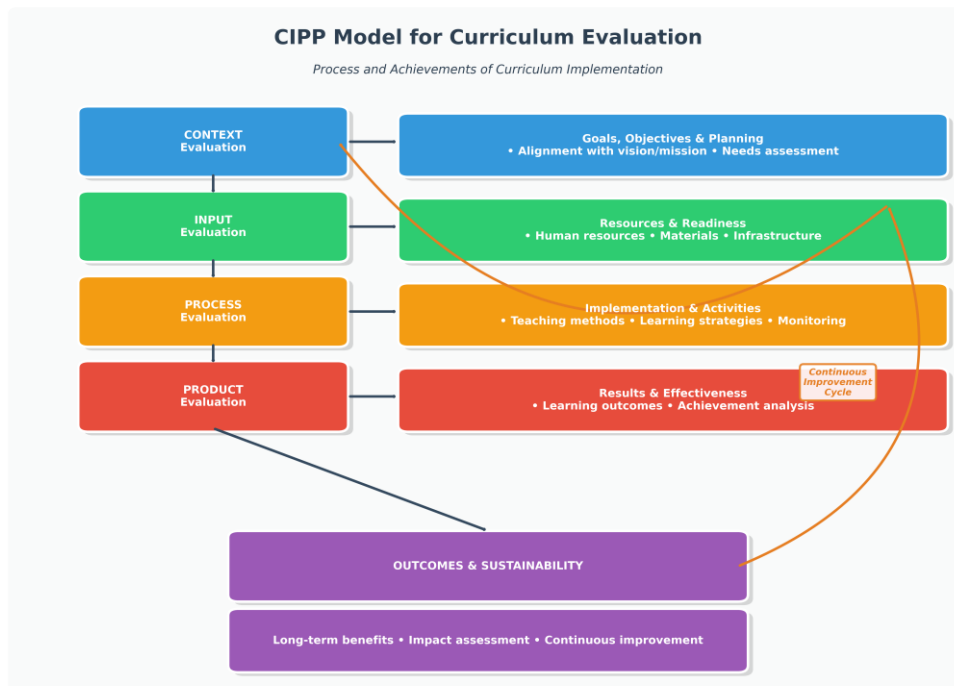


Figure 1. Curriculum implementation process and achievements

From the diagram above, it can be concluded that the application of curriculum evaluation is not only limited to the input and output dimensions but also extends to the outcomes dimension, where the achievements of a curriculum are also assessed in terms of its benefits and sustainability within a broader scope.

Context Evaluation in Islamic Education Curriculum

Context evaluation examines the goals, objectives, and planning of program implementation to ensure alignment with established vision and mission. In the context of Islamic Education, this involves assessing whether curriculum objectives align with national educational goals and Islamic educational philosophy. The National Education System Law No. 20 of 2003 establishes that every student has the right to receive religious education according to their beliefs, providing a foundational context for IRE curriculum development.

Bandu et al. (2021) conducted context evaluation on the implementation of the English for Islamic Studies program at IAIN Palu, demonstrating how context evaluation assesses program effectiveness from the foundational component. Their study revealed the importance of aligning program objectives with institutional needs and student requirements. Huang (2025) evaluated the key success factors of the Merdeka Curriculum in East Nusa Tenggara, emphasising that 21st-century education demands an adaptive system to prepare graduates for dynamic global changes. This contextual assessment is crucial for ensuring that IRE curricula remain relevant to contemporary educational demands while maintaining Islamic values.

The context evaluation findings from various studies indicate that successful IRE programs must address the degradation of morality among younger generations while preparing students to face globalisation challenges. Asyiah et al. (2025) noted that the dichotomy between traditional and modern education still exists in Indonesia, necessitating integration strategies that preserve Islamic identity while embracing contemporary pedagogical approaches. Kartiko et al. (2025) in their systematic literature review on inclusive education policy found that Indonesia's legal regulations for inclusive education are more precise and more binding compared to several other countries, providing a supportive context for implementing comprehensive IRE programs.

1. Input evaluation: resources and readiness assessment

Input evaluation assesses the availability of resources and potential to support program effectiveness. This includes evaluating teacher competencies, learning materials, facilities, and student readiness. As identified in the background, curriculum effectiveness depends significantly on the alignment between materials taught and student needs and readiness.

Research by Zhang et al. (2011) on inclusive education revealed that out of 2763 registered students in 30 schools, 283 students experienced functional learning disabilities, with cognitive and dyslexia-related disabilities being the most common. This finding underscores the importance of input evaluation in identifying diverse student needs before curriculum implementation. Teachers and principals encounter difficulties in providing appropriate interventions for students with special needs, highlighting the need for adequate training and resources. Sauri & Sanusi (2024) assessed the pedagogical competency of prospective Arabic language teachers, finding that pedagogical competency is the starting point for teachers to master the learning process, yet many prospective teachers have not fully mastered these competencies.

Several studies have addressed the evaluation of learning resources and materials. Indrianto & Nurdin (2024) evaluated physics laboratory management in state senior high schools. They found that while equipment met government standards, many tools

had exceeded their lifespan and experienced damage, indicating insufficient maintenance and replacement protocols. Pertiwi et al. (2021) evaluated technology-based learning in Islamic schools, emphasising that the rapid development of technology influences learning and teaching, necessitating regular evaluation to ensure educational quality. Zainuri & Saepuloh (2023) evaluated learning media management at Madrasah Ibtidaiyah, providing insights into resource optimisation in Islamic primary education settings.

2. Process evaluation: implementation and learning activities

Process evaluation focuses on monitoring program implementation, optimising resource use, and identifying potential obstacles during implementation. In Islamic Education learning, this involves assessing teaching methodologies, student engagement, and the effectiveness of learning strategies in achieving educational objectives.

Mukhibat et al. (2024) investigated the implementation of The Power of Two learning strategy in Islamic Education, finding that this collaborative approach effectively shapes students' character. The study demonstrated how process evaluation can identify effective pedagogical strategies that enhance both cognitive and affective learning outcomes. Wicaksono et al. (2024) analysed the implementation of *Pesantren*-based curriculum and learning approaches to foster students' emotional intelligence, showing successful integration of traditional Islamic education methods with modern educational objectives.

Multiple researchers have documented the challenges in IRE learning processes. Aziz et al. (2022) analysed the difficulties of non-Javanese students learning Arabic using the *Pegon* method at *Pesantren*, revealing that linguistic and cultural barriers require specialised pedagogical approaches. Afifah & Nasution (2023) emphasised the role of guidance and counselling teachers in developing students' self-confidence and psychological well-being, addressing the emotional barriers that hinder learning effectiveness. Tsani et al. (2023) evaluated the formation of academic atmosphere through digital learning systems at Islamic junior high schools, demonstrating how technology integration affects the learning process in Islamic education settings.

Process evaluation also examines innovative approaches to Islamic education. (Hakim et al., 2024) investigated the optimisation of the Merdeka Curriculum for developing the Pancasila Student Profile through Project-Based Learning, finding that careful planning and implementation are essential for success. Lavado-Anguera et al. (2024) evaluated the implementation of the Start From Reading (SFR) Cooperative Learning Model in Qur'an Interpretation courses, noting that conventional teaching methods can stifle student creativity, while cooperative learning fosters interactive and communicative environments. Kuo (2025) and Karman et al. (2024) demonstrated that well-structured STEAM-PBL approaches significantly improve students' creative thinking, providing evidence for innovative pedagogical integration in religious education.

3. Product evaluation: learning outcomes and program effectiveness

Product evaluation analyses the results achieved from program implementation, evaluating reports and assessments from various aspects to provide recommendations for improving program quality and efficiency. In IRE curriculum evaluation, this involves assessing student learning outcomes, character development, and the achievement of religious competencies.

Choiriyah et al. (2023) developed an evaluation model of character-based Islamic education programs in elementary schools, demonstrating that program success can be determined through comprehensive outcome evaluation. Their model enables educators to assess whether Islamic education programs effectively develop student character alongside religious knowledge. Islamic et al. (2023) investigated the influence of religious character on student discipline attitudes at junior high schools, finding that character education designed to form good character and behaviour serves as a solution for moral degradation. These studies confirm that product evaluation must encompass both cognitive and affective domains.

The evaluation of specific IRE programs has yielded important insights. Muawanah et al. (2022) evaluated the mandatory *Tahfidz Qur'an* program at the madrasah, assessing whether students achieved memorisation targets and examining program impact on overall religious development. Alwi et al. (2023) evaluated *Tahfidz Al-Qur'an* learning in shaping the Islamic character of students, confirming the program's effectiveness in developing religious identity. Ma'arif et al. (2024) found that higher levels of Quran memorisation positively influenced students' interest in learning mathematics, demonstrating unexpected cross-curricular benefits of religious education programs.

Barella et al. (2024) conducted a comprehensive case study on CIPP implementation in child-friendly school programs, providing a model for holistic educational evaluation. Rezeki et al. (2021) developed an instrument model to evaluate child-friendly school programs in Indonesia, contributing methodological tools for outcome assessment. Gao (2025) proposed an educational quality evaluation model based on deep learning theory, achieving higher correlation between evaluation results and subjective assessments, while Gao (2025) developed deep learning-based strategies addressing challenges of evaluation subjectivity and lack of real-time feedback. These technological advances offer promising directions for enhancing product evaluation accuracy in IRE programs.

Synthesis and Implications for Islamic Education Curriculum Development

The literature review reveals that practical IRE curriculum evaluation using the CIPP model requires comprehensive attention to all four dimensions. Context evaluation ensures alignment between curriculum objectives and both national educational standards and Islamic educational philosophy. Input evaluation identifies resource gaps and student readiness issues that may impede learning effectiveness. Process evaluation monitors implementation quality and identifies pedagogical strategies that enhance learning outcomes. Product evaluation assesses whether programs achieve intended cognitive, affective, and spiritual objectives.

Several key implications emerge from this analysis. *First*, IRE curricula must address the moral degradation challenge identified in the background by integrating character education throughout all learning activities, as demonstrated by Choiriyah et al. (2023) and Islamic et al. (2023). *Second*, teacher professional development programs should enhance pedagogical competencies for religious education, addressing gaps identified by Sauri & Sanusi (2024) and Yunitasari et al. (2025). *Third*, technology integration should be thoughtfully implemented to enhance rather than replace traditional Islamic education methods, as evidenced by Pertiwi et al. (2021) and Tsani et al. (2023).

Fourth, innovative pedagogical approaches such as Project-Based Learning (Hakim et al., 2024; Kuo, 2025), and cooperative learning strategies Lavado-Anguera et al. (2024) should be integrated into IRE curricula to enhance student engagement and learning outcomes. Fifth, evaluation systems should be systematic and ongoing rather than

summative, enabling continuous curriculum improvement as recommended by Stufflebeam's CIPP framework and demonstrated by Divayana (2022) in developing computer-based evaluation applications. These implications provide a foundation for developing more effective, responsive, and comprehensive Islamic Education curricula that address contemporary challenges while maintaining fidelity to Islamic educational principles.

Among the many available evaluation models, one of the most well-known and widely used by evaluators is the CIPP model. This method was first introduced by Stufflebeam in 1965 as part of his efforts in the evaluation of ESEA (The Elementary and Secondary Education Act). The CIPP model provides a comprehensive framework to help evaluators assess various aspects of a program or project, including context, input, process, and the products generated (Gao, 2025).

The implementation of the CIPP evaluation model in the curriculum becomes a specific recommendation for improving a curriculum that has already been implemented in educational units. The CIPP evaluation model, introduced by Stufflebeam & Shinkfield (2007), emphasises that the primary goal of evaluation is not to prove something, but to provide recommendations for improvement.

According to Zhang et al. (2011), the CIPP evaluation model can help an evaluator make decisions during the planning phase (formative) and after the program has been implemented (summative).

The implementation of evaluation in CIPP, which covers context, input, process, and output, also includes several key elements in the evaluation components of curriculum and learning. Thus, the use of the CIPP evaluation model in evaluating the IRE curriculum is highly relevant to depicting a comprehensive curriculum implementation.

Table 1. Key components of the CIPP model curriculum evaluation

| No | CIPP Model | Description |
|----|-----------------------------|--|
| 1 | Context Evaluation | Activities in gathering information to determine goals and define the relevant environment. Context evaluation is also intended as a reference in identifying and assessing the needs that form the basis for designing a program (Stufflebeam, 2003) |
| 2 | Input Evaluation | Input evaluation reviews the initial capacity or starting conditions that an institution has to implement a program. This evaluation includes assessing resources, strategies, and existing plans to ensure readiness and adequacy in achieving program objectives (Chanifah et al., 2021). |
| 3 | Process Evaluation | Process evaluation in learning involves directed, planned, and systematic efforts to analyze the implementation of the teaching and learning process that results in a specific product (Bici & Çela, 2017). The results of this process evaluation can be used to: <i>First</i> , provide feedback to identify inefficient activities; <i>Second</i> , provide guidance to improve the plan if some parts of it do not yield the expected results; and <i>Third</i> , provide important information for making decisions related to the continuation of the program, whether to continue, stop, or modify it. |
| 4 | Product Evaluation (Output) | Product evaluation helps to make decisions regarding the continuation, termination, and modification of a program, what results have been |

achieved, and what actions to take after the program has been implemented (Chanifah et al., 2021).

IV. CONCLUSION

This literature review demonstrates that the CIPP evaluation model provides a comprehensive and systematic framework for assessing Islamic Education curriculum effectiveness. Based on the analysis of the literature, three main conclusions emerge corresponding to the research objectives. First, regarding context evaluation, successful IRE curricula must align educational objectives with both national standards and Islamic educational philosophy to address the moral degradation among younger generations. Second, concerning input and process evaluation, the review identifies critical factors affecting curriculum implementation, including teacher pedagogical competencies, student learning readiness and diverse needs, adequacy of learning resources, and the effectiveness of innovative pedagogical strategies such as Project-Based Learning and cooperative learning approaches. Third, regarding product evaluation, a comprehensive outcome assessment must encompass cognitive achievement, character development, and religious competencies to measure curriculum effectiveness in Islamic educational settings fully. The practical implications of this study are significant for IRE curriculum development and evaluation. Educational policymakers and curriculum developers should implement systematic CIPP-based evaluation as an ongoing process rather than summative assessment, utilising both traditional methods and technology-enhanced approaches. Islamic educational institutions should prioritise teacher professional development programs to enhance pedagogical competencies, integrate character education throughout all learning activities, and adopt innovative teaching strategies while maintaining Islamic educational values. Furthermore, evaluation systems should be flexible enough to accommodate diverse student needs, including those with learning disabilities, and should provide real-time feedback for continuous curriculum improvement. Future research should conduct empirical studies to validate these literature-based findings and investigate the long-term impacts of CIPP-based curriculum improvements across diverse Islamic educational settings in Indonesia.

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