



## Enhancing Islamic Teacher Education through CIPP-Based Curriculum Evaluation

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### ABSTRACT

**Purpose of the study:** This study aims to critically analyze and validate the applicability of the CIPP (Context, Input, Process, Product) evaluation model within the framework of Islamic education. Specifically, it seeks to test, verify, and deepen theoretical understanding of the CIPP model by examining its relevance, strengths, and limitations when applied to a religiosity-based educational context.

**Methodology:** Using a qualitative descriptive-evaluative design, data were collected through observations and semi-structured interviews with 15 participants the Director of KMI, 3 supervisors, 6 teachers, and 5 students selected via purposive sampling. Data were analyzed thematically based on the four CIPP components.

**Main Findings:** The religiosity-based curriculum fundamentally contrasts with the liberal-humanistic paradigm, which places humans as the ultimate center and measure of all things while neglecting spiritual and divine values. From the perspective of Islamic education, such a humanistic-liberal model is inherently incompatible, as it disregards the transcendental relationship between humans and their Creator.

**Novelty/Originality of this study:** This study presents a novel contribution by revealing that the conventional application of the CIPP evaluation model, though comprehensive in managerial and procedural aspects, remains insufficient to address the complex realities of educational practice particularly within the realm of Islamic education. The model's limitation lies in its inability to capture the spiritual (ilahiyah) dimensions that are essential to a religiosity-based curriculum. To overcome this gap, the study proposes an integrative framework termed MHI, which stands for Management, Humanitarian, and Ilahiyah components.

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## 1. INTRODUCTION

One of the main contributing factors to the stagnation in Indonesia's education quality is the rigidity of its curriculum in recent years. The national curriculum remains highly centralized, with strict regulations determined by the central government from teaching materials to prescribed sources which significantly restricts

teacher autonomy. Consequently, teachers often function more as bureaucratic implementers of government mandates rather than as creative and independent educators. The core challenges within Indonesia's education system largely originate from fragmented policy implementation. Government efforts have been overly concentrated on formal schooling, while essential components such as family education, community participation, and religious guidance remain underutilized. Religion, which plays a pivotal role in shaping values and guiding moral behavior, has not been adequately integrated into educational policy and practice. According to *worldtop20.org*, Indonesia ranked 67th out of 203 countries in the 2023 Global Education Index, positioned near Albania (66th) and Serbia (68th) [1]. The ranking shows minimal progress from the previous year, indicating persistent weaknesses in the Teacher Academic Qualification Ratio, a key measure of professional competence. Similarly, the Political and Economic Risk Consultant (PERC) ranked Indonesia last among twelve Southeast Asian countries in terms of education quality, even below Vietnam. The system's overemphasis on industrial demands and excessive academic load suppresses students' creativity and critical thinking, prioritizing conformity over intellectual growth.

Historically, Indonesia's curriculum has been heavily influenced by its political and colonial legacies. The Dutch colonial system emphasized rigid, standardized instruction that sharply contrasted with the Islamic education tradition, which prioritized values and inclusivity [2]. Furthermore, colonial education was deeply discriminatory, segregating schools by ethnicity and social class [3]. Since independence, Indonesia has undergone twelve curriculum reforms from the 1947 Teaching Plan to the 2013 National Curriculum reflecting shifting political and ideological priorities rather than pedagogical improvements [4]. When educational goals are not achieved, curriculum design and management often emerge as the root causes. Political intervention in curriculum development frequently overshadows pedagogical and philosophical considerations [5], producing designs that fail to meet contextual and societal needs. Effective curriculum management is essential not only for structuring learning materials but also for enhancing teacher performance and student outcomes [6]. However, even competent teachers struggle to achieve optimal results when constrained by poorly managed or rigid curricula.

In this regard, curriculum reform must be rooted in a comprehensive understanding of educational objectives and contextual realities. To address these challenges, this study focuses on Pondok Modern Darussalam Gontor Campus 10 Jambi, which applies the *Kulliyatul Mu'allimin Al-Islamiyah* (KMI) curriculum—a distinctive model integrating traditional *pesantren* education with modern general studies. The KMI curriculum functions holistically, uniting academic, spiritual, and extracurricular activities within a single educational process. Its sustained success across five historical eras—the colonial period, early independence, the Old Order, the New Order, and the Reformation—demonstrates its resilience and adaptability [7]. The system's credibility is further validated through *muadalah* (formal recognition) from leading international universities such as Al-Azhar University, Islamic University of Madinah, and International Islamic University Malaysia, among others. These recognitions affirm the KMI system's global relevance and the quality of its graduates.

While prior studies have explored various themes such as the Islamization of the curriculum, Islamic curriculum management, and curriculum integration in Indonesia and Malaysia, limited research has focused on the development of the *Mu'allimin* curriculum under the *muadalah* system [8]. This gap indicates the need for further exploration of Islamic-based curriculum models that successfully balance religious, intellectual, and practical dimensions. Therefore, this research addresses a significant gap in the literature by examining the KMI curriculum using the CIPP (Context, Input, Process, Product) evaluation model, which is known for its decision-oriented and improvement-focused approach [9], [10]. The CIPP model allows for a comprehensive assessment across four dimensions: context, which evaluates the vision, mission, and graduate profile; input, which assesses curriculum content, human resources, and facilities; process, which reviews the implementation quality; and product, which measures outcomes and competencies achieved [11], [12]. Previous research confirms that the CIPP model effectively supports curriculum evaluation and policy decision-making by providing structured, measurable, and actionable insights [13]-[16].

Despite its broad use in general education contexts, studies applying the CIPP model within religiosity-based education remain scarce. Most existing evaluations focus on secular or formal school settings and rarely address the integration of spiritual values in curriculum design and assessment. This limitation forms the central research problem and identifies a theoretical gap: how well does the CIPP model function when applied to an Islamic curriculum such as KMI, which integrates spiritual, moral, and intellectual objectives? Furthermore, the absence of an integrated framework that connects managerial, humanistic, and spiritual (*ilahiyah*) dimensions suggests that the current CIPP model may require modification or enrichment to suit the holistic nature of Islamic education.

Accordingly, this study aims to analyze the implementation of the CIPP model in evaluating the KMI curriculum at Pondok Modern Darussalam Gontor 10 Jambi. The research seeks to assess the effectiveness of the KMI curriculum across the four CIPP dimensions, identify the model's strengths and weaknesses in religiosity-based contexts, and propose a more integrative evaluation framework. The main research questions addressed

are: how effectively does the CIPP model evaluate the KMI curriculum? What limitations emerge in its application to Islamic educational settings? And how can the model be further developed to accommodate spiritual dimensions of learning?

This study is significant both theoretically and practically. Theoretically, it extends the application of the CIPP framework by adapting it to a religiosity-based educational context, thereby demonstrating its flexibility and boundaries. Practically, it contributes to curriculum development and policy-making by offering an integrative evaluation model that incorporates Management, Humanitarian, and Ilahiyah (MHI) components. Through this framework, the study aims to provide a more holistic approach to curriculum evaluation that aligns with Islamic educational philosophy while addressing the managerial realities of modern schooling. The findings are expected to enrich the academic discourse on curriculum evaluation in Islamic education and guide future improvements toward more balanced, value-based, and contextually responsive educational systems.

## 2. RESEARCH METHOD

The CIPP evaluation model is applied in the evaluation of the *Kulliyatul Mu'allimin Al-Islamiyah* (KMI) curriculum at Pondok Modern Darussalam Gontor 10 Jambi. This model is characterized by its comprehensive approach, making it suitable for both formative and summative evaluations, as well as for individual and institutional assessment systems. Systematic evaluation results provide strong support for policymakers to take appropriate follow-up actions based on the findings. Assessment is a central component of the CIPP model, which is why it is considered a value-oriented evaluation model [17]. Consequently, this research employs a descriptive-evaluative design using a qualitative approach, focusing on the dimensions of context, input, process, and product to ensure a holistic assessment of curriculum implementation [18].

The author utilizes the CIPP model because it is closely related to decision-making [19], particularly in the planning, implementation, and evaluation stages. The study involved 20 participants, including the Director of KMI, 3 supervisors, 10 teachers, and 6 students, selected through purposive sampling to ensure relevance. Data were collected through semi-structured interviews, open-ended questionnaires, and direct observations. To address the implementation process, detailed results from these direct observations and field notes are further elaborated in the Results and Discussion section to provide a clear picture of field realities.

Regarding the instrumentation, the open-ended questionnaire used in this study was adapted from standard curriculum evaluation indicators to fit the specific Islamic boarding school context. The instrument's internal consistency was verified through expert judgment by two senior evaluators and underwent pilot testing; the results confirmed that all items were valid for qualitative inquiry with a high level of reliability. Finally, thematic analysis following Miles and Huberman's model—comprising data reduction, data display, and conclusion drawing—was employed to identify recurring patterns. This framework strengthened the accuracy of the evaluation, providing evidence-based insights for the continuous improvement of the KMI curriculum [20] [21], [22].

## 3. RESULTS AND DISCUSSION

The curriculum serves as a fundamental component and foundational framework in the implementation of educational processes [23]. The Modern Islamic Boarding School Gontor 10 Jambi adopts the *Kulliyatul Mu'allimin Al-Islamiyyah* (KMI) education system, which was first introduced on 5 Shawwal 1355 AH, corresponding to December 19, 1936 CE, by K.H. Imam Zarkasyi, who also served as the institution's first director. According to an interview conducted with Ustadz Dr. Salis Masruhin, M.Pd., the school's principal, the KMI learning model implemented at the Modern Islamic Boarding School Darussalam Gontor represents an integration of religious sciences and general knowledge. This holistic educational approach is designed to cultivate a generation of intellectual scholars—individuals who possess deep religious insight while remaining responsive to the dynamics of modern science and civilization.

Analytical results showed that the KMI curriculum demonstrates high internal coherence between planning, execution, and outcomes. Teacher training and reflective pedagogical supervision (such as *Naqd al-Tadris* and *Taftisy I'dad*) were significantly correlated with improved student engagement and academic consistency. These findings support the CIPP model's process-product linkage while highlighting the importance of spiritual and cultural factors absent in conventional models. This research is in alignment with a range of prior studies that underscore the critical importance of structured phases in curriculum implementation. Morrison, argue that meticulous planning and systematic organization are fundamental prerequisites for effective curriculum execution [24]. Furthermore, they highlight the necessity of ongoing supervision and formative evaluation, which serve as adaptive mechanisms to respond to the evolving academic and developmental needs of students.

The establishment of the KMI system was a strategic response to the challenges faced by the founders of Gontor, collectively known as the *Trimurti*: K.H. Ahmad Sahal, K.H. Zainuddin Fannanie, and K.H. Imam

Zarkasyi. At the time, there was a significant shortage of individuals who were proficient both in Islamic sciences and in foreign languages, particularly Arabic and English, which were highly demanded for engagement in international discourse and diplomacy.

Before the curriculum was formally established, an Islamic worldview (Islamic Worldview) had already been ingrained within the pesantren community, forming the philosophical and existential foundation for its members ranging from Kiai, students, to teachers. This worldview has been preserved and entrusted across generations, promoting the continuation of positive traditions while remaining open to beneficial progress and innovation. This approach goes beyond mere managerial practices; it emphasizes the development of human character grounded in divine principles. Divine values (Ilahiyah), which are derived from belief (iman) and revealed guidance from God, are categorized into three main areas: (1) The value of Faith (Aqidah/Tauhid), (2) Worship (Ubudiyah), and (3) Social Conduct (Mu'amalah). These divine values represent the most fundamental truths, originating from Allah, and are vertically superior to all other forms of value systems.

Curriculum implementation includes three main stages, namely: a) Program Development Planning, including annual, semester or quarterly, monthly, weekly and daily programs. In addition, there are also guidance and counseling programs or remedial programs. b) Implementation of learning. In essence, learning is a process of interaction between students and their environment, so that there is a change in behavior towards the better. c) Evaluation, a process carried out throughout the process of implementing the quarterly or semester curriculum and the final formative or summative assessment includes an overall assessment as a whole for the purposes of curriculum evaluation [25].

To test the hypotheses derived from the CIPP-based evaluation framework, qualitative data were analyzed thematically, supported by descriptive quantification of frequency patterns in interview responses and observation results. Triangulation was employed to enhance validity, ensuring consistency between stakeholder perceptions and field data. The findings revealed strong contextual alignment between KMI's educational philosophy and the goals of holistic student formation, confirming the hypothesis that curriculum integration of religious and general sciences enhances both academic and moral outcomes.

Therefore, the KMI education system was formulated as a forward-thinking solution aimed at developing human resources who are not only spiritually and morally grounded but also globally competitive through mastery of international languages and interdisciplinary knowledge. Graduates of this system are expected to serve as catalysts for change at both the national and global levels, while maintaining a strong Islamic identity. The unique nature of the *Kulliyatul Mu'allimin Al-Islamiyah* (KMI) curriculum at Pondok Modern Darussalam Gontor 10 Jambi is not as straightforward as the components outlined in Daniel Stufflebeam's CIPP model (Context, Input, Process, and Product). A pesantren (Islamic boarding school) is an educational institution with a complex and empirically grounded structure, rooted in the leadership of the Kiai (religious leader) and a religiously charged environment. These elements act as vital supporting components that have enabled the KMI curriculum at Gontor to endure across generations and shifts in national curriculum policies.

### Context

Context evaluation focuses on identifying and analyzing the fundamental needs that underpin the development of a program. This evaluation emphasizes a comprehensive assessment of an organization's strengths and weaknesses, providing insights and recommendations to enhance and optimize the organization's structure and functions [26]. The primary objective of context evaluation is to conduct an in depth appraisal of the organization's overall condition, pinpointing existing deficiencies while inventorying the assets and resources that can be leveraged to address these shortcomings. Additionally, it serves to diagnose the challenges faced by the organization and to formulate effective alternative solutions. Specifically, context evaluation aims to assess the alignment between the established goals and priorities with the needs of the stakeholders targeted by the organization [27].

In the context of planning the implementation of the *Kulliyatul Mu'allimin al-Islamiyah* (KMI) curriculum at Pondok Modern Darussalam Gontor 10 Jambi, one critical element in ensuring graduate quality is the mandatory preparation of instructional planning by each teacher. This preparation, known in Gontor's educational tradition as *I'dad Tadrīs*—analogous to the Lesson Plan (RPP)—is closely aligned with the established syllabus and instructional objectives. Teachers are required to develop and submit their *I'dad Tadrīs* before delivering any lesson. This document must undergo a validation process involving competent senior teachers and is implemented under the supervision of both the Vice Director of KMI and the Department of Student Affairs. This rigorous planning mechanism reflects Gontor's commitment to instructional quality and the holistic development of its students.

In the implementation phase, the unique character of the KMI curriculum is evident through the autonomy granted to the institution in designing and operationalizing its educational content. Unlike conventional curricula governed by national education authorities, the KMI framework is tailored to the specific pedagogical, cultural, and spiritual context of the pesantren. This autonomy positions teachers as the central

agents in enacting the curriculum within the classroom. The instructional process comprises four integrated stages: (1) lesson preparation, (2) execution of teaching and learning activities, (3) application of diverse pedagogical methods, and (4) closure and reflection at the end of the session. These stages collectively support the dynamic and context-responsive implementation of curriculum that characterizes the KMI model.

Evaluation within the KMI curriculum at Pondok Modern Darussalam Gontor 10 Jambi is structured through a multifaceted supervision system designed to ensure ongoing instructional improvement and alignment with the institution's educational philosophy. The mechanisms of supervision include orientation sessions, routine coordination meetings, weekly integrated briefings (*Kamisan*), review and control of teachers' grading practices, *Ta'hil al-Mudarrisin* (subject enrichment for teachers), *Naqd al-Tadris* (classroom teaching supervision), and *Taftish al-I'dād* (evaluation of teaching preparation). These layers of oversight are integral to maintaining educational quality. The ultimate objective of the KMI curriculum is to produce graduates who embody the qualities of *mu'min*, *muslim*, and *muhsin*—individuals who are faithful, practicing Muslims, and excellent in character. These graduates are envisioned to uphold Islamic ideals, serve as unifying agents within the Muslim community, and internalize the ethos of being educators—both within the classroom and in broader societal contexts.

### Input

Inputs in the Planning Phase of the Implementation of the Kulliyatul Mu'allimin Al-Islamiyah (KMI) Curriculum to Enhance Graduate Quality at Pondok Modern Darussalam Gontor Campus 10 Jambi To ensure the effective implementation of the Kulliyatul Mu'allimin Al-Islamiyah (KMI) curriculum, planning must not solely focus on the curriculum content itself but also prioritize the development of competent teaching personnel. In this regard, the Director of KMI has established several structured initiatives. These include the annual teacher orientation and training program at the beginning of each academic year to reinforce pedagogical capacity and institutional alignment. Subject-based study groups are organized for in-depth exploration of teaching materials, fostering subject mastery and collaborative professionalism. Additionally, faculty members are actively encouraged and supported to participate in external seminars and professional development workshops.

Input evaluation serves as a critical analytical tool for systematically identifying challenges, available assets, and emerging opportunities within a program or organizational framework. Its primary aim is to support decision-makers in articulating clear goals, setting strategic priorities, and facilitating broader stakeholder engagement in assessing the relevance, value, and projected impact of a given program. Furthermore, input evaluation enables the careful examination of alternative approaches, action plans, staffing structures, and budget allocations ensuring that each component is assessed for feasibility and alignment with organizational needs and targeted outcomes. [28]

At its core, input evaluation is designed to inform the design and refinement of programs by identifying the changes necessary for greater effectiveness and responsiveness. It functions not only to uncover potential barriers and resource constraints but also to map and mobilize internal and external capacities that can be leveraged for program success. By offering evidence-based insights, this type of evaluation empowers clients and institutions to critically assess various strategic options in light of their organizational mission, capacity, and contextual demands. Ultimately, input evaluation contributes to more rational, informed, and adaptive decision-making processes that are essential for sustainable impact and goal attainment.

To further strengthen long-term educational quality, all teachers are granted full scholarships to pursue undergraduate degrees, thereby ensuring academic qualification standards are met. Weekly instructional briefings, held every Thursday, serve both as a platform for reflective evaluation and for enhancing the teaching and learning process. Annual benchmarking initiatives, such as comparative education studies (*daurah*), are conducted to expose faculty to best practices from comparable institutions, ensuring continuous innovation and relevance in the curriculum delivery.

Inputs in the Implementation Phase of the Kulliyatul Mu'allimin Al-Islamiyah (KMI) Curriculum to Enhance Graduate Quality at Pondok Modern Darussalam Gontor Campus 10 Jambi. The KMI curriculum is uniquely characterized by its autonomy, as it operates independently of frameworks prescribed by both the Ministry of Religious Affairs and the Ministry of Education. This independence places the teacher at the center of curricular implementation, acting as the primary agent in translating curriculum into classroom practice. Implementation involves a structured sequence: (1) instructional preparation, (2) classroom teaching and learning activities, (3) application of appropriate pedagogical methods, and (4) closing instructional activities. To ensure teaching quality and professional competence, the institution has implemented various support mechanisms. These include *Naqdu Tadris*—a reflective practice involving critical feedback on classroom instruction; *Ta'hilul Madah Ad-Dirosiyah*—a scheduled, subject-based morning enrichment program; and continuous teacher training and development sessions. These structured efforts are designed to uphold instructional effectiveness, improve learning outcomes, and maintain fidelity to the institution's educational philosophy.

Inputs in the Evaluation Phase of the Implementation of the Kulliyatul Mu'allimin Al-Islamiyah (KMI) Curriculum to Enhance Graduate Quality at Pondok Modern Darussalam Gontor Campus 10 Jambi. The evaluation of the KMI curriculum implementation is conducted through regular and multifaceted assessment mechanisms. Weekly teaching evaluations—held every Thursday—alongside the mandatory signing of teaching preparation sheets (I'dadu Tadris) and a structured teaching schedule system (teaching tickets) ensure rigorous accountability and pedagogical readiness. Beyond classroom responsibilities, faculty members are assigned additional roles across various operational units of Pondok Modern Darussalam Gontor, including student mentorship, dormitory supervision (Syekh Rayon), class guardianship, consulate advising, student organization supervision, and course facilitation. Many also serve as administrative staff in various institutional departments.

In addition to academic evaluation, Gontor places substantial emphasis on assessing students' character development and mental discipline throughout the academic year. Homeroom teachers maintain a specialized report card that documents students' behavioral and moral development, both in academic and residential environments. This character assessment serves as a critical component in determining students' eligibility for promotion to the next grade. Unlike mid-year report distribution, the end-of-year assessment process includes a distinctive tradition: during the Ramadan break, students receive a letter sent by the institution to their home, containing a copy of their final report and an official promotion letter from the KMI Director. This letter is deeply anticipated by students and their families, often symbolizing either a moment of celebration or personal reflection. The ritual underscores the holistic educational philosophy of Gontor—one that integrates intellectual growth, spiritual formation, and emotional engagement in shaping graduates who are not only academically proficient but also ethically grounded and socially responsible.

### *Process*

Process evaluation serves as a structured mechanism for assessing how effectively a program is being implemented relative to its initial design. Its primary purpose is to support program staff by providing interpretive insight into the actual delivery of the program, identifying whether the planned procedures are being followed, and, if not, where and why deviations occur. Rather than focusing solely on outcomes, process evaluation emphasizes the how the integrity, consistency, and quality of implementation.

As part of this evaluative approach, previous organizational assessments and strategic plans are revisited to determine which operational components require continuous monitoring. This reflection allows evaluators to isolate key elements within the system that may influence program fidelity. Importantly, process evaluation does not merely document deviations from the original plan, but seeks to understand their causes and implications, enabling timely corrective action. The central function of process evaluation is to generate actionable feedback that empowers program personnel to either reinforce existing [29]. The planning phase of implementing the Kulliyatul Mu'allimin Al-Islamiyah (KMI) curriculum at Pondok Modern Darussalam Gontor Campus 10 Jambi is characterized by a proactive and strategic approach to human capital development, particularly the teaching faculty. Under the direction of the KMI leadership, several structured programs have been instituted to enhance teacher readiness and pedagogical excellence.

These initiatives include pre-academic year teacher training programs designed to align instructional practices with institutional goals, as well as subject-based mentoring groups for in-depth content mastery. Teachers are also encouraged to participate in professional development seminars and educational workshops to ensure continuous learning. To promote academic advancement, the institution provides full scholarships for all teachers to pursue undergraduate (Strata I) studies. In addition, weekly instructional briefings are held every Thursday, functioning both as pedagogical reflections and short-term performance evaluations. These meetings facilitate constructive dialogue on teaching effectiveness and classroom challenges. Complementing these efforts, an annual academic exchange program (daurah) is organized to benchmark against other institutions and introduce innovative educational practices. Collectively, these planning strategies are geared toward fostering a culture of academic excellence and continuous improvement.

The implementation of the KMI curriculum at Gontor Campus 10 reflects its autonomous and context responsive nature. Unlike national education curricula governed by the Ministry of Religious Affairs or the Ministry of Education, the KMI curriculum is internally developed and executed, placing teachers at the forefront of curriculum delivery and classroom innovation. The instructional process unfolds through four primary stages: (1) preparatory planning, (2) classroom teaching and learning activities, (3) application of pedagogical methods, and (4) closing or reflective activities. This sequence is designed to ensure instructional coherence and student engagement.

To support and enhance the quality of instruction, the institution implements several competency-building initiatives, such as Naqd al-Tadris (peer review and instructional feedback sessions), Ta'hil al-Madah al-Dirosiyah (scheduled daily enrichment sessions focused on subject content), and regular teacher training. These interventions not only ensure instructional fidelity but also contribute to the professionalization of the teaching staff and the overall integrity of curriculum implementation.

The evaluation phase of the KMI curriculum implementation is designed as a comprehensive supervision and quality assurance mechanism. It involves multiple layers of oversight, including orientation programs, regular coordination meetings, weekly integrated briefings (Kamisan), assessment of teachers' grading and corrections, and various forms of pedagogical supervision such as Ta'hil al-Mudarrisin (teacher enrichment), Naqd al-Tadris (teaching practice evaluation), and Taftisy I'dad (supervision of lesson planning and preparation). This evaluation framework not only ensures instructional quality but also aligns with Gontor's broader vision of shaping graduates who embody the qualities of a mukmin (faithful), muslim (devout), and muhsin (virtuous). Graduates are expected to internalize the values of Islamic leadership and serve as educators both within formal classrooms and in broader social contexts.

Beyond academic performance, Gontor places significant emphasis on the moral and psychological development of its students. Throughout the academic year, students are closely observed by their homeroom teachers, who maintain a separate behavioral report card used to assess students' character in both academic and residential settings. This character evaluation becomes a key determinant in promotion decisions, complementing academic assessments. Gontor's evaluation process is not merely administrative but formative in nature, reflecting its commitment to holistic education that integrates cognitive, spiritual, and ethical dimensions of student development.

### *Product*

Product evaluation is aimed at identifying and assessing the outcomes and benefits generated by a program whether anticipated or unanticipated, short-term or long-term. This form of evaluation provides a comprehensive understanding of the program's effectiveness in meeting the needs of its intended beneficiaries. More specifically, product evaluation seeks to determine the extent to which the program has successfully achieved its stated objectives. Judgments regarding the program's success are derived from input provided by individuals and groups involved in or affected by the program. These perspectives are systematically gathered and critically analyzed, allowing evaluators to interpret both achievements and shortcomings through a variety of lenses. [30]

By incorporating diverse viewpoints, product evaluation offers a holistic framework for understanding the real-world impact of a program, ensuring that its value is appraised not only in quantitative terms but also in relation to contextual relevance and stakeholder perception. Curriculum Planning Output of the Kulliyatul Mu'allimin Al-Islamiyah (KMI) in Enhancing Graduate Quality at Pondok Modern Darussalam Gontor Campus 10 Jambi. The planning phase of the KMI curriculum implementation is marked by a systematic coordination framework between Gontor's central leadership and its affiliated campuses. This coordination is grounded in a shared vision, unified pedagogical perspectives, and an integrated instructional design. Such alignment reflects the strong managerial and instructional coherence across the Gontor education network.

The KMI curriculum is designed to accommodate diverse teaching methods that are responsive to contemporary educational needs, while simultaneously preserving the identity of the pesantren as a center for Islamic leadership and character formation. As part of this process, every teacher is required to meticulously prepare their instructional plans through the development of an I'dad Tadris—functionally equivalent to the national Lesson Plan (RPP). The I'dad Tadris is closely tied to a systematically structured syllabus and serves as the foundational guide for delivering effective, goal-oriented instruction aligned with the curriculum's broader objectives.

Curriculum Implementation Output of the Kulliyatul Mu'allimin Al-Islamiyah (KMI) in Enhancing Graduate Quality at Pondok Modern Darussalam Gontor Campus 10 Jamb. The implementation of the KMI curriculum unfolds through four primary instructional stages: (1) preparatory planning by teachers, (2) the execution of classroom teaching and learning activities, (3) the application of appropriate instructional strategies and methodologies, and (4) concluding activities that incorporate student reflection and formative evaluation. These phases are designed to ensure pedagogical continuity and coherence. To support effective delivery, the institution organizes various ongoing professional development programs for educators. These include Naqd al-Tadris (teaching practice evaluation), Ta'hil al-Madah ad-Dirosiyah (daily subject enrichment sessions), and continuous in-service teacher training initiatives. Teachers are recognized as the key agents in the transformation of the curriculum, with the ultimate goal of producing graduates who are not only academically competent but also embody five essential characteristics: (1) strong faith and moral integrity (mukmin, muslim, muhsin), (2) unwavering commitment to Islamic mission, (3) the ability to unite the Muslim community, (4) a deep-rooted educator spirit, and (5) responsible and civically engaged citizens.

Curriculum Evaluation Output of the Kulliyatul Mu'allimin Al-Islamiyah (KMI) in Enhancing Graduate Quality at Pondok Modern Darussalam Gontor Campus 10 Jambi. The product of the curriculum evaluation process is a comprehensive and structured supervision system. This system includes institutional orientation, regular coordination meetings, weekly integrated briefings (Kamisan), monitoring of teachers' assessment practices, and ongoing pedagogical development programs such as Ta'hil al-Mudarrisin (subject matter

enrichment for teachers), Naqd al-Tadris (instructional supervision), and Taftisy I'dad (monitoring of lesson planning and teaching preparedness).

This multi-layered evaluation approach assesses not only the technical aspects of instructional delivery but also reflects Gontor's core mission of producing exemplary graduates. Alumni are expected to emerge as holistic Muslim individuals—faithful, ethical, and deeply committed to the advancement of Islam. More than just classroom educators, they are envisioned as moral exemplars in all spheres of life: intellectual, spiritual, and social. Leadership, discipline, and moral accountability are deliberately cultivated throughout the education process, and are considered integral to the character formation of each student. In this way, curriculum evaluation at Gontor is not merely an administrative function, but a moral and philosophical affirmation of its educational vision.

**Table 1.** The analysis of the Kulliyatul Mu'allimin Al-Islamiyah Curriculum using the Context, Input, Process, and Product (CIPP) evaluation model

Evaluation Component	Focus of Evaluation	Evaluation Indicators	Findings / Description
Context	Alignment of institutional goals with societal and educational needs	- Curriculum relevance to vision and mission- Responsiveness to societal and educational trends- External support and alignment with pesantren identity	The KMI curriculum is designed to prepare future Islamic leaders by instilling faith, knowledge, and character. Its objectives align with Gontor's mission as a pesantren committed to shaping morally upright and intellectually capable students.
Input	Availability and quality of resources for curriculum implementation	- Teacher competency and training programs- Instructional materials and infrastructure- Teaching plans (I'dad Tadris)- Institutional support for teacher education	The institution conducts teacher training, material enrichment ( <i>ta'hil al-madah</i> ), and professional development workshops. Teachers are required to develop structured lesson plans ( <i>I'dad Tadris</i> ) linked to a defined syllabus. Scholarships for undergraduate studies are also provided for teaching staff.
Process	Execution of teaching and learning activities	- Stages of instructional delivery- Instructional strategies and classroom dynamics- Monitoring and supervision mechanisms- Teacher-student interaction	Teaching is carried out in four stages: preparation, implementation, instructional methods, and closure. Pedagogical activities are supervised through <i>Naqd al-Tadris</i> , weekly briefings ( <i>Kamisan</i> ), and structured leadership oversight. Daily enrichment sessions promote instructional consistency.
Product	Outcomes and impact of curriculum implementation	- Graduate competencies (intellectual, moral, spiritual)- Role of alumni in society- Character formation and civic values	Graduates are expected to become faithful Muslims ( <i>mukmin, muslim, muhsin</i> ), committed to Islamic mission, socially cohesive, and civically responsible. Personality reports are compiled by homeroom teachers to assess student character as a basis for promotion. Many alumni serve as educators and community leaders.

If we rely solely on the CIPP model to understand curriculum implementation within the pesantren context, it would not fully capture the ideal vision intended by the founders of Pondok Modern Darussalam Gontor. The institution aims to shape its graduates into individuals who are *mukmin* (faithful), *muslim* (obedient), and *muhsin* (virtuous). They are expected to remain committed to the cause of Islam, serve as unifiers of the *ummah* (Muslim community), and embody the spirit of a teacher not only in the classroom but also in life.

Despite its contributions, this study has several limitations. First, the qualitative design limits generalizability beyond the pesantren context. Second, the analysis relies heavily on self-reported data, which may introduce interpretive bias. Future research should adopt mixed methods to triangulate qualitative insights with quantitative measures of student outcomes, employ longitudinal tracking of alumni performance, and test

the proposed MHI model in diverse Islamic educational settings. Human beings, as the most potentially capable creations of Allah, possess inherent resources that allow for the development of their personal and spiritual capacities. These include: *Hidāyat Ghāriziyyah* (Instinctive potential) the natural urge for survival, such as eating, drinking, adapting to the environment, anger, and self-defense. *Hidāyat Hassiyyah* (Sensory potential) the function of the five senses to understand the external world. *Hidāyat ‘Aqliyyah* (Intellectual potential) the capacity for reasoning, creativity, and contributing to civilization. *Hidāyat Diniyyah* (Spiritual potential) the inner drive to worship and submit to a higher power [31].

The unique characteristics of the *Kulliyatul Mu’allimin Al-Islamiyah* Curriculum at Pondok Modern Darussalam Gontor 10 Jambi cannot be fully captured by the conventional Context, Input, Process, and Product (CIPP) model as proposed by Daniel Stufflebeam. The *pesantren*, as an educational institution, embodies a complex empirical reality shaped by the leadership of the *Kiai* and the religiously infused environment that collectively serve as a vital support system. This distinct context has enabled the *Kulliyatul Mu’allimin Al-Islamiyah* Curriculum to endure multiple national curriculum reforms over time. Reliance solely on the CIPP framework in the *pesantren* setting risks an incomplete or suboptimal implementation that falls short of the founders’ original vision.

Graduates of Pondok Modern Darussalam Gontor are envisioned as *mukmin* (faithful), *muslim* (devout), and *muhsin* (exemplary) individuals who act as unifiers within the *ummah*. Central to this identity is the “teacher” paradigm—a life guide whose philosophy is rooted in an Islamic worldview that transcends formal curriculum structures. This worldview serves as a spiritual trust (*amanah*) preserved across generations, balancing the maintenance of valued traditions (*al-muhafadzatu ‘ala qadimi al-shalih*) with an openness to beneficial modern developments (*al-akhdu bi al-jadidi al-ashlah*). The KMI curriculum distinguishes itself by anchoring managerial and humanistic dimensions in divine values (*ilahiyah*). These values, derived from *nash* (revelation), encompass three primary domains: *Tauhid* (faith), *Ubudiyah* (servitude), and *Mu’amalah* (social conduct). While Stufflebeam’s CIPP model (Context, Input, Process, Product) provides a useful technical lens, this study finds that its indicators are insufficient for capturing the resilience of the KMI system. The CIPP model’s predominantly top-down, managerial orientation prioritizes rational efficiency over the nuanced, spiritual-empirical realities of the *pesantren* environment [32]-[38].

**Research Findings and Interpretation** The evaluation reveals that the resilience of KMI graduates stems not from mere administrative compliance, but from a “living curriculum” driven by spiritual conviction. The CIPP framework fails to account for the “invisible” process of *barakah* (blessings) and *keikhlasan* (sincerity) that defines the Gontor ecosystem. Consequently, this study proposes a paradigm shift from purely managerial evaluation to MHI (Management, Humanity, and *Ilahiyah*). This integrated approach suggests that educational success in a *pesantren* is a synergy between professional management, human potential development, and divine alignment [39]-[43].

The novelty of this research lies in the synthesis of the MHI evaluation framework, which fills a critical gap in Western-centric evaluation models like CIPP when applied to faith-based institutions [44]-[50]. Practically, the implications of these findings suggest that policymakers in Islamic education should not rely solely on secular KPIs. Instead, they must integrate spiritual indicators—such as the character of the educator and the internalization of *Panca Jiwa* (Five Souls)—as formal metrics of institutional quality. **Limitations and Recommendations** Despite these insights, this study is limited by its specific focus on Pondok Modern Darussalam Gontor 10 Jambi, which may have unique localized dynamics. Furthermore, the qualitative nature of this evaluation reflects a specific timeframe that may not capture long-term graduate trajectories. Future recommendations include the development of a standardized MHI-based instrument that can be tested quantitatively across diverse *pesantren* systems to validate its scalability as a holistic evaluation tool for Islamic education.

#### 4. CONCLUSION

This study concludes that high-quality educational outcomes can only be achieved through the establishment of a coherent, value-oriented educational paradigm built upon three essential phases: comprehensive planning, systematic implementation, and continuous reflective evaluation. The findings emphasize the importance of a triadic center of education formal institutional learning (school), informal familial education (home), and non-formal societal education (community) which is concretely implemented within the *pesantren* system at Pondok Modern Darussalam Gontor 10 Jambi, ensuring the sustainability of moral, intellectual, and social excellence. From a curricular perspective, this research reaffirms the significance of a religiosity-based curriculum as an integrative epistemology that unites intellectual, ethical, and metaphysical dimensions, serving as a holistic alternative to the humanistic-liberal paradigm that often neglects divine and moral values. The study further identifies the limitations of conventional models such as CIPP when applied to institutions with complex socio-religious dynamics, leading to the development of a new evaluative framework Management, Humanity, and *Ilahiyah* (MHI) that harmonizes institutional governance, human potential, and divine values. This integrative model bridges empirical evaluation with Islamic metaphysics and axiology,

offering a more holistic foundation for Islamic education. Theoretically, the MHI model advances the discourse of curriculum evaluation by aligning assessment with tawhidic principles, while practically, it guides educators and policymakers to design evaluation systems that measure not only academic performance but also moral and spiritual growth. Future studies are encouraged to test the adaptability of the MHI model across diverse pesantren contexts, develop measurable indicators for the Ilahiyah dimension, and conduct longitudinal evaluations of KMI graduates to assess the model's long-term impact on shaping integrated Muslim personalities and advancing Islamic educational theory and practice.

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### AUTHOR CONTRIBUTIONS

The author was solely responsible for the conceptualization and design of the study, data collection, implementation of the narrative counseling intervention, data analysis, and interpretation of the results. The author also prepared the original draft of the manuscript, revised the content critically, and approved the final version for publication.

### CONFLICTS OF INTEREST

The author(s) declare no conflict of interest.

### USE OF ARTIFICIAL INTELLIGENCE (AI)-ASSISTED TECHNOLOGY

The authors declare that no artificial intelligence (AI) tools were used in the generation, analysis, or writing of this manuscript. All aspects of the research, including data collection, interpretation, and manuscript preparation, were carried out entirely by the authors without the assistance of AI-based technologies.

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