



## The Integrated CIPP Evaluation Model of Maqāṣid al-Syarī'ah: An Alternative for Measuring Substantive Quality in Islamic Education Policy Management

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### ABSTRACT

#### Keywords:

CIPP Model; Maqāṣid al-Sharī'ah; Policy Evaluation; Islamic Education Management

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This study aims to reconstruct an integrative policy evaluation framework for Islamic education management by combining Daniel Stufflebeam's Context, Input, Process, Product (CIPP) model with the principles of Maqāṣid al-Sharī'ah. The study employs a qualitative library research method through the collection, review, and critical analysis of primary and secondary literature related to public policy evaluation and the philosophy of Islamic education. The findings reveal that conventional evaluation models predominantly emphasize administrative compliance, efficiency, and measurable outputs, while paying limited attention to spiritual, ethical, and societal dimensions that constitute the core objectives of Islamic education. To address this gap, the study develops a modified CIPP framework that evaluates context, input, process, and product dimensions through the lens of the five essential objectives of Maqāṣid al-Sharī'ah: protection of religion, intellect, life, lineage, and wealth. The integration of these dimensions transforms educational evaluation from a rigid administrative mechanism into a strategic instrument for promoting institutional quality, public benefit, and sustainable development. The study implies that policymakers, administrators, and evaluators can utilize this framework to conduct more comprehensive, value-oriented, and contextually relevant evaluations of Islamic educational institutions.

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## INTRODUCTION

Islamic education plays a strategic role in shaping human resources who possess intellectual competence, moral integrity, spiritual awareness, and social responsibility. In contemporary society, educational institutions are expected not only to produce academically successful graduates but also to cultivate ethical citizens capable of contributing to sustainable social development. Therefore, the

quality of educational governance has become a public concern because educational outcomes directly influence social cohesion, economic development, and cultural resilience. Effective educational governance requires policies that are continuously monitored and evaluated to ensure their relevance and effectiveness in addressing changing societal needs. Within Islamic educational institutions, policy evaluation becomes even more important because educational success is measured not only by academic achievement but also by the development of religious values and character. Studies on educational evaluation emphasize that systematic assessment is essential for maintaining institutional quality and accountability (Dunn, 2018; Afriadi & Fitri, 2025). Consequently, developing comprehensive policy evaluation frameworks is critical for ensuring that Islamic education fulfills both its educational and societal missions.

Despite its strategic importance, the implementation of Islamic education management policies continues to face numerous challenges. Many educational policies are formulated with ambitious objectives, yet their implementation frequently encounters obstacles related to limited resources, ineffective coordination, weak monitoring systems, and inadequate evaluation mechanisms. As a result, policy outcomes often fail to achieve their intended goals and generate limited impact on institutional quality improvement. Existing evaluation practices tend to focus on administrative compliance, procedural reporting, and bureaucratic accountability rather than substantive educational outcomes. Such conditions create a gap between policy expectations and actual institutional performance. Stufflebeam (2017) argues that policy evaluation should assess effectiveness, efficiency, relevance, and sustainability rather than merely document administrative activities. Similarly, Hasan (2025) and Josua et al. (2025) demonstrate that educational institutions require evaluation systems capable of identifying implementation weaknesses and providing evidence-based recommendations for policy improvement. Therefore, strengthening policy evaluation mechanisms has become an urgent necessity within Islamic education management.

Field realities further demonstrate the complexity of evaluating Islamic education management policies. Various educational reform initiatives, including curriculum transformation, digital learning integration, quality assurance systems, character education programs, and religious moderation policies, have been implemented across Islamic educational institutions. However, evaluation findings frequently indicate inconsistencies between policy design and implementation practices. Educational institutions often prioritize compliance with formal standards while overlooking broader educational objectives related to moral development, spiritual growth, and community

benefit. Studies examining Islamic education evaluation reveal that assessment practices remain heavily oriented toward measurable outputs and institutional accreditation indicators (Azmi et al., 2024; Sholeh, 2023). Similar findings are reported by Haikal et al. (2025) and Yuniartin et al. (2024), who argue that Islamic educational evaluation should encompass cognitive, moral, affective, and spiritual dimensions simultaneously. These realities suggest that existing evaluation approaches are insufficient for capturing the holistic nature of Islamic educational objectives and require substantial conceptual refinement.

Scholars have proposed numerous approaches to educational policy and program evaluation. Contemporary evaluation models generally emphasize accountability, effectiveness, efficiency, and measurable outcomes. Among these models, the Context, Input, Process, Product (CIPP) framework developed by Stufflebeam has gained significant recognition because it provides a comprehensive mechanism for assessing educational programs throughout their implementation cycle. Research has demonstrated the usefulness of the CIPP model in curriculum evaluation, quality assurance, and educational program assessment (Warsono, 2023; Fauzi et al., 2026). Furthermore, comparative studies indicate that CIPP remains one of the most adaptable frameworks for educational evaluation in the digital era (Josua et al., 2025; Santos & Ahmad, 2025). Nevertheless, these studies primarily emphasize managerial effectiveness and operational performance. Consequently, although the CIPP model provides a robust evaluation structure, its application within Islamic education management remains largely detached from the philosophical and normative foundations that distinguish Islamic educational institutions from other educational systems.

Parallel to developments in evaluation theory, scholars of Islamic education have emphasized the importance of value-oriented evaluation grounded in Islamic principles. Evaluation is not merely a technical activity but also a process of moral accountability that reflects the concepts of muhasabah, muraqabah, islah, and mas'uliyah (Muhaimin, 2019; Nata, 2020). Recent studies have explored the integration of Islamic values into educational evaluation and management frameworks (Nisa et al., 2024; Wahidi et al., 2025). Moreover, Sanusi (2025) and Zahiri and Sahal (2025) argue that Maqāṣid al-Sharī'ah provides a comprehensive framework for evaluating educational initiatives because it emphasizes the protection of religion, intellect, life, lineage, and wealth. However, existing studies generally discuss Islamic values and evaluation separately rather than integrating them into a unified policy evaluation framework. As a result, a significant research gap persists regarding how

contemporary evaluation models can be systematically combined with Maqāṣid al-Sharī'ah principles to produce a more holistic framework for evaluating Islamic education management policies.

The novelty of this study lies in the development of an integrated evaluation framework that combines the managerial strengths of the CIPP model with the normative and ethical dimensions of Maqāṣid al-Sharī'ah. Unlike previous approaches that treat administrative effectiveness and Islamic values as separate domains, this study positions them within a single analytical framework. The proposed model expands evaluation indicators beyond procedural compliance and measurable outputs by incorporating dimensions of spiritual responsibility, public benefit, ethical governance, and sustainable institutional development. This integration is expected to generate a more comprehensive understanding of policy effectiveness while preserving the distinctive philosophical foundations of Islamic education. The framework offers a new perspective for assessing educational policies by balancing managerial accountability with value-based accountability and by recognizing educational success as a multidimensional construct that includes both institutional performance and societal benefit.

Based on these considerations, this study addresses the question of how policy evaluation in Islamic education management can be reconstructed through the integration of the CIPP model and Maqāṣid al-Sharī'ah principles. The study argues that existing evaluation frameworks are unable to adequately capture the holistic objectives of Islamic education because they primarily focus on technocratic indicators. Therefore, integrating Maqāṣid al-Sharī'ah into the CIPP framework provides a more comprehensive mechanism for assessing context, input, process, and product dimensions while simultaneously evaluating their contribution to religious, intellectual, social, and economic welfare. This study contributes theoretically by proposing a new conceptual framework for Islamic education policy evaluation and contributes practically by offering policymakers, administrators, and evaluators a strategic instrument for improving educational quality, institutional accountability, and sustainable public benefit within Islamic educational institutions.

## RESEARCH METHODS

This study employs a literature review method, a qualitative approach focused on the collection, examination, critique, and synthesis of substantive literature related to the evaluation of Islamic education management policies (England, 2021; Haq & Yasin, 2025)(Arikunto, 2018). The focus of the research

review (in lieu of a population and sample) is the literature, theories, and academic discussions regarding models of public policy evaluation and Islamic education management.

Data collection was conducted through an organized literature search of primary and secondary data sources. The primary data sources for this study were drawn from recent theoretical books on program evaluation and policy analysis, such as those written by William N. Dunn, Daniel Stufflebeam, and Michael Scriven, as well as foundational literature on Islamic education by Muhaimin and Abuddin Nata (Scriven, 2016).

Content analysis and comparative-synthetic analysis are the two data analysis techniques employed (Widoyoko, 2020). The analysis process begins by gathering data from the collected literature. Subsequently, the data is categorized according to the CIPP pillars (Context, Input, Process, Product) and the concept of Maqāṣid al-Syarī'ah. Finally, theoretical points of convergence are identified through critical interpretation. Using these analytical techniques, the data is processed comprehensively. The objective of this process is to develop a comprehensive, objective, and substantively beneficial model for reconstructing an evaluation instrument for Islamic education management policies.

## RESULTS AND DISCUSSION

### Results

#### Conceptualization and Orientation of Islamic Education Policy Evaluation

The evaluation of Islamic education policies is defined as a systematic, planned, and ongoing process that assesses the quality of policy formulation, implementation, effectiveness, efficiency, and relevance. The results of a review of policy documents and a synthesis of substantive literature indicate that this evaluation not only assesses the quality of formulation, implementation, effectiveness, and relevance of programs but also measures the actual impact of policies on the achievement of institutional goals (Arikunto, 2018). According to the document data, the primary objective of evaluation is to provide relevant information regarding the value and utility of a policy as a basis for improvement, revision, or further strategic decision-making.

This analytical activity focuses on performance measurement based on six key standards established by Dunn (2018): efficiency, effectiveness, adequacy, equity, responsiveness, and appropriateness. All of these are used for the conceptualization of formal public policy. When applied in the context of Islamic education, evaluation transcends the boundaries of mere administrative-technocratic success. This tool bears a moral responsibility to assess the extent to which regulations contribute to achieving the goals of Islamic education—

namely, fostering individuals who are devout, knowledgeable, virtuous, and competitive (Nata, 2020).

There are three main dimensions that form the framework for evaluating Islamic education policy, according to an analysis of supplementary documents. In the first dimension, normative evaluation assesses the alignment of policies with Islamic values, national educational goals, and the principles of Maqāṣid al-Syarī'ah, where the success of a legal product is measured based on the public interest it generates (Muhaimin, 2019). The second dimension involves an implementational evaluation, which tracks how regulations are applied in madrasahs, pesantren, or Islamic universities, and includes determining the readiness of resources (Muhaimin, 2019). The third dimension is impact evaluation, which focuses on long-term changes and the multiplicative effects of policies on educational quality, the strengthening of students' character, graduate quality, and comprehensive institutional transformation.

Philosophically, this literature review affirms that evaluation in Islamic education has firm theological roots in the concepts of muhasabah (self-reflection), murāqabah (supervision), and iṣlāḥ (continuous improvement). With these values, evaluation shifts from being merely a rigid bureaucratic control tool to a mechanism for sustainable and organic quality improvement. Therefore, comprehensive evaluation models such as Daniel Stufflebeam's CIPP (Context, Input, Process, Product) are frequently used in this context. This is because this model excels at dissecting the background, the readiness of inputs, the dynamics of implementation, and the overall achievement of policy outcomes.

### Comparative Analysis of Policy Evaluation Models

This study analyzes five popular formal evaluation models in contemporary management literature and compares them with a model based on Maqāṣid al-Syarī'ah. The following table summarizes the theoretical focus, operational formula, and practical relevance of each model to illustrate the methods used to evaluate Islamic education policies.

**Table 1. Distribution of theoretical focus, operational formulas, and practical relevance**

Evaluation Model	Formula / Operational Focus	Relevance in Islamic Education	Primary Source
Model CIPP	CIPP} = Context + Input + Process + Product	It is highly relevant to evaluate the macro- and micro-level policies of madrasahs, such as the integration of the tahfizh curriculum and religious moderation programs.	Stufflebeam (2017)

<b>Model Dunn</b>	$E = f(Ef, Es, K, P, R, T)$	Ideal for evaluating national macroeconomic policies, including regulations on the digitization of madrasahs and education funding.	Dunn (2018)
<b>Goal Attainment</b>	Evaluation of Achievement Goals	= Suitable for policies with strict, linear, and quantitatively measurable key performance indicators (KPIs).	Tyler (1950)
<b>Goal-Free</b>	Assessing all actual impacts (planned and unplanned)	It is important to track the latent effects both positive and negative on students' moral development.	Scriven (2016)
<b>Discrepancy</b>	Discrepancy Standard Performance	= Used in internal quality assurance evaluations, madrasah accreditation, and compliance with National Education Standards.	Provus (1971)
<b>Maqāṣid al-Syarī'ah</b>	An evaluation based on the five pillars of public interest (al-Darūriyyāt)	To serve as the foundation for substantive-normative evaluations that assess the impact of policies on the protection of religion, life, reason, lineage, and property.	Muhaimin (2019)

*Explanation of the Dunn Formula: Ef = Effectiveness; Es = Efficiency; K = Adequacy; P = Equity; R = Responsiveness; T = Accuracy.*

Context evaluation to assess organizational needs, input evaluation to gauge human resource and financial readiness, process evaluation to monitor the implementation process, and outcome evaluation to measure the desired results, as outlined by the CIPP model (Stufflebeam, 2017). In contrast, Dunn's criteria model uses a multivariate function to assess how well-targeted public policies are and how responsive they are (Dunn, 2018). Meanwhile, Tyler's Goal-Achievement model only involves a linear relationship between goals and final outcomes. This model was later criticized by Scriven for often overlooking the dynamics of unwritten socio-religious impacts in planning documents (Scriven, 2016). The Provus Discrepancy Model measures the gap between normative standards and actual outcomes in the field (Widoyoko, 2020). Finally, a modern model based on Maqāṣid al-Syarī'ah fills the gap in spirituality by highlighting the public interest as the highest measure of management success.

## Discussion

The findings indicate that the evaluation of Islamic education management policies continues to be dominated by administrative and bureaucratic orientations rather than substantive quality improvement. Existing

evaluation practices emphasize compliance with regulations, fulfillment of documentation requirements, budget accountability, and procedural reporting. While these dimensions are important for organizational governance, they often fail to capture whether educational policies genuinely improve learning quality, institutional performance, and the holistic development of students. Similar concerns have been highlighted in studies on curriculum and program evaluation, which show that evaluation mechanisms frequently prioritize measurable outputs while neglecting broader educational objectives (Widoyoko, 2020; Afriadi & Fitri, 2025). Likewise, Warsono (2023) and Hasan (2025) found that CIPP-based evaluations in educational institutions are often implemented as technical monitoring tools rather than strategic instruments for continuous improvement. Consequently, evaluation becomes an administrative exercise instead of a meaningful process for organizational learning and policy refinement.

Another significant issue concerns the limited capacity of existing evaluation instruments to assess the distinctive characteristics of Islamic education. Current indicators predominantly focus on quantitative achievements, accreditation standards, and institutional performance metrics. However, dimensions such as character formation, spiritual development, ethical leadership, religious commitment, and the integration of Islamic values into educational practices remain insufficiently measured. This finding is consistent with studies emphasizing the need for broader evaluation frameworks that encompass cognitive, affective, moral, and spiritual domains (Azmi et al., 2024; Yuniartin et al., 2024). Similarly, Haikal et al. (2025) and Nisa et al. (2024) argue that Islamic educational evaluation should move beyond academic achievement and include the assessment of value internalization and moral transformation. The inability of conventional evaluation systems to capture these dimensions creates a substantial gap between the normative goals of Islamic education and the indicators used to evaluate policy success.

The study further reveals that managerial and human resource challenges contribute to the limited effectiveness of policy evaluation. Many evaluators possess technical administrative competencies but lack a comprehensive understanding of contemporary policy analysis and Islamic educational philosophy. As a result, evaluation findings frequently focus on procedural deficiencies while overlooking deeper institutional and cultural issues. Furthermore, evaluation processes often adopt a top-down approach in which policy judgments are determined by central authorities without adequate participation from school leaders, teachers, students, and community stakeholders. Similar concerns have been identified in contemporary studies on educational policy evaluation and quality assurance, which emphasize the

importance of participatory, evidence-based, and context-sensitive evaluation systems (Josua et al., 2025; Santos & Ahmad, 2025). These limitations weaken the capacity of evaluation to function as a mechanism for organizational learning and reduce its potential contribution to sustainable educational improvement.

From an Islamic perspective, these challenges demonstrate the need to reposition evaluation as a process of moral and spiritual accountability rather than merely administrative control. Islamic educational philosophy views evaluation as an integral component of governance based on the principles of *muhāsabah* (self-reflection), *murāqabah* (awareness of divine supervision), *mas'ūliyyah* (responsibility), *iṣlāḥ* (continuous improvement), and *'adl* (justice) (Muhaimin, 2019; Nata, 2020). These principles provide an ethical foundation that complements contemporary evaluation theories by emphasizing accountability not only to institutions and stakeholders but also to God. Recent scholarship supports this perspective by arguing that Islamic educational evaluation should be grounded in values that promote human welfare, ethical governance, and social responsibility (Wahidi et al., 2025; Zahiri & Sahal, 2025). Therefore, integrating Islamic philosophical principles into policy evaluation frameworks represents an important step toward restoring the normative and spiritual dimensions that are often absent in contemporary management approaches.

The principal novelty of this study lies in the reconstruction of an integrated evaluation framework that systematically combines Daniel Stufflebeam's CIPP model with the principles of Maqāṣid al-Sharī'ah. Previous studies have examined either the effectiveness of CIPP-based evaluations or the philosophical relevance of Islamic values in educational assessment separately (Warsono, 2023; Sanusi, 2025). However, limited attention has been given to developing a unified framework that simultaneously evaluates managerial effectiveness and the realization of Islamic objectives. In the proposed model, the context dimension is linked to the protection of religion (*ḥifẓ al-dīn*), the input dimension incorporates the protection of intellect and wealth (*ḥifẓ al-'aql* and *ḥifẓ al-māl*), the process dimension emphasizes the protection of life and human dignity (*ḥifẓ al-nafs*), and the product dimension evaluates the preservation of future generations (*ḥifẓ al-nasl*). This integration transforms evaluation from a compliance-oriented mechanism into a value-oriented framework centered on public benefit and institutional sustainability.

The theoretical contribution of this study is the development of a new paradigm for evaluating Islamic education management policies that bridges the gap between contemporary evaluation theory and Islamic educational philosophy. The framework expands the scope of evaluation beyond efficiency, effectiveness, and accountability by incorporating ethical, spiritual, and societal

dimensions derived from Maqāṣid al-Sharī'ah. Practically, the model provides policymakers, administrators, supervisors, and evaluators with a comprehensive instrument for assessing educational policies in a manner that is both managerially rigorous and normatively meaningful. By integrating measurable organizational outcomes with broader indicators of public welfare, moral development, and institutional integrity, the proposed framework contributes to the advancement of sustainable quality assurance in Islamic education. Ultimately, this study positions policy evaluation not merely as a tool for administrative monitoring but as a strategic mechanism for achieving holistic educational excellence and long-term societal benefit.

## CONCLUSION

This study demonstrates that the evaluation of Islamic education management policies should move beyond a purely administrative and compliance-oriented approach toward a more holistic framework that integrates managerial effectiveness with ethical, spiritual, and societal dimensions. The key lesson derived from this research is that the success of educational policies in Islamic institutions cannot be adequately measured solely through procedural achievements and quantitative indicators; rather, it must also reflect the realization of public welfare and the preservation of core Islamic values. As its primary scholarly contribution, this study proposes an innovative integration of Daniel Stufflebeam's CIPP model with the principles of Maqāṣid al-Sharī'ah, thereby providing a conceptual framework that bridges contemporary evaluation theory and Islamic educational philosophy. This framework enriches the discourse on policy evaluation by introducing value-oriented indicators that encompass religious integrity, intellectual development, social responsibility, justice, and institutional sustainability. Nevertheless, the study is limited by its conceptual and literature-based nature, which does not allow empirical validation of the proposed framework. Therefore, future research should undertake case studies, action research, or mixed-method investigations in madrasahs, pesantren, and Islamic higher education institutions to operationalize, test, and validate the applicability and effectiveness of the integrated CIPP–Maqāṣid al-Sharī'ah evaluation model in diverse educational contexts.

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