



Becoming a Da'wah Artist: Evaluation of the Live in Da'wah Program to Improve Student Morale with the CIPP Model

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Abstrak

Penelitian ini difokuskan pada evaluasi program "Live In Dakwah" untuk meningkatkan moral siswa menggunakan model evaluasi Context, Input, Process, Product (CIPP). Program "Live In Dakwah" adalah inisiatif yang diimplementasikan oleh SMP Muhammadiyah 7 Yogyakarta untuk mengatasi penurunan karakter moral siswa, yang ditandai dengan isu-isu seperti perkelahian mahasiswa, penggunaan narkoba, dan pelecehan. Penelitian ini merupakan penelitian lapangan (field research) dan dilakukan dengan pendekatan kualitatif dengan model evaluasi CIPP. Model CIPP akan digunakan untuk menilai konteks, input, proses, dan produk program untuk menentukan efektivitasnya dalam meningkatkan moral siswa. Hasil evaluasi menunjukkan bahwa Live In Dakwah dinyatakan berhasil karena hasil nilai raport mata Pelajaran Akidah Akhlak siswa mencapai kriteria ketuntasan 90%. Hasil evaluasi ini menunjukkan bahwa program live in dakwah cukup efektif jika ditinjau dari hasil kegiatannya. Hasil evaluasi ini diharapkan akan memberikan rekomendasi untuk meningkatkan program "Live In Dakwah" dan meningkatkan dampaknya pada perkembangan moral siswa.

Kata Kunci: Live In Dakwah, Moral Siswa, Model CIPP, Satria Dakwah

Abstract

This study focused on the evaluation of the "Live In Da'wah" program to improve student morale using the Context, Input, Process, Product (CIPP) evaluation model. The "Live In Da'wah" program is an initiative implemented by SMP Muhammadiyah 7 Yogyakarta to address the decline in students' moral character, which is marked by issues such as student fights, drug use, and harassment. This research is a field research and is conducted using a qualitative approach with the CIPP evaluation model. The CIPP model will be used to assess the context, input, process, and product of the program to determine its effectiveness in improving student morale. The evaluation results show that the Live In Dakwah program was declared successful because the results of the students' Akidah Akhlak report card scores reached the 90% completeness criteria. The results of this evaluation are expected to provide recommendations to improve the "Live In Da'wah" program and increase its impact on students' moral development.

Keywords: Live In Da'wah, Moraala Siswa, CIPP Model, Satria Da'wah

Introduction

satisfying, moral degradation increasingly shows negative actions. This is marked by the existence of brawls, drugs, liquor, illegal racing, bullying cases that often occur among students.(Setiawan 2017) The student character survey conducted by the Center for Research and Development of Religious and Religious Education in 2021 on average showed that the index number decreased compared to the results of the previous year's index, which was from 71.41 in 2020 to 69.52 in 2021. The decline in the index number is suspected to be strong due to the effects of the past covid 19 pandemic.(Sari, Ismail, and Afgani 2023) The decline in student morale occurs due to the lack of filtering of new things they get and difficulty receiving advice from others. (Rahmatullah 2018) In this case, positive activities are very necessary to minimize the possibility of students falling into negative acts, if allowed to continue, what happens is endless deviation and hedonism, even though the hope and successor of the nation is in them.(Dulkiah 2020)

Da'wah activities are very necessary to overcome the current decline in student morale, da'wah carries out the task of inviting the ummah to amar maruf nahi munkar.(Wastiyah 2020) Da'wah that lives in the middle of society is more predominantly attended and programmed by adults, but for teenagers it looks less than optimal.(Putra, Elfi Lestari, and Rahmi 2022) This is marked by several factors such as a lack of awareness of the importance of da'wah, da'wah materials that are irrelevant and uninteresting for teenagers and dependence on technology that hinders the ability of teenagers to preach. Therefore, it is necessary to have appropriate da'wah methods and materials, as well as the support of parents, communities and schools to involve students in da'wah activities.

Strategies in da'wah must be continuously encouraged, everything must be planned well, including da'wah, the goals of da'wah must be planned and achieved(Atabik 2016). This is in line with what is done by SMP Muhammadiyah 7 Yogyakarta, namely through its flagship program live in da'wah.

Each program requires an evaluation to measure effectiveness and success in achieving the set goals.(L Idrus 2019) Evaluation is part of the learning process that as a whole cannot be separated from the activities carried out, evaluation as part of the program needs to be optimized (L Idrus 2019). Program evaluation can be done using various evaluation models that have been developed. One of the evaluation models that is often used is the Context, Input, Process, Product (CIPP) evaluation model. (Daniel L. Stufflebeam 2017) The CIPP evaluation model emphasizes evaluation as a comprehensive process in the managerial system of information services. A good evaluation should have the goal of improving not to prove, increase accountability, and better understand a phenomenon.(Mathison 2013)

The CIPP model includes four important components that are the focus of evaluation, namely, first, *context* (context) is an evaluation carried out to understand the context or background of the program, secondly *Input* (input) is an evaluation conducted to evaluate the input or resources used in the program, thirdly *process* (process) is an evaluation carried out on the program implementation process, including the implementation strategy of the activities carried out, and the fourth is *Product* (product) is an evaluation conducted to evaluate the results or impacts produced by the program, whether long or short-term.(Daniel L. Stufflebeam 2017)

The focus of this research is the evaluation of the Live In Da'wah program to improve students' morale based on the stages of Context-Input-Process-Product (CIPP) proposed by Stufflebeam (2007) as follows:

1. The context assessment includes the school's profile and program background. The information collected is used as the basis for program consideration.
2. Input assessment includes students, curriculum, teaching materials, and teachers as well as learning facilities. Data collected during the assessment phase are used as decision-makers.
3. Process assessment is an assessment activity during the implementation of learning. This assessment is directly related to learning activities, the use of learning media and the assignment of types of assignments.
4. Product/output assessment, related to the results of program implementation. The assessment was carried out to find out how far the implementation of Live In Da'wah learning has succeeded in achieving the goals based on the set criteria, which include student learning outcomes. (Daniel L. Stufflebeam 2017)

The background of the above problem is the basis for the importance of the researcher who discusses the flagship program of SMP Muhammadiyah 7 Yogyakarta, namely, live in da'wah. The researcher wanted to know more about the comprehensive evaluation of the live in da'wah program and analyze its effectiveness in improving student morale. Through this evaluation, it is hoped that recommendations can be obtained for future program improvement and development.

Research Methods

This research is focused on the evaluation of the live in da'wah program to improve the morale of students of SMP Muhammadiyah 7 Yogyakarta. This research is a field research and is carried out with a qualitative approach with the CIPP evaluation model. Field research is a type of research that studies phenomena in their natural environment (Dedy Mulyana 2004). The CIPP model on program evaluation research can provide a comprehensive understanding of program effectiveness, identify program strengths and weaknesses and provide recommendations for future development improvements. (Space, Fattah, and Utami 2022)

This method allows for a detailed explanation of the data because the research data does not always have to be in the form of statistical figures. This research was conducted at SMP Muhammadiyah 7 Yogyakarta. The data in this study were obtained by means of in-depth interviews, the informants in this study were Waka ISMUBA and Waka Kesiswaan. The data collection methods in this study are interviews, observations and documentation. The data obtained is then processed with the support of literature relevant to the research results. Then the final stage is to draw conclusions from all the data obtained.

Results and Discussion

A. Context Components of Learning Programs

The context evaluation in the Live In Da'wah program starts from the profile where the learning is carried out. The Live in da'wah place at SMP Muhammadiyah 7 Yogyakarta which is a flagship program and is the only junior high school that carries out this activity. The Waka Al-Islam, Muhammadiyah, Arabic Language

(ISMUBA) program which has been implemented for a long time and is routinely carried out until now is one of the requirements for taking grade 9 report cards. Live in da'wah activities are mandatory which are carried out for 8th grade students during the fasting month for 1 full week. Held in mosques around Kotagede and Banguntapan, observation and assessment are carried out by teachers or employees whose houses are around the mosque.

The live in da'wah program is one of the programs carried out by Waka ISMUBA (Al-Islam, Muhammadiyah and Arabic) SMP Muhamadiyah 7 Yogyakarta and is the only high school that carries out this activity. The form of the activity is field practice to mosques to help existing activities and recitations. The activity is carried out every Ramadan by all grade IX students. The main goal of this program is to improve the understanding and practice of Islamic religious teachings, form a better character of students, and improve students' ability to preach.

According to the theory of the purpose of Islamic education, the formation of noble character and morals is one of the main goals of Islamic education. Through the "Live In Da'wah" program, the school strives to instill Islamic values and familiarize students to practice them in their daily lives. (Prof. Dr. H. Ramayulis 2015) In addition, according to the theory of character education, the "Live In Da'wah" program can be seen as a school's effort to develop students' character through habituation and example. Character education aims to form individuals who have moral integrity, attitudes, and behaviors that are in accordance with noble values (R. Ghamrawi, Ghamrawi, and Shal 2015)

B. Input Components of the Live In Da'wah Program

The presentation of input aspects in this evaluation research includes: (1) students who follow, (2) curriculum, (3) teaching materials, (4) teachers and (5) learning facilities.

1. Learners

The results of the evaluation of students who participated in the live in da'wah program at SMP Muhammadiyah 7 Yogyakarta for the 2023/2024 school year were a total of 200 people divided into 6 students for each mosque.

Curriculum

2. The results of the evaluation carried out found that the curriculum used was the Independent curriculum.

3. Teaching materials

From the results of the evaluation of the live in da'wah program, it was found that the teaching materials of the program were in the form of materials and songs that had been prepared from the school/waka ISMUBA.

4. Teacher

Teachers who participate in the live in da'wah program are teachers or employees whose houses are around the city and Banguntapan, teachers are observers in this live in da'wah program

5. Learning facilities

Places that are used as a means of learning live in da'wah are the kotagede and Banguntapan mosques.

The "Live In Da'wah" program is supported by adequate resources, both in terms of teaching staff, funds, and infrastructure. Religious teachers and BK play an active role in planning, implementing, and evaluating the program. The budget comes from the APBS (School Revenue and Expenditure Budget) and support from the school committee. The

facilities used include mosques, classrooms, and facilities in the community where the program is implemented.

According to the evaluation input theory in the CIPP model, adequate input is one of the important factors in the success of a program. The availability of resources, both human and material resources, will support the smooth implementation of the program and the achievement of the goals that have been set. (Rama et al. 2023) In human resource management theory, the availability of qualified and competent human resources is an important factor for the success of a program. Teachers involved in the "Live In Da'wah" program are expected to have good abilities and commitment in fostering and guiding students. (Marnis & Priyono, 2008)

C. Components of the Live In Da'wah Program Process

Live in da'wah activities include teaching TPA, breaking the fast together, tarawih, becoming muadzin, imam tarawih, lectures after tarawih to tadarusan. At the time of implementation, students are not allowed to bring motorcycles or other vehicles, they must be picked up by their parents.

The impact of live in da'wah activities is very large to train the abilities and morals of students, the community and parents really appreciate the activity. But there are still problems that arise, such as minimal student readiness and incomplete memorization. Every year, live in da'wah activities are always evaluated and improved by Waka ISMUBA, involving shiva and parents. Starting from memorization, memorization began to be added and the moral cultivation of students was honed.

According to the process evaluation theory in the CIPP model, observation of program implementation and identification

of obstacles that arise during the implementation process is important to determine the conformity between the plan and implementation, as well as the improvement efforts that need to be made. (Stufflebeam, D. L., & Shinkfield 2007) In addition, social learning theory emphasizes the importance of the environment and role models in influencing individual behavior. Through interaction and observation of the surrounding environment, students can learn and adopt behaviors that are in accordance with Islamic values. (LESILOLO 2019)

D. Product Components of the Live In Da'wah Program

The presentation of product/output aspects in the results of this study includes the achievement of the results of the live in da'wah program for students of SMP Muhammadiyah 7 Yogyakarta in the month of Ramadan. Live in da'wah activities are a means for students to be able to interact directly with the surrounding community, and can add and develop the knowledge that students have. So that the knowledge gained at school will not be in vain because it can be implemented directly. From the results of the evaluation of product components, it can be stated that the results of the live in da'wah program were successful because the results of the report card of the Moral Faith subject reached the 90% completeness criterion. These results show that the live in da'wah program is quite effective when viewed from the results of its activities. According to the product evaluation theory in the CIPP model, the assessment of program achievements and program impact analysis are important to determine the effectiveness of the program in achieving the goals that have been set. (Wahyudhiana 1993) The improvement of students' morale and character, as well as the decrease in

negative cases, shows the success of the "Live In Da'wah" program in fostering student morale.

The success of the "Live In Da'wah" program in improving students' morale and character is also in line with the theory of transformative learning, which emphasizes changing individual perspectives and behaviors through meaningful and reflective learning experiences.(Falaq et al. 2022)

Conclusion

Based on the results of the evaluation with the CIPP model, the "Live In Da'wah" program implemented by SMP Muhammadiyah 7 Yogyakarta has proven to be effective in improving student morale. This program has succeeded in achieving the goals set, namely increasing the understanding and practice of Islamic religious teachings, forming a better character of students, and improving students' ability to preach. The recommendation that can be given is that the "Live In Da'wah" program can continue to be implemented and developed, and periodic evaluations are carried out to maintain its sustainability and effectiveness in fostering student morale.

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