Implementing IMTAQ Program in Supporting Islamic Education (PAI) Learning at State Vocational Schools: An Analysis of CIPPO Perspective in Mataram, West Nusa Tenggara, Indonesia

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Abstract: This article discusses IMTAQ (Faith and Piety Program) implementation in the nine State Vocational Schools (SMKN) in Mataram city, which generally occurs on Friday morning involving 921 students. The IMTAQ program is considered as one of the solutions to overcome the limitation in Islamic education (PAI) learning in vocational schools. It is considered a panacea, and for this particular reason, the study applied the CIPPO (Context, Input, Process, Product, and Outcome) program model approach for evaluation. This research aims to describe IMTAQ practice in nine SMKN in Mataram city in supporting and strengthening the implementation of Islamic Education (PAI) learning at school. The CIPPO evaluation model was conducted in the field research (qualitative) and employed case study research. These research findings show that the implementation of IMTAQ in nine State Vocational High Scool in Mataram city was correct and conforming to the applied standard and procedure. Moreover, it can support and strengthen the implementation of Islamic Education (PAI) in vocational schools (similar schools). In the context aspect, it was found out that the implementation of the IMTAQ program has a legal foundation referring to the relevant LOCAL REGULATION (PERDA) in Mataram city, that is, Regulation Number 4 of 2009 regarding the Provision/Implementation of Education, Chapter IV curriculum, Paragraph 39, Article 2. Nevertheless, several aspects require serious attention in implementing IMTAQ, such as in conjunction with product aspects and monitoring and evaluation (MONEV), which has proven to show an unsatisfactory result through this current study. Therefore, the implementation of the IMTAQ program was still carried on. However, the product aspect and MONEV need to be reoptimized so that this IMTAQ program may contribute more significantly in the future.

Keywords: IMTAQ Program, Islamic Education (PAI), CIPPO,
          The Nine SMKN in Mataram City

INTRODUCTION

Fundamentally, religious education in a formal education institution, either in school or madrasah, tries to build religious mental attitude and behavior to its

students, not merely on understanding and knowledge about religion. In other words, the primary concern prioritized by Islamic education is not just 'knowing' (recognizing religious teachings and its values) or *doing* (being able to practice what they know) after being taught in an educational institution. However, on the contrary, the *stressing* (emphasis) point is the *being* (religiosity or a life conforming to religious teachings and values). This opinion is relevant to Islam in essence itself, as a religion of deeds or work (praxis) [1][2].

The awareness of religion's intense influence in building a student's personality can be established by making religion a subject study or obligatory lesson material for all educational levels or stages, starting from elementary school to higher education level. The 1945 Constitution and Pancasila support the existence of religion as a subject study or lesson material as the State's Foundation. Hence, the ideal observable goal is that religious education can be taken as collateral or reference in building morality or noble character and personality of the religious and piety students.

A Muslim submission in obeying God's command and prohibition indicates that the person has a noble character. This indication is expressed in one of the verses in the Quran, Chapter Al-Hujarat [49]: 13. Moreover, juridically as mentioned in the National Education System Act No. 20 of 2003, particularly in Chapter II regarding the foundation, function, and objective of education were mentioned in Article 2 and Article [3].

Religious education is not only parents' obligation, but it is public responsibility starting from ordinary people to Government that had established it institutionally in its implementation process. Thus, in responding to the demand and mandate of the National Education System Act, the concerned party held some sort of religious activity either within or outside in an educational institution, whether it be public school or madrasah, in which one of them is weekly IMTAQ activity.

One of the implementations for religious education existed in the middle of society is that we need to encourage and promote such religious education in

educational institution considering the portion for Islamic education is small within a school, starting from Elementary School, Junior High, and Senior High School, including also Vocational School with only 3 hours allotment per week. It is ironic and worrisome compared to the Islam-based public school or madrasah with a learning portion in religious education above the standard. For this reason, to establish and achieve national education which aims for developing student's potential to become a devout and pious individual, it indeed must be supported by some religious education programs created by each educational institution, including Vocational School, in which one of them is IMTAQ coaching program conducted once a week on Friday morning.

There are nine State Vocational Schools (SMKN) in Mataram city; among them is the youngest Vocational Schoool in Mataram city-region established in 2010. Most of those Schools have visions, e.g., Pious, Devout, Intelligent, Skilled, and Competitive. These nine State Vocational Schools (SMKN) open several skills programs, e.g., (1) automotive electrical engineering, (2) vehicle engineering, (3) light vehicle engineering, (4) Computer network and Multimedia engineering, in which on 2013, these schools have carried out IMTAQ coaching program from their students conforming to students' religion. This program corresponds to the Local Regulation (PERDA) of Mataram city No. 4 of 2009 regarding Organizing Education, Chapter IV on Curriculum, Article 39, Paragraph 2. The regulation says, "The curriculum for religious education and noble character building is supplied with Faith, and Pious (Imtaq) coaching on Friday and development for religious education program taught conforming to the students' religion they believe by the same religious educator."[4].

The establishment of nine SMKN was arranged by Mataram Mayor's Regulation (PERWAL) in 2010, Number 1, Series: D with School's Establishment Decree No,03 on 05 January 2010 and Operational Permit Decree No. 188.4/0471/C1/DIKPORA/2013 on 16 March 2013 [5]. There are four skills package programs or majors: 1) Light Vehicle Engineering, 2) Computer Network and

Multimedia Engineering, 3) Motorbike Engineering, and 4) Automotive Electronical Engineering [6].

From the initial interview between the researcher with the school headmaster in SMKN 5 Mataram regarding the Imtaq coaching program, he says as follows:

"The Imtaq coaching program is crucial conforming to the students' religion they believe, and also Indonesia is a religious state as mentioned within 1945 Constitution, Pancasila, National Education System Act, Mataram City Local Regulation No, 4 of 2009 regarding Organizing Education. It also aligns with the vision and mission of SMKN 2 Mataram, that is, to generate intelligent and pious alumni. Islamic Education lessons are limited in vocational schools, only two hours weekly, so the Imtaq coaching program is essential…[7].

The Headmaster of SMKN 8 Mataram also addressed the same point from the interview result by the researcher regarding the Imtaq coaching program, and he states that:

"….Imtaq program is utilized effectively to enhance knowledge, attitude, and build noble character in students with several activities, such as reciting Surah Yasin together and reciting short verses congregationally. Subsequently, it was continued with brief preach by teacher or students discussing religious themes such as aqidah, sharia, noble character, or Islamic history."[8].

Fact and phenomena above become the solid reason for the importance of writing this article. Therefore, this article describes the evaluation result of the Imtaq coaching Program in supporting Islamic Education learning in the Nine SMKN in Mataram City from the aspect of context, input, process, product, and also its impact was analyzed using CIPPO evaluation Model which was the expansion from CIPP evaluation model introduced by Stufflebeam.

RESEARCH METHODS

This study is field research with a descriptive qualitative approach. This study examines the program evaluation using the case study method, the Imtaq coaching program, every Friday morning.

The research model design applied is the CIPP evaluation model by Stufflebeam. This CIPPO evaluation model was selected to evaluate the Imtaq coaching program in supporting Islamic Education in the nine SMKN in Mataram city comprehensively, either in context, input, process, product, or its impact/implication. CIPPO model is selected because it is included in the summative evaluation. The evaluation was conducted during and after a program was carried out.

In this research, the researcher participates as the key element. The researcher is the planner, executor, data collector, and at the same time reporting research results. To support the implementation of this study, the researcher also uses additional instruments, such as interview guidelines, observation guidelines, and documentation guidelines.

Data collected in this study corresponds to the focus of the study: the Headmaster, Vice Headmaster, Imtaq Program Coach, Islamic Education Teachers, and several students in every grade to make the data obtained more convincing. The data were obtained from nine SMKN in Mataram City.

Data sources in this study can be distinguished into two, namely, human/people and non-human. The human data source is as subject or informant. At the same time, the non-human data source is the relevant document with the research focus, such as Image, Photo, Minutes of Meeting, or Records related to the focus of this study.

For instance, in undertaking this research, data collection was taken directly in the field; then, the researcher applied observation, interview, and documentation techniques to reveal the data. The observation techniques in this research are hidden observation and open observation. This method was intended to gain the natural situation of the data, so it was valid and realistic. Meanwhile, the interview was conducted with *guided interview* and unguided interview. For the documentation, the researcher uses books and archives from the institutions. The research was

undertaken from February 2020 until December 2020, before the Covid-19 outbreak occurred, until the lockdown of the collective isolation policy. However, the data obtained were reinforced in its search during the "new normal era" applied by Government, particularly since August 2020. To collect the data, it had corresponded to the strict health protocol. So the conclusion of this research is convincing.

The data analysis study uses the descriptive-qualitative analysis method. The analysis technique refers to the Miles and Hubermananalysis model, data reduction, data display, and drawing the conclusion.

The process for checking data validity in this research is through 1) Extending the study period to make a continuous observation on the subject to sharpen comprehension about the data obtained through various events that occurred; 2) Persistence in observation to determine relevant data and information to the problem being sought by the researcher, then the researcher focuses on these matters in detail; 3) Triangulation, including, *first*, data triangulation is not only used to test the data validity but also to see more sharply the relationship between various data to check for errors in data analysis. *Second,* data source triangulation to obtain data validity if any different information was found for the data source. *Third,* the triangulation method/technique was used if the information or data from the interview needs to be tested with observation results and other techniques.

THE CONCEPT OF PROGRAM EVALUATION AND ITS IMPLEMENTATION

Terminologically, the word evaluation comes from English, that is, "evaluation." In the book entitled *Essentials of Educational Evaluation* by Wand and Brown, it is said that evaluation is an action or a process to determine the worth of something. According to the opinion, educational evaluation is an action or a process to determine the value of certain activities within education or anything related to education. At the beginning of evaluation knowledge, Schriven defines evaluation, in the book entitled *Program Evaluation: Alternative Approaches and Practical*

Guidelines by Fitzpatrick, Sanders, and Worthen, as "*judging the worth or merit of something.*"[9] The definition of evaluation in Schriven comprehension explains that evaluation is the assessment of activity or judging the worth or benefit of something.

Harris opinion quoted by Sudjana explains that *evaluation is the systematic process of judging the worth desirability, effectiveness, or adequacy of something according to definitive criteria and purposes. The judgment is based upon a careful comparison of observation data with criteria standards* [10][11]. This understanding explains that evaluation systematically determines a worth, objective, effectiveness, or compatibility conforming to predetermined criteria and objectives. The determination process was based on a careful comparison of the data observed using specific standards.

Stufflebeam and Shinkfield address that *evaluation systematically assesses an object's merit, worth, probity, feasibility, safety, significance, and/or equity* [12]. This definition shows that systematic assessment of an object regarding benefit, worth, probity, feasibility, safety, and or equity.

In another book entitled *Evaluation Models: Viewpoints on Educational and Human Services Evaluation,* by Madaus, Kellaghan, and Sttuflebeam, they define evaluation as "*a study designed and conducted to assist some audience to assess an object's merit and worth.*"[13]. The meaning of evaluation is a study designed and conducted to help the audience assess an object's merit and feasibility. Meanwhile, Fitzpatrick *et al.*[9] define evaluation as the step to identify, classify, and apply standard criteria to assess whether an object observed has met the feasibility standard in conjunction with those criteria. Subsequently, Malcolm and Provus in Tayibnapis define evaluation as the difference of what existed with the current standard to find out whether there is a gap or not [14].

Owen expressed another opinion that evaluation is a systematic process to determine a program. He wrote: *evaluation as the judgment of the worth of a program.* Owen also reveals the second definition mentioning: *evaluation as the production of knowledge based on systematic inquiry to assist decision-making*

about a program [15]. According to this definition, the term evaluation refers to the meaning or containing the definition: an action or a process to gather some pieces of knowledge or information systematically to help in determining the decision to continue a program or not.

Several definitions of evaluations above assert that, in general, evaluation is a process of gathering information to judge an object, particularly on the feasibility and its benefit, based on the criteria determined to decide on that particular object.

The term "Program" has several definitions, they are (a) program is a plan, and (b) program is an activity planned carefully.[16][17] Both definitions were often used in various essential literature, which invariably becomes a reference.

Furthermore, the program can be explained as something that is tried to be done by someone or institution to present an outcome or impact. A program can be defined as an activity of a unit as the implementation of a particular policy; it takes place in a continuous process and occurs within an organization involving groups of people. According to Arikunto, three definitions needs to be emphasized in determining a program, which is: (1) realization or implementation of a policy, (2) occurred in an extended period, it is not a single activity but continuous, and (3) occurred within an organization involving groups of people [18]. Conducting program evaluation is an activity intended to determine how high the success rate of such planned activities is [16].

Therefore, the program implementation was conducted continuously because it was related to implementing a policy, and indeed, the implementation involved a group of people.

DISCUSSION AND ANALYSIS

1. *Context* Aspect

For all these years, Indonesia's national education objective was inspired by the Quran in Chapter of Ali Imran [3] verse 110. This chapter aims to gain helpful

strength from the Quran, discover its true life, and get educators dedicated to Muslims in every generation [19].

Factually, Islamic Education learning in the nine State Vocational Schools in Mataram city still applies the 2013 curriculum until today. It corresponds to the Ministry of Education and Culture Regulation No. 81A of 2013 regarding 2013 Curriculum Implementation. The Ministry of Education and Culture mandate is highly guarded and consistently implemented by all nine SMKN in Mataram city, especially PAI teachers. In the 2013 curriculum, it is known that there are four Core Competencies (KI), namely KI-1 related to spiritual development, KI-2 related to social development, KI-3 related to knowledge development, and KI-4 related to skills development. In this context, the actual implementation of Imtaq activities is intended as a real effort to develop the four core competencies.
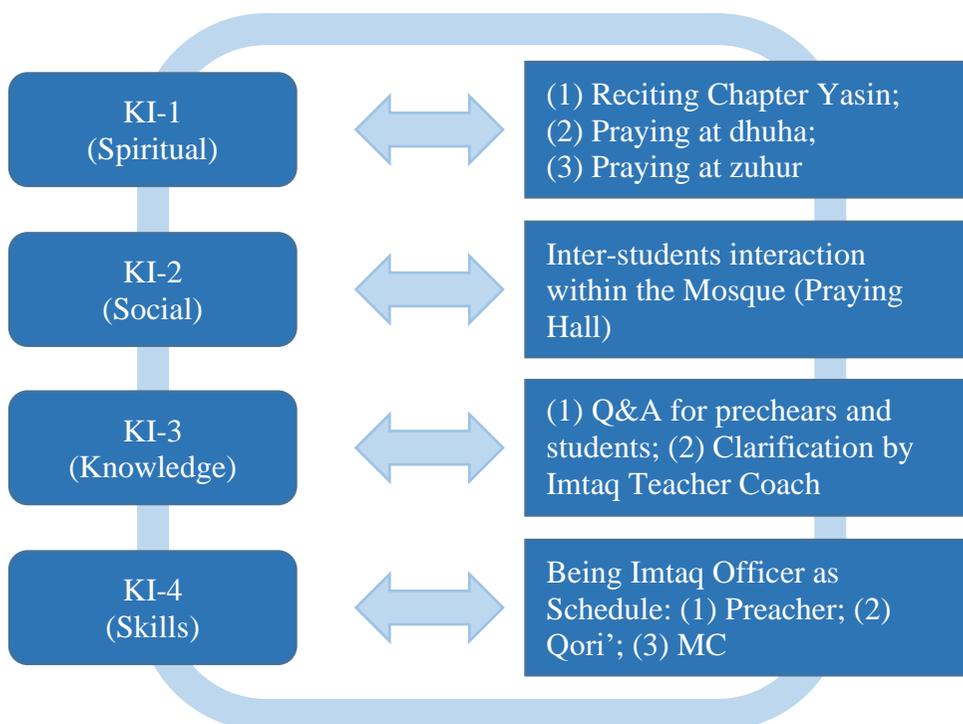

Figure 1 Relationship between Implementation and Core Competencies Outcome

It is seen from the Imtaq implementation, in which "**KI-1 (spiritual)**" is built from activities such as (1) reciting Chapter Yasin congregationally, (2) Praying at dhuha, and (3) dzuhur time congregationally. Likewise, "**KI-2 (social)**" is formed in inter-student interaction in every school's Mosque/Praying hall. Through this Imtaq, all students blend into one community as Imtaq participants guided by Islamic Education Teacher and or Imtaq Coach in their schools. Meanwhile, "**KI-3 (knowledge)**" is also taking place and occurred primarily when (1) Question and Answer session between preacher and students, and (2) clarification from Islamic Education Teacher or Imtaq Coach. The "**KI-4 (skills)**" is also created when the student becomes the Imtaq officer according to schedule either as (1) the preacher, (2) qori' or (3) MC.

The context of the Imtaq coaching implementation program carried out in the nine SMKN in Mataram city refers to the formal-juridical basis or, in other words, the legal standing of which its implementation conforms to the Local Regulation (Perda) of Mataram City Number 4 of 2009 concerning the Organizing Education. On Chapter IV Curriculum, Article 39, Paragraph 2, it says that: "*The curriculum for religious education and noble character building is supplied with Faith and Pious (Imtaq) coaching on Friday and development for religious education program taught conforming to the students' religion they believe by the same religious educator.*" This local regulation is also very relevant to the motto carried by the Mataram City Government to make Mataram City a "*Developed, Religious*, and *Civilized*" city and the vision of SMK Negeri 9 Mataram, i.e., *Pious, Devout, Intelligent, Skilled* and *Competitive*.

This vision is also mentioned in National Education System Act No. 20 of 2003 Article 1, and it is stated that:

"Education is a conscious and planned effort to create a learning atmosphere and learning process so that students can actively expand their potential to have

spiritual strength, intelligence, noble character, self-control, and skills that are useful for themselves, society, nation, and state."[3].

Given the explanation above, implementing Imtaq activities that support Islamic Education learning in the nine SMKN in Mataram City from the context aspect has been fulfilled from two elements: (1) the legal constitution is clear. It is to answer the legal foundation in holding the Imtaq program as one of the achievement criteria. Likewise (2), the applied 2013 curriculum has judicial grounds, that is, Ministry of Education and Culture Regulation No. 81A of 2013 regarding Implementing 2013 Curriculum. As a follow-up, Islamic Education Teachers have designed a syllabus and Lesson Plan in which Imtaq becomes the vital supporting activity.

2. *Input* Aspect

Inputs or suggestions of Imtaq coaching program and Islamic Education learning program in the Nine SMKN in Mataram City are, (1) students as the primary implementers of Imtaq activities and (2) supporting facilities and infrastructure.

Prospective students in the nine SMKN in Mataram city are required to follow the selection process carried out by the New Student Admissions Committee with the provisions (1) Passed the filing selection (registration form, photocopy of Junior High diploma and SKHUN, photo, and Health Certificate from a Doctor). Subsequently, (2) Passed the written test, performing ablution, prayer, and reciting the Qur'an correctly. If these two points above are met, they may be included as SMKN students in Mataram City.

The average criteria and recruitment process for prospective students in the nine SMKN in Mataram city bypassing the selection stages above, then the input component of the evaluation aspect as in the students from the nine SMKN in Mataram city, is that the Imtaq program is successful conforming to the criteria.

Evaluation on the inputs is the evaluation related to the schools' ability to select and provide reliable students, teachers who guide Imtaq activities, and reliable

Islamic Education teachers conforming to their qualifications. The availability of adequate infrastructure to make the Imtaq activity program and Islamic Education learning successful.[18]

In this case, most of the nine SMKN located in Mataram City have prepared to provide resources to implement the Imtaq activity and Islamic Education learning programs. The Imtaq activity coach teachers and Islamic Education teachers in the nine SMKN in Mataram City are the people who have met educational qualifications and professionalism requirements, both in terms of pedagogical science or mastering religious material they teach. Likewise, students who become students in the nine SMKN in Mataram city have passed various administrative selection processes and religious, academic tests before being declared as new students. One of the processes that prospective students go through is the Quran recitation test. Where the ability to read the Quran is one of the main aspects of exploring Islam because the Quran is the primary source of Islamic teachings; therefore, it is very appropriate and strategic if the nine SMKN in the Mataram city makes religious, academic tests one of the requirements for recruiting new students.

In addition to human resources, the following input is the infrastructure and facilities that the nine SMKN has prepared in Mataram city to support teaching and learning activities. Including each of them, they have about 17 classrooms with an average area of 72 m^2 each, the teacher's room area is about 96 m^2, each has a library building, 3 to 5 rooms for Laboratory, and they have 10-20 toilet rooms. Meanwhile, to support Imtaq activities, in particular, the nine SMKN in Mataram city provide one prayer room/place of worship, which has an area of 12 x 14.5 meters in which 3 to 10 carpets have been prepared, 6 to 12 prayer mats, 50 to 75 Qurans, and 250 to 300 Yasin Pocketbooks.

The facilities and infrastructure owned by the nine SMKN in Mataram city are adequate, plus they also have a prayer room or special place of worship in these nine SMKN in Mataram city to implement Imtaq activities. Therefore, the Imtaq program and learning-teaching activities in the nine SMKN in Mataram City from facilities

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and infrastructure have been declared successful, although the quantity and quality need to be improved.

3. *Process* **Aspect**

The evaluation process on Imtaq activities at SMK Negeri 9 Mataram has been completed according to a set schedule. The concrete implementation is once a week, every Friday morning starting from 07.00 WITA to 07.15 WITA, which all students and the teacher council attend. At the same time, the Islamic Education learning process lasted for 3 hours of lessons with 3 x 45 minutes every week. The Imtaq activities went smoothly in which each student who will be assigned to deliver the religious lectures had been appointed and scheduled previously by the Imtaq mentor teacher. In addition, the Islamic Education learning process in the classroom went quite well and was fun, but several students sometimes made the class less conducive; the teacher immediately sorted it out by warning them and advising them.

Based on the research results above, the Imtaq activity process is carried out every Friday from 7.00-7.15 WITA (Central Indonesian Time), conforming to the schedule set by the nine SMKN in Mataram city. In this case, the researcher notices important notes regarding the Imtaq activity process; there is no special documentation as in the attendance list of the students who participate in the Imtaq activity. Even if there is, then it is not documented correctly. The attendance list used only the class' attendance list after the program has finished so that the student's attendance during Imtaq is not controlled. In this case, conforming to the above theory (from Widoyoko and Stufflebeam), the absence of an attendance list is included as one of the upcoming improvements.
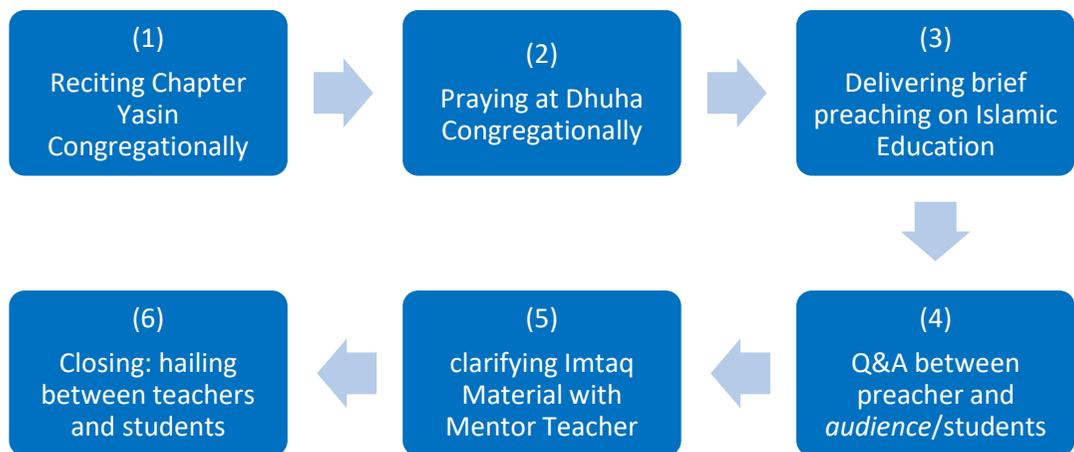
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┌─────────────────┐      ┌─────────────────┐      ┌─────────────────┐
│      (1)        │ ──▶  │      (2)        │ ──▶  │      (3)        │
│ Reciting Chapter│      │ Praying at Dhuha│      │ Delivering brief│
│      Yasin      │      │ Congregationally│      │ preaching on    │
│ Congregationally│      │                 │      │ Islamic         │
│                 │      │                 │      │ Education       │
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│      (6)        │ ◀──  │      (5)        │ ◀──  │      (4)        │
│ Closing: hailing│      │ clarifying Imtaq│      │ Q&A between     │
│ between teachers│      │ Material with   │      │ preacher and    │
│ and students    │      │ Mentor Teacher  │      │ audience/students│
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Figure 1 Imtaq Activity Flow in the nine SMKN in Mataram City

The details of Imtaq activities carried out on Fridays in the nine SMKN in Mataram City are illustrated as follows: (1) Reciting chapter Yasin congregationally, (2) Performing Dhuha prayer congregationally, (3) Delivering religious preach related to Islamic religious education materials taught in class (Aqidah, Worship, and Akhlaq), (4) Questions and Answers between the speaker and the audience/students, (5) Clarification with the PAI teacher/Imtaq mentor regarding the material discussed, and (6) Closing/hailing between all teachers and students participating in Imtaq. Given the details of the Imtaq activities, it was found that the Imtaq took place solemnly, and PAI teachers and Imtaq mentors were able to provide relevant material reinforcement to the context of Islamic Education learning.

Given the research results regarding the Imtaq activities and Islamic Education, the learning process occurred in the nine SMKN in Mataram city as mentioned above; the writer understands that Imtaq mentor teachers and Islamic Education teachers are personnel who are given the following: mandate, task, authority, and responsibility. Generally, it can be judged that they have succeeded in carrying out

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their primary duties and functions as educators well. Especially for Islamic Education learning, it has been running quite smoothly, and the only obstacle is that when several students conduct an unpleasant attitude within the class, which makes it less conducive. This misconduct needs to be anticipated by the teacher so that the unconducive atmosphere does not occur because it can create a wrong impression for other students who want to focus on learning more. Moreover, the unpleasant attitude reduces few minutes of the learning time, which should be used to discuss the material but used by the teacher to create order within the class.

The success of an educational process is determined by several factors, including the quality between teachers and students when they encounter within the class. The better the quality within the class, the higher the probability of success. The atmosphere is inseparable when the encounter takes place, that is, the atmosphere in the classroom. Commonly, a lively class is marked with activeness and a harmonious relationship between teachers and students during the learning process[20].

Ideally, all the above activities are monitored and evaluated (MONEV) by the relevant officials to monitor directly the Imtaq process, which includes the accuracy of scheduling, resources/teachers (Islamic Education and Imtaq coaches), ongoing activity processes, available infrastructure, and obstacles and challenges faced by students in Imtaq. The MONEV team cross-checks each management system's readiness and controls Imtaq activity/Islamic Education learning administration.

By holding MONEV, implementation and obstacles to Islamic Education learning and Imtaq activities can be identified; students who rarely enter or have never participated in Imtaq activities can be identified and approached persuasively. Likewise, the expectations of PAI teachers, Imtaq coaches, and students in all nine SMKN in Mataram city can be absorbed to enhance the quantity and quality of the next activity.

In summary, Imtaq activities in the nine SMKN in Mataram city have been running according to schedule. Likewise, Imtaq mentor and Islamic Education subject teachers as the personnel who are given the mandate, duties, authorities, and

responsibilities, in general, are considered successful in carrying out their primary duties and functions as educators. However, some components need to be improved in the future, e.g., (1) no attendance list for Imtaq participants and (2) internal and external monitoring and evaluation need to be intensified.

4. *Product* Aspect

Based on the study conducted, the results in coaching the Imtaq program every Friday morning in the nine SMKN in Mataram city were carried out through empirical evaluation or assessment. In comparison, the Islamic Education learning program in the nine SMKN in Mataram city was carried out through formative evaluation or assessment and other additional assessments.

In the empirical evaluation of the results of the Imtaq activity, it was found that the teacher who coached the Imtaq activity seriously assessed the students assigned to deliver religious preach in every Imtaq activity. After the Imtaq activity, the Imtaq mentor teacher provides constructive input to the student's appearance and provides intensive mentoring to students on duty on the next occasion. In addition, students who will be on duty are happy to consult with the coaching teacher regarding the appearance they will show on the Imtaq program. This coaching also positively impacts the students' academic achievement who actively participate in Imtaq activities indicated by high cognitive scores in Islamic Education subjects.

While the formative evaluation of Islamic Education learning outcomes is carried out through (1) weekly exams, (2) mid-semester exams, and (3) Final-semester exams in the form of multiple-choice, writing and description; student liveliness during the learning process; giving independent assignments and also additional assessments taken from the results of student Imtaq activities with a total KKM standard of 80 as a graduation requirement, however, if it does not meet the KKM score, the students hold enrichment and remedial.

Evaluation of results of the Imtaq activity program and PAI learning programs carried out in the nine SMKN in Mataram city does seem to be still in a narrow scope, in which the evaluation on the program results should be carried out from many

aspects and methods[21][22]. As known from its function, the assessment consists of several steps, e.g. (1) formative, (2) summative, (3) diagnostic, selective, and (4) placement.

The product aspect in this Imtaq activity can be seen from two criteria, i.e., (1) the passing rate in Islamic Education subjects is 100% and (2) Passing with a good predicate. In this case, the researcher asserts that the success or failure criteria in the Imtaq program are indicated in its products, passing in Islamic Education subjects. Because from the beginning, Imtaq was intended to support Islamic Education learning by the Mataram Municipal government.

The research investigates documents of academic achievement of 921 students related to Islamic Education subject in the nine SMKN in Mataram City. The researcher finds out that from the six semesters during Islamic Education, and the students were categorized into three groups as follows:

1. Six hundred forty-eight students (648) get scores between 70-79 or 70% of 921 students (in the nine SMKN in the entire Mataram City). In this case, the researcher categorizes this first group as "**students who experience stagnant progress**." It can be seen from the students' learning outcomes from semester 1 to semester 6.

2. One hundred seventy-nine (179) students get scores between 80-89, or 20% of the 921 students (in the nine SMKN in the entire Mataram City). In this case, the researcher categorizes this second group as "**students who have good progress**." It can be seen from the student's learning outcomes from semester 1 to semester 6.

3. Ninety-four (94) students get scores between 90-100 or 10% of the 921 students (in the nine SMKN in the entire Mataram City). In this case, the researcher categorizes this third group as "**students who have excellent progress**." It can be seen from the student's learning outcomes from semester 1 to semester 6.

Based on the data on academic achievement of Islamic Education subjects (in the nine SMKN in the entire Mataram City) above, it can be underlined that the majority of the nine SMKN in the entire Mataram City is in the "**stagnant category**" or "**no rapid progress occurs**." This calculation started when they entered as students in the nine SMKN in the entire Mataram City. Only a few students in the nine SMKN in Mataram City have experienced rapid progress in Islamic education learning.
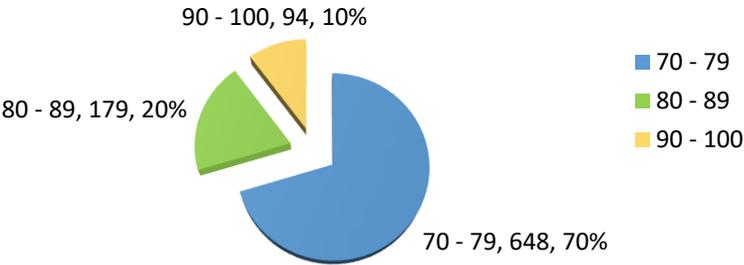

90 - 100, 94, 10%
80 - 89, 179, 20%
70 - 79, 648, 70%

- 70 - 79
- 80 - 89
- 90 - 100

Figure 2 Students' Categories based on Academic Achievement in the entire SMKN at Mataram City

On this grounds, it would not be an exaggeration to say that from the "product aspect," the implementation of Imtaq activities students in the nine SMKN in the entire Mataram City had not worked as expected. This indication is clearly illustrated by the Islamic Education learning scores, which did not meet the expectation. Once again, the success parameter of the Imtaq activity product is contained in the Islamic Education formal scores because the Imtaq activity itself does not have a direct evaluation.

5. *Outcome* **Aspect**

Based on the research results related to the evaluation in the Imtaq coaching program from the outcomes aspect for students in the nine SMKN in Mataram city in building religious characters both in terms of attitude, worship, and developing

potential and talents, for instance, as a preacher, as has been described in the previous subchapter, it can be analyzed as follows.

a. Building Religious Attitude and Social Awareness

Building religious attitude and social awareness for students or alumni of the nine SMKN in Mataram City after following Imtaq activity are as follows:

1) Smile, Greeting, and Greet (3S) and the habit of kissing the teacher's hand

Psychologically, a smile can melt a stiff atmosphere in dealing with someone new (new person), so it is hoped that the first impression obtained is a positive impression which ultimately facilitates further communication between teachers and students at school. A sincere greeting, spoken after a smile, is the beginning of building a foundation for the soul and heart. Allah in the Chapter of Al-Nisa' [4]: 86 commands His Servants, if they hear greetings, they are obliged to reply to the greeting in a better way, or at least reply the greetings with the same way [23]. Furthermore, the attitude of respect for the teacher by kissing their hand when meeting is a positive and religious habit because, after all, the teacher is a figure who must be respected and appreciated as high as possible. After all, the teachers' position is similar to parents in school.

2) Habit in Praying before and after studying

The habit of praying before and after was conducted in order all the knowledge they have learned become a blessing and they could understand easily and practice the knowledge in daily life. The command to pray is explicitly contained in Allah's words of Chapter Al-Baqarah [2]: 186.

3) Tolerance

The description of tolerance in the nine SMKN in Mataram City is to appreciate differences in religion, ethnicity, opinion, choices, and

different actions than theirs. The teacher does not distinguish students in delivering the lesson regardless of their ethnicity, race, group, social status, and economy. Likewise, with the non-muslim student, Islamic Education teachers in the nine SMKN in Mataram city respect their beliefs, and the teacher with the same faith teaches them.

4) Donating their uniform after they finish their study

One of the results from Imtaq activity program and Islamic Education in the nine SMKN in Mataram city in shaping social awareness is to teach them to donate their uniform to their juniors in the school, or the poor-economy people, including orphans, instead of doodling or throwing them away at student graduation celebrations.

b. Building Discipline in Praying/Worshipping

a. Congregational Zhuhur Prayer

Congregational prayer is the salat conducted in the congregation by two people or more, one as the imam and the other as the congregation, and the provision has been set this way. The Law in performing congregational prayer is *Sunnah Muakkad;* it is the first degree Sunnah and very much suggested because the level is higher than praying alone, and it has some virtues or *Fadhilah*.

b. Ramadhan Schooling

Ramadan is a sublime month that provides opportunities for students at school to improve their faith and piety to Allah SWT. so that teachers and students in the nine SMKN in Mataram city use this chance in Ramadhan maximally to improve worship and religious knowledge. Activities during the Ramadan month are very intense, with spiritual nuances and specific mentoring for fasting or breaking the fast together [24]. Of course, in the 2019 Covid Pandemic era, Ramadan pesantren activities were carried out by complying with health protocols, primarily by

maintaining distance, using masks, not crowding for a long time, and the duration of such activities was reduced corresponding to the Circular of the Mataram City Government.

c.   Building Professionalism as Religious Preacher

In addition to building religious attitude, social awareness, piety, and discipline in worshipping, the other impact for students in the Imtaq activities and Islamic Education learning in the nine SMKN in Mataram city is indicated with some students has the potential and talent as a chaplain or Ustazd or religious preacher. Essentially, every Muslim is a proselytizer (preacher) calling to do good deeds and prevent harm, conforming to their religious capacity to their fellow Muslim brothers and sisters. The students who have talent as religious teachers/preachers are between 10 and 25 people in each school. For all other students, those who have these skills are generally directed to become Islamic Education teacher companions in the IMTAQ activities, as real examples (role models).

These talents as a preacher are considerably brought the big names of the nine SMKN in Mataram city to the public. It has a positive impact considering the nine SMKN in Mataram city as vocational schools or public vocational schools in which time allocation for learning and understanding Islamic Education is short and limited. However, when there are students or alumni able to show their potential and talents in proselytizing Islamic teachings in any opportunity to give preaching within the community, it is an extraordinary achievement in shaping such an output, besides having professionalism in their domain of study or majors, they are also can show their religious side.

CONCLUSION

The study of this article refers to the CIPPO evaluation model theory, which was initially a development of the CIPP evaluation model developed by Stufflebeam. Gilbert Sax (1980), an evaluation expert from the University of Washington, directed evaluators on studying each component in each program being evaluated by asking several questions. It seems. Sax's ideas have inspired the birth of a new evaluation model to expand Stufflebeam's CIPP model. This model is refined with one component of 'O', which stands for the outcome, to become a CIPPO (Context, Input, Process, Product, and Outcome) model. The CIPPO evaluation model is applied to Imtaq activities supporting Islamic Education learning in the nine SMKN in Mataram city.

The research results show that implementing the Imtaq program in the nine SMKN in Mataram city has been working conforming to predetermined standards and procedures and can support learning Islamic Religious Education (PAI). Especially from the "**context aspect**," the Imtaq coaching program has formal-juridical legality referring to the relevant Mataram City Local Regulation (Perda), that is, Mataram City Regulation No. 4 of 2009 concerning Organizing Education, Chapter IV Curriculum, Article 39 Paragraph 2. The Local regulation is also aligned to the vision promoted by the institution, as stated in the National Education System Act No. 20 of 2013.

Likewise, the "**input aspect**" includes students and facilities, and infrastructure has met the standard despite not being categorized as the maximum category. The "**outcome aspect**" also showed encouraging results in which some alumni of the nine SMKN in Mataram City won the public's trust as preachers and Islamic Forum administrators, and Youth Organizations administrators. The aspects that need to be improved/enhanced are in the "**product aspect**" and "**monitoring and evaluation (MONEV)**" in which the schools should be improved and intensified because it is still not running optimally or the results are not yet encouraging.

The CIPPO model program evaluation asserts that the ongoing program and the fulfillment of each component's standards (context, input, process, product, and outcome). As a result, the Imtaq program can be continued. On this ground, it can be stressed that implementing Imtaq activities in supporting PAI learning in the nine SMKN in Mataram city can be continued or, in other words, we do not need to stop the Imtaq program. The main aspects that need to be improved so that the program can run optimally and better are the "product aspect" and "implementation of monitoring and evaluation (MONEV)," both internally and externally.

ACKNOWLEDGMENT

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