

EVALUATION OF THE IMPLEMENTATION OF LOVE-BASED CURRICULUM IN ISLAMIC JUNIOR HIGH SCHOOLS USING THE STUFFLEBEAM CIPP MODEL

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Abstract

The Love-Based Curriculum (KBC) is a strategic policy of the Ministry of Religious Affairs of the Republic of Indonesia through the Decree of the Director General of Islamic Education Number 6077 of 2025 which instills the values of Panca Cinta in learning in madrasas. Although it has been implemented nationally, no research has evaluated the quality of its implementation measurably using a program evaluation model at the Madrasah Tsanawiyah level. This study aims to evaluate the implementation of KBC at MTs Nurul Islam Bayung Lencir using the CIPP (Context, Input, Process, Product) model from Stufflebeam. The study used a mixed methods approach with a sequential explanatory design involving 171 respondents, consisting of one madrasah principal, 18 teachers, and 152 students. Data were collected through questionnaires, interviews, observations, and documentation studies, then analyzed and triangulated. The results showed that the overall implementation of KBC was in the Good category (83.49%). The Context component received the highest score (87.81%, Very Good), indicating that the program is aligned with the needs of students and madrasah policies; The Process component also scored Very Good (81.69%) through habituation and exemplary behavior. Meanwhile, the Input component received the lowest score (80.34%, Good) due to weak documentation and supporting administration, and the Product component (84.12%, Good) showed a positive impact on student character even though the reporting system was still manual. This study provides a measurable evaluation framework based on CIPP for the implementation of KBC in madrasas as well as data-based improvement recommendations for madrasa managers and Islamic education policy makers.

Keywords: Love-Based Curriculum; CIPP Model; Program Evaluation; Madrasah Tsanawiyah; Quality of Islamic Education

INTRODUCTION

The Love-Based Curriculum (KBC) is a strategic policy of the Ministry of Religious Affairs of the Republic of Indonesia, initiated through Decree of the Director General of Islamic Education Number 6077 of 2025 and reinforced by Circular Letter of the Director General of Islamic Education Number 10 of 2025 concerning the Implementation of the KBC. This policy was born as a strategic response to the increasing cases of violence, intolerance, and the diminishing empathy in Islamic education environments. The KBC places the Five Loves as the main foundation of every learning process in madrasas, namely love for Allah and His Messenger, love for knowledge, love for the environment, love for fellow human beings, and love for the homeland (Ministry of Religious Affairs of the Republic of Indonesia, 2025). This affective-spiritual orientation makes the KBC not just a curricular content, but an effort to shape the character and morals of students as a whole.

Previous studies have shown that research on KBC is still dominated by conceptual studies and literature reviews (Qamariah & Anwar, 2025), studies on religious moderation (Khairani et al., 2025), and studies on integration with the existing curriculum (Syaripudin & Hasna, 2025). Other studies highlight the creation of a joyful learning culture through a love curriculum (Hapsari, 2025). At the same time, innovations in Islamic Religious Education curriculum continue to develop with a humanistic perspective that emphasizes the importance of humanitarian values in curriculum design (Abidin, 2022; Sultani et al., 2023) and the instillation of local wisdom (Pratama & Latifa, 2024). However, empirical research that systematically evaluates the quality of KBC implementation at the Madrasah Tsanawiyah (MTs) level using a measurable program evaluation model has not yet been found. This gap is important to bridge, considering that MTs is a strategic level where adolescent character formation takes place intensively.

Character formation at this level is heavily influenced by school culture. Khusna and Zakiyah (2020) found that school culture at Muhammadiyah Junior High School (Madrasah Tsanawiyah Muhammadiyah) plays a

significant role in shaping students' morals through habituation and role models. Similarly, Darmawan, Makhful, and Sriyanto (2025) emphasized that internalizing moral values—such as honesty, patience, and responsibility—is most effectively achieved through reflective learning and teacher role models, not simply cognitive transfer. These findings reinforce the assumption that the success of KBC is measured not solely by the availability of curriculum documents, but rather by how the Panca Cinta values live within the madrasah's ecosystem and quality culture. Reactualizing a quality culture in educational institutions is key because a conducive quality culture encourages all madrasah members to act toward continuous improvement (Mubin Noho et al., 2022). To comprehensively evaluate the quality of a program's implementation, a systematic evaluation framework is required. This study used the CIPP (Context, Input, Process, Product) model developed by Stufflebeam as the evaluation framework. Unlike evaluation models that focus solely on the final outcome, CIPP allows evaluators to simultaneously capture the interrelationships between the context of needs, input readiness, process quality, and product impact (Stufflebeam & Coryn, 2014). Understanding the evaluation model is very helpful for educators and evaluators so that the evaluation process can be carried out comprehensively, encompassing input, process, output, and outcomes (Darodjat & Wahyudhiana, 2015). In the educational context, program evaluation is an important guideline for determining decisions and policies to be taken (Arikunto & Jabar, 2018). The four CIPP components are relevant to the characteristics of KBC because this program requires alignment between policies, resource readiness, learning implementation, and the impact of character building.

The use of the CIPP model in the madrasah context has shown productive results. Artanto, Ibadin, and Suwadi (2023) applied CIPP to evaluate the pilot program for superior madrasahs at MTsN 1 Yogyakarta and found that the model was able to map the program's strengths and weaknesses in a balanced manner. Indriyati et al. (2023) also used CIPP to evaluate curriculum implementation at Madrasah Aliyah (Islamic Senior High School), while Nurhayani et al. (2022) used it to assess a character education program. However, to the authors' knowledge, the CIPP model has never been used to evaluate the implementation of KBC—a relatively new, affective-oriented curriculum policy—at the Madrasah Tsanawiyah level. This is where the novelty of this research lies. In addition to curricular aspects, the success of KBC also depends on the managerial and administrative support of the madrasah. Academic supervision by the madrasah principal plays a crucial role in maintaining the quality of learning (Sihabul Millah & Faiz, 2025), while strengthening digital-based information and documentation systems is a prerequisite for accountability and data-driven decision-making (Syarifuddin, 2025; Mutiara Sari, 2025). Visionary, humanistic-oriented leadership also determines the acceptance of affective-valued curricula such as KBC (Lindriany & Hartanto, 2026). These factors receive special attention in the Input and Process components of the CIPP framework.

This research was conducted at MTs Nurul Islam Bayung Lencir, a pesantren-style madrasah in Musi Banyuasin Regency, South Sumatra. It should be emphasized that the first author is part of the madrasah community where the research was conducted (an insider researcher), so this positionality requires reflexivity and rigorous triangulation efforts to maintain the objectivity of the findings. The insider position provides superior access and contextual understanding, but also has the potential to introduce bias, which is managed through the use of various instruments and data sources. Based on the above explanation, this study aims to evaluate the implementation of KBC at MTs Nurul Islam Bayung Lencir through four CIPP components: Context (suitability of goals, needs, and policies), Input (resource readiness, administration, and planning), Process (implementation of learning and involvement of madrasah community), and Product (results and achievement of program objectives). The results of the study are expected to provide two main contributions. First, theoretically, it provides a measurable empirical evaluation framework for the implementation of KBC in madrasahs—something that is not yet available in the literature. Second, practically, it provides data-based improvement recommendations for madrasah managers and Islamic education policymakers, particularly in strengthening documentation aspects, digitalizing reporting, and strengthening the culture of quality so that the values of Panca Cinta can be internalized sustainably.

METHOD

This study employed a mixed methods approach with a sequential explanatory design. This design began with quantitative data collection and analysis, followed by qualitative data collection and analysis to deepen and confirm the quantitative findings (Creswell & Creswell, 2018). This approach was chosen because it yielded a comprehensive understanding of the implementation of the Love-Based Curriculum (KBC) from both a numerical (how well) and narrative (why), thus aligning with the holistic nature of program evaluation. The research was conducted at MTs Nurul Islam Bayung Lencir, Musi Banyuasin Regency, South Sumatra—a pesantren-style madrasa whose management emphasizes exemplary behavior and spiritual values. The study population was the entire madrasa community, consisting of one madrasa principal, 18 teachers, and 246 students (a total of 265 people). The sampling technique for the madrasa principal and teachers used total sampling because the population was less than 30 people.

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Student samples were taken using proportional random sampling technique using the Slovin formula at a 5% error level, resulting in 152 students (Sugiyono, 2019). Thus, the number of questionnaire respondents was 171 people. This study uses Stufflebeam's CIPP (Context, Input, Process, Product) evaluation model as a framework. Each CIPP component is broken down into indicators that form the basis for developing the instrument: Context assesses the suitability of KBC goals, needs, and policies; Input assesses the readiness of human resources, facilities, administration, and planning; Process assesses the implementation of learning and the involvement of madrasah residents; and Product assesses the results and achievement of program objectives (Stufflebeam & Coryn, 2014).

The research instruments consisted of eight sets: (a) a 20-item madrasah principal questionnaire; (b) a 20-item teacher questionnaire; (c) a 20-item student questionnaire—all three questionnaires used a Likert scale of 1–4; (d–f) three interview guides, each with 12 questions per respondent group; (g) an observation sheet of 20 aspects; and (h) a documentation review sheet of 16 types of documents. All instruments were structured in line with the four CIPP components so that each data could be consistently mapped into the evaluation framework. Data collection techniques were carried out through four methods: questionnaire distribution, semi-structured interviews, observation, and documentation studies. Quantitative data from the questionnaire were analyzed using descriptive statistics. The average score for each component was converted into a percentage, then interpreted into four categories: Very Good (81–100%), Good (61–80%), Sufficient (41–60%), and Poor ($\leq 40\%$). Qualitative data from interviews, observations, and documentation were analyzed using the interactive model of Miles, Huberman, and Saldaña through three stages: data condensation, data presentation, and drawing and verifying conclusions (Miles et al., 2019). To ensure the validity of the findings, triangulation of methods and sources was conducted by comparing the results of questionnaires, interviews, observations, and documentation for each CIPP component.

Given that the first author is part of the madrasah community where the research was conducted (an insider researcher), reflexivity was a primary concern. Being an insider provides superior access and contextual understanding, but it also has the potential to introduce bias. This bias was managed through several steps: the use of multiple instruments and data sources as a triangulation mechanism, the separation of roles between the author as researcher and as practitioner, and confirmation of findings with respondents to maintain objectivity. With these procedures, the evaluation conclusions are expected to reflect the actual conditions of KBC implementation, not merely the researcher's subjective perceptions.

RESULTS AND DISCUSSION

The evaluation of the Love-Based Curriculum (KBC) implementation at MTs Nurul Islam Bayung Lencir is presented based on the four components of the CIPP model: Context, Input, Process, and Product. Quantitative results from the questionnaire were strengthened and confirmed through interview data, observations, and documentation. Overall, the implementation of the KBC was categorized as Good with an average score of 83.49%. Details of the findings for each component are described below.

Context Components: Alignment of Goals, Needs, and Policies

The Context component evaluates the extent to which the KBC's goals, needs, and policies align with the madrasah's conditions. Based on questionnaire data, this component received the highest score of the four components, at 87.81% (Very Good).

Table 1. Results of Context Component Evaluation

Respondents	Mean	%	Category	Interview (%)
Head of Madrasah	3.80	95.00	Very good	91.67
Teacher	3.50	87.50	Very good	83.33
Learners	3.24	80.92	Good	82.62
Combined Average	3.51	87.81	Very good	85.87

The highest assessment came from the madrasah principal (95.00%), followed by teachers (87.50%) and students (80.92%). These results were confirmed by interview data (85.87%). The madrasah principal interpreted KBC as an affective-spiritual approach instilled through the habituation of the Panca Cinta values, while teachers translated this into concrete actions such as welcoming students warmly and providing individual mentoring. This finding confirms that contextually, KBC is aligned with the needs of students and the madrasah's vision. Within the CIPP framework, context evaluation is intended to assess the relevance of program objectives to real needs (Stufflebeam & Coryn, 2014), and strong support from leaders is a crucial prerequisite for the success of an affective

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curriculum (Lindriany & Hartanto, 2026). However, there was a 6.58% gap in perception between teacher and student assessments. This gap indicates that service quality is ultimately determined by the perceptions of recipients, not solely service providers, and therefore, students' voices need to be more fully accommodated in program planning.

Input Components: Resource Readiness, Administration, and Planning

The Input component assesses the readiness of human resources, facilities, administration, and planning to support KBC implementation. This component received the lowest score, at 80.34% (Good).

Table 2. Input Component Evaluation Results

Respondents	Mean	%	Category	Interview (%)
Head of Madrasah	3.00	75.00	Good	83.33
Teacher	3.42	85.56	Very good	83.33
Learners	3.22	80.46	Good	83.83
Combined Average	3.21	80.34	Good	83.50

Madrasah principals' assessment of this component was relatively low (75.00%), while teachers' ratings were higher (85.56%). The most significant findings emerged from the documentation study: no teacher reflection documents were found at the madrasah principal level, only 72.2% of teachers maintained daily journals, and only 77.8% maintained attitude score recaps. This situation indicates that while human resource and learning readiness are adequate, administrative aspects and supporting documentation are not yet optimal. Improvements are still verbal and informal and have not been systematically documented. A strong quality culture requires a documented value system and mechanisms for sustainable improvement (Mubin Noho et al., 2022). This weak supporting administration aligns with the need to strengthen digital-based information and reporting systems to ensure accountability (Syaifuddin, 2025). Therefore, the Input component is a key intervention point that needs to be strengthened so that program input truly supports the implementation and achievement of KBC.

Process Components: Implementation of Learning and Involvement of Madrasah Community

The Process component evaluates the implementation of learning and the involvement of all members of the madrasah community in internalizing the Panca Cinta values. This component received a score of 81.69% (Very Good) and was the strongest component based on interview data (89.22%) and teacher learning documentation (94.4%).

Table 3. Results of Process Component Evaluation

Respondents	Mean	%	Category	Interview (%)
Head of Madrasah	3.00	75.00	Good	91.67
Teacher	3.53	88.33	Very good	91.67
Learners	3.27	81.74	Good	84.32
Combined Average	3.27	81.69	Very good	89.22

The principal emphasized that the instillation of KBC values was carried out through role models, involving all teachers and staff. Teachers confirmed that KBC values were integrated across subjects, in line with the principle of value synchronization in learning. This habituation-based and role model-based approach aligns with findings that internalization of moral values is most effective through teacher role models and reflective learning, not solely cognitive transfer (Darmawan, Makhful, and Sriyanto, 2025). A conducive school culture has also been shown to play a significant role in shaping students' morals in madrasas (Khusna & Zakiyah, 2020). Student impressions also reflect this comprehensive involvement: 24.3% cited comfortable classrooms and 21.1% cited a clean environment as primary impressions. The principal's role in academic supervision in maintaining consistent learning implementation also supports the strength of this component (Sihabul Millah & Faiz, 2025).

Product Components: Results and Achievement of Program Objectives

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The Product component assesses the results and achievement of program objectives, particularly the impact on student character. This component received a score of 84.12% (Good).

Table 4. Product Component Evaluation Results

Respondents	Mean	%	Category	Interview (%)
Head of Madrasah	3.40	85.00	Very good	75.00
Teacher	3.48	86.94	Very good	75.00
Learners	3.22	80.43	Good	85.20
Combined Average	3.37	84.12	Good	78.40

The principal's questionnaire assessment (85.00%) and teachers' (86.94%) were in the Very Good category. Interestingly, interview data for both groups was lower (75.00%), indicating a gap between written perceptions and verbal recognition. Interview results revealed that the main obstacle was the student character recording system, which still uses a manual character book, while the success indicator, which is attitude change, is a qualitative indicator that is difficult to quantify. This condition differs from the demands of quality management, which requires a structured, data-based reporting system (Mutiara Sari, 2025). Thus, although positive impacts on student character have been felt, data-based decision-making in the Product component has not been optimal due to the limitations of the manual recording system. Digitizing the reporting system is an urgent need so that program achievements can be documented and evaluated accurately (Syaifuddin, 2025).

Recapitulation and Triangulation

The triangulation results of the four CIPP components are presented in Table 5.

Table 5. Final Recapitulation of the Evaluation of the Implementation of CIPP-Based KBC

CIPP Components	Mark (%)	Category	Key Findings
Context	87.81	Very good	The program aligns with the needs of students and the vision of the madrasah; it has strong support from all members of the madrasah community.
Input	80.34	Good	Human resources and facilities are available; documentation of reflections, teacher journals, and evaluation administration are not yet optimal.
Process	81.69	Very good	Habituation, role modelling, and integration of the Panca Cinta values; all members of the madrasah are actively involved.
Product	84.12	Good	There have been positive changes in student character; the recording and reporting system is still manual.
Overall Average	83.49	Good	The implementation of KBC is in the Good category.

Overall, the implementation of KBC at MTs Nurul Islam Bayung Lencir was categorized as Good (83.49%). The pattern of findings indicates strengths in the Context and Process components—both of which are oriented towards affective values, habituation, and exemplary behavior—and relative weaknesses in the Input and Product components related to documentation, administration, and data systems. This pattern aligns with previous research showing that the CIPP model is able to map program strengths and weaknesses in a balanced manner in the madrasah context (Artanto, Ibadin, and Suwadi, 2023; Indriyati et al., 2023). Furthermore, a consistent perception gap was found between teachers and students, with an average of around 6% across almost all components. This phenomenon confirms the basic principle of evaluation that quality should be measured from the perspective of service recipients. As emphasized by Darodjat and Wahyudhiana (2015), understanding the evaluation model helps evaluators conduct a comprehensive assessment that encompasses input, process, output, and outcomes. Thus, this CIPP-based

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evaluation not only produces achievement figures, but also shows specifically which components need to be strengthened.

CONCLUSION

The evaluation of the implementation of the Love-Based Curriculum (KBC) with the CIPP model at MTs Nurul Islam Bayung Lencir found four things. First, the Context component was in the Very Good category (87.81%), indicating that the program has been designed in line with the needs of students and the policies of the Ministry of Religious Affairs. Second, the Input component received the lowest score (80.34%, Good), mainly due to the weak culture of documentation, teacher journals, and evaluation support administration. Third, the Process component was in the Very Good category (81.69%) and became the strongest component through habituation, role models, and the involvement of all madrasah residents. Fourth, the Product component was in the Good category (84.12%), with the main obstacle being the manual character recording system. Overall, the implementation of the KBC was in the Good category with an average score of 83.49%.

Based on these findings, this study recommends three things. First, digitizing the student character recording and reporting system to strengthen the Product component. Second, implementing a structured learning reflection policy after each KBC session to strengthen the Input component. Third, developing a systematic student feedback mechanism to bridge the gap between teacher and student perceptions. This study provides a measurable evaluation framework based on CIPP for the implementation of KBC in madrasas. Further research is recommended to develop a CIPP-based KBC evaluation model that can be replicated on a wider scale in other madrasas, including with a longitudinal design to assess long-term impact.

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AUTHOR CONTRIBUTION

Mifkhudin, the lead author, was responsible for conceptualization, data collection, analysis, and manuscript writing. Darodjat, Sriyanto, and Ahmad contributed to the formulation of the theoretical framework, methodology, and manuscript revision. Sriyanto served as the corresponding author. All authors have read and approved the final manuscript.

CONFLICT OF INTEREST

All authors declare that there is no conflict of interest in this research.

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