

Evaluation of the Implementation and Impact of the My School My Pesantren Program at State Elementary School 1 Karangmangu in the 2024/2025 Academic Year

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ABSTRACT

Evaluation of the Worship Practice Program which is integrated into one program of my school, my Islamic boarding school at Elementary School 1 Karangmangu aims to provide an assessment of the implementation and achievement of program objectives. The Stufflebeam CIPP model is used in the study to evaluate the context aspects (objectives, guidance, and implementation), input aspects (materials, teachers, and students), process aspects (program implementation techniques), and products or outputs (results). The analysis of the research data used a descriptive qualitative approach. The data collection tool used observation to assess teacher behavior by students, self-assessment questionnaires by students, and student behavior assessment questionnaires by parents. The objects of the study were 8 teachers, 41 students, and 41 parents of students. The evaluation results showed that the context and input aspects were in the good category. The process evaluation was in the good category, related to the implementation time and steps for implementing PSP activities in accordance with the established guidelines. The product evaluation was in the sufficient category, meaning that individually students could be said to be quite good in religious behavior. While the assessment of religious behavior indicators showed in the good category.

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1. INTRODUCTION

The moral crisis that is happening in this country is very concerning, this situation is what is worrying the community now. Whether we admit it or not, this is the reality where this moral crisis involves children. The fact that we cannot avoid is that currently there are many criminal incidents involving school-age children, both elementary, middle and high school. Seeing this fact, the design of character education is designed so that this education can form students with character who are not only superior in academics but also superior in emotional and spiritual aspects which are expressed in the form of attitudes and actions.

Spiritual attitudes are closely related to the formation of student character, where spirituality and character become one unit that complement each other. If the student's spirituality is good, then their character will be strong and good, and vice versa. We cannot deny that the crisis conditions, this reality seems to indicate that all the knowledge of Islamic religious education that they learn in school does not provide more benefits to changing student behavior. Humans are perfect creatures who have reason and know right and wrong in all their actions.

However, in the process of thinking, of course, it must be accompanied by knowledge which of course has a high level of good value. Education in Islam is the main key to the formation of humans who have strong thinking power but are still enveloped in the values of monotheism so that in their work they do not deviate from religion, especially Islam. In addition, education in Islam can shape students into *ihsan* who are *mutaqien*. The process of globalization which greatly influences things from all aspects has had an impact on the mindset and culture of students.

The importance of Islamic education, faith, and *ihsan* needs to be included in the curriculum, namely the syllabus and semester Learning Plan and assessment rubric (Hidayat, R., et al., 2024). The advancement of the era and technology today makes all information accessible through any media, including matters related to religious understanding among teachers and students. This makes it easier for certain individuals who intend to indoctrinate the minds of students and teachers into intolerant radicalism (Rofik, M. N., & Misbah, M., 2021).

The implementation of the Religious Moderation Program of the Indonesian Ministry of Religion is a policy that has long been carried out by the previous Minister, namely H. Lukman Hakim Saifuddin as a pioneer of Religious Moderation in Indonesia and is continued. The religious moderation programs carried out are very diverse, of course, so that they become behavioral habits for the Indonesian people through the process of internalizing the values of religious and national moderation (Sumarto, S., 2021).

Islamic religious education obtained by students from public or state schools is not sufficient to answer the demands of parents/guardians in forming students with character and understanding Islamic religious education in a complete, comprehensive and perfect manner because of the limited number of hours of Islamic religious education lessons in schools, so that students are only able to understand religion as knowledge, not a practice that can be applied in everyday life. In addition, the limited number of hours of lessons is not sufficient to accommodate all problems or answer all questions about religion that students will ask, as well as student competence in Islamic religious education itself.

This is in contrast to what happens in several Islamic educational institutions, Islamic educational institutions have their own way so that their students understand Islamic religious education in a complete, comprehensive and perfect manner according to what parents/guardians want. Elementary education is the main foundation in the formation of character and morals of students. In the context of education in Indonesia, religious values have an important role in forming individuals who are noble, tolerant, and responsible. Therefore, many elementary schools, both public and private, add religious education programs outside of compulsory school hours as an effort to strengthen character education.

This additional religious education program called the My School My Islamic Boarding School Program aims to deepen students' understanding of religious teachings, improve daily worship practices, and instill spiritual values in social life. However, the implementation of this program often faces various challenges, ranging from limited teaching staff, limited time allocation, to low student interest and participation. The My Pesantrenku School program at SDN 1 Karangmangu is not owned by public schools in general. Based on this fact, the author wants to examine everything that includes all the processes of implementing the religious program.

Evaluation of the My Pesantrenku School program is important to assess the effectiveness of its implementation and identify aspects that need to be improved. Through evaluation, schools and stakeholders can obtain an objective picture of the extent to which the program contributes to achieving the goals of religious education and student character as discussed in the previous paragraph. This study was conducted with the aim of evaluating the implementation of the My Pesantrenku School program at SDN 1 Karangmangu, Purwojati District, Banyumas Regency, with a focus on aspects of planning, implementation, and the results achieved.

It is hoped that the results of this study can be the basis for making more appropriate decisions in developing similar programs in the future and also determining the right follow-up to deepen the final goal of the program, namely the formation of behavior, morals or personality, and skills of students in practicing their religious teachings in community life.

2. LITERATURE REVIEW

Program evaluation has undergone significant development since Ralph Tyler, Scriven, John B. Owen, Lee Cronbach, Daniel Stufflebeam, Marvin Alkin, Malcolm Provus, R. Brinkerhoff and others. There are several definitions of evaluation put forward by experts, including: stating that evaluation is a process used to assess. (Thomas, 1980) evaluation can also be interpreted as the process of assessing something based on objective criteria or standards that are evaluated. (Djaali, 2000) Therefore, it can be concluded that evaluation is an activity of providing an assessment based on the expected objective criteria.

Furthermore, as chairman of The Joint Committee on Standards for Educational Evaluation, evaluation is defined as a systematic investigation activity about the truth or success of a goal. (Sanders, 1994) Explicitly, evaluation refers to the achievement of goals while implicitly, evaluation must compare what has been achieved from the program with what should be achieved based on established standards. In the context of program implementation, the criteria in question are the criteria for successful implementation and what is assessed is the

result or process itself in the context of decision making.

Evaluation can be used to check the level of success of the program in relation to the program environment with a "judgment" whether the program is continued, postponed, improved, developed, accepted or rejected. Religiosity or religiosity can be manifested in various aspects of human life. Glock and Stark (1998) in their book *American Piety: The Nature Of Religious Commitment* explain that religion is a system of symbols, belief systems, value systems, and institutionalized behavioral systems, all of which are centered on issues that are experienced as the most meaningful (Muhaimin, 2012)

It can be interpreted that religious activities do not only occur when someone performs ritual behavior (worship), but also when doing other activities that are driven by supernatural powers. According to Glock & Stark, there are five dimensions of religiosity, namely:

1. Belief Dimension which contains expectations where religious people hold fast to certain theological views and acknowledge the truth of the doctrine.
2. The dimension of religious practice which includes the behavior of worship, obedience, and things that people do to show commitment to the religion they believe in.
3. The dimension of experience or consequences, this dimension refers to the identification of the consequences of religious beliefs, practices, experiences, and knowledge of a person from day to day.
4. This dimension contains and pays attention to the fact that all religions contain certain expectations, although it is not right to say that a person who is religious at some point will achieve subjective and direct knowledge of the ultimate reality that he will achieve a contact with spiritual power.
5. The dimension of religious knowledge which refers to the expectation that religious people have at least a minimum amount of knowledge about the basics of belief, rites, scriptures and traditions (culture).

My School My Islamic Boarding School Program is a binding Co-Curricular activity and is one of the requirements for participating in academic activities. This activity is mandatory for students in grades IV - VI. The activity is a sub-system in forming the integrity of Muslim individuals and the formation of religious behavior by obeying worship as a practice of Islamic teachings. My School My Islamic Boarding School Program is not only meaningful as part of the process of realizing the innate nature of humanity as a servant of Allah who is obliged to commit to Islamic teachings through mahdah worship (*hablum minallah*), but also as a process of forming attitudes from credible "*uswah hasanah*" behavior.

The purpose of the My School My Islamic Boarding School Program is to improve the quality of students in mastering, internalizing knowledge of worship and implementing it, as well as reflecting the wisdom (moral and ethical messages) of worship into real behavior in socializing as al-bajyar (social beings) both on and off campus. Its substance is part of the realization of the demands of National Education.

3. RESEARCH METHODS

The qualitative analytical descriptive research method and evaluation model of the CIPP program developed by Stufflebeam are directed to answer the formulation of the problem in this study. The qualitative method is intended to obtain a relatively deep understanding and interpretation of the meaning of the phenomena in the field. According to Bogdan and Taylor as quoted by Moleong, qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. (L.J, 2006)

The program evaluation model used in this study is the Stufflebeam CIPP evaluation model, namely context, input, process, and product. Context evaluation is seen from: (1) planning of goals, vision and mission; (2) evaluation of needs to support the implementation of PSP. Input evaluation is limited to (1) readiness of the mentor; (2) readiness of students; (3) materials provided; and (4) memorization methods. Process evaluation looks at the implementation of PSP by looking at (1) mentor competence; (2) PSP implementation schedule; and (3) PSP facilities. Product evaluation is shown in the form of religious behavior related to Allah SWT and related to humans.

Indicators of program success include religious behavior including praying 5 times a day, becoming an imam for male students, memorizing juzamma, memorizing hadith, and prayers, fasting in the month of Ramadan, praying dhuha, praying tahajud, saying greetings, respecting and obeying the rules at school. The results of the evaluation of the context of the Sekolah Pesantrenku Program consist of an assessment of the vision, mission, and objectives.

The preparation of the vision, mission, and objectives is in accordance with the context of the program, the needs required by the program, and the opportunities for schools and students to achieve the final goals of learning at school which can be seen from the clarity of grammar, clarity of the vision and mission, clarity of objectives, clarity of the activity process, clarity of the implementation method and clarity of the assessment stated in the activity proposal.

4. RESULTS AND DISCUSSIONS

The results of the evaluation of the input of the implementation of the Sekolah Pesantrenku Program based on interviews with the PSP program coordinator and PSP mentors, and compared to the predetermined PSP implementation standards, gaps were found in the implementation of the input evaluation, namely the contents of the PSP activities and facilities that were less creative so that the activity process was monotonous and less effective, it is recommended to organize a varied event and fill it with simple games in the implementation of PSP.

The results of the process evaluation with the observation sheet during the implementation of PSP had a good value based on observations since the PSP mentor started the PSP activity by saying hello, inviting students to read the al-Fatihah letter together, then reading memorization of letters, hadiths, and prayers and other worship activities such as obligatory and sunnah prayers and alms together. The product/output evaluation in this study is better religious behavior for all students after implementing the PSP program.

5. CONCLUSIONS

Based on the description and analysis of the data, it can be concluded that the implementation of the My Pesantren School program at SDN 1 Karangmangu has been effective and can be continued. Evaluation of the context related to the program implementation guide, both clarity of objectives, to the assessment aspect, is in the good category. Evaluation of input related to the readiness of PSP mentors and students, readiness of materials, methods, media, facilities and infrastructure for program implementation is also in the good category.

Evaluation of the process with observation sheets during the implementation of PPI has a good value based on observations since the PSP mentor started the PSP activity by saying hello, inviting students to read the al-Fatihah letter together, then reading memorization of letters, hadiths, and prayers together. Evaluation of the product, involving the assessment of students, teachers, and parents in the sufficient category, meaning that individually students can be said to be quite good in their religious behavior. While the assessment of the indicators of religious behavior shows in the good category.

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