

**Evaluation of the Religious Friday Program in the Formation of Religious Character in Students of UIN Raden Fatah Palembang (Case Study of the Faculty of Islamic Education and Teaching)**

**Desva Adinda**

[desvaadinda17@gmail.com](mailto:desvaadinda17@gmail.com)

**Abdullah Idi**

[abdullahidi\\_uin@radenfatah.ac.id](mailto:abdullahidi_uin@radenfatah.ac.id)

**Muhammad Fauziah**

[muhamadfauzi\\_uin@radenfatah.ac.id](mailto:muhamadfauzi_uin@radenfatah.ac.id)

**Universitas Islam Negeri Raden Fatah Palembang**

**ABSTRACT**

Program evaluation is a series of activities carried out intentionally to see the level of success of a program. Carrying out a program evaluation is an activity that is intended to find out how successful the planned activities (Kurniawati 2021). Meanwhile, according to Cronbach and Stufflebeam, program evaluation is an effort to provide information to be delivered to decision makers. The methods used in this study were observation of the religious Friday program, interviews with the Head of the Islamic Religious Education Study Program, staff/lecturers and students who participated in the religious Friday program, documentation related to the evaluation of the religious Friday program in the formation of religious character. The results of this study include The program evaluation model used by researchers is the CIPP evaluation model. CIPP stands for Context Evaluation (evaluation of context), Input Evaluation (evaluation of input), Process Evaluation (Evaluation of Process), Product Evaluation (evaluation of results).

**Key Words:** Evaluation, character, Islamic Religious Education

**INTRODUCTION**

Education is an activity in order to realize a fully developed human being. One thing that must be developed in the world of education is religious character. According to Agus Wibowo, religious character is defined as an attitude or behavior that is obedient in carrying out the teachings of the religion that is believed, tolerant of the implementation of worship, and living in harmony with others. (Atiqoh Mufidah 2020). Religious character is behaving and having morals according to what is taught in education.

Character building must be attempted in all areas of education. This must be done because individuals with character are not only concerned with themselves, but also with others. Moreover, with the conditions in Indonesia, having various cultures, tribes, and races requires each individual to be able to behave in accordance with

the values and norms that exist in their environment.

Raden Fatah State Islamic University of Palembang as an educational institution that has an important role in the formation of student character, it is appropriate to create a university culture so that the character of students who want to be formed is realized according to the vision, mission and goals of education to form a complete human being. The university culture that will be formed must of course be designed, formed, built and accustomed to being done. Not all students have good character. Because students are in the background of family, education, and environment. When students do not have good character, it will give birth to a generation such as a lack of morals, ethics, juvenile delinquency, drugs, and corruption due to lack of character. Do not be surprised why many crimes occur in this country such as murder, theft, all of this is due to the absence of moral values embedded in children, adolescents, and adults. Therefore, the importance of the religious character of students. Therefore, with religion, students have moral values that usually have a positive impact, provide a sense of comfort in a society that has been haunted by criminal things and certainly reduce the crime rate in our nation.

One of the programs carried out to form religious character is the religious Friday program at the Faculty of Islamic Education and Teaching (FITK) UIN Raden Fatah Palembang which is organized by the religious laboratory with different themes every Friday. The religious Friday event is carried out with the aim of instructing religious values in students. The aim of this activity is to make students accustomed to behaving and having views in accordance with the teachings of their religion and to create a positive culture, so that they can grow faith, piety and noble character in everyday life.

By implementing the religious Friday program in the formation of religious character, there must be supporting and inhibiting factors. One of the inhibiting factors is the different backgrounds of students, where some students have been instilled with religious characters taught by their parents, some are based on their education and so on.

## **LITERATURE REVIEW**

### **Previous Related Studies**

Matshudi, the thesis entitled "Evaluation of the Religious Spiritual-Based Character Education Program for Students at Ma'had Al-Jami'ah UIN Antasari Banjarmasin".(Matsuki 2019)Postgraduate Program of Islamic Religious Education UIN Antasari in 2019. In this review, the results show that the arrangement of this program has been carried out in accordance with the assumptions of the vision, mission and objectives set. Input evaluation shows that it is lower than the maximum output expected by the manager. Based on the results of the process evaluation, the process of the education program carried out both

formally and informally to prepare students who are religious and knowledgeable about religious subjects but need to improve their knowledge of halaqah. According to the product evaluation, the religious skills of graduates, such as reading prayers and wirid after obligatory prayers, have not been optimally utilized. Placement tests for new students, caregivers and mentors who teach material according to their fields of expertise, special meetings for mentors to improve mastery of the material, and boarding houses that last for two to six months are some of the improvements that must be made for this program in the next stage. The similarity of this study with the research conducted by the researcher is that both examine the evaluation of religious/religious character, this type of research is an evaluation research using a qualitative approach with a descriptive research approach method. The difference is that this thesis research uses the CIPP evaluation model while the researcher uses the illuminative model. In addition, the researcher focuses on the evaluation of religious character programs while the thesis discusses the evaluation of character education programs based on religious spirituality.

Lyna Dwi Muya Syaroh and Zeni Murtafiati Mizani, a journal entitled “Forming Religious Character through Habitual Religious Behavior in Schools: A Study at State Senior High School 3 Ponorogo”.(Mizani 2020)The study revealed the following: 1) The habit of praying before going to and from school, reading short letters and verses of Juz'amma, reciting Asmaul Husana, praying Dhuha, Dzuhur, and Ashar in congregation, Friday prayers and blessings, Friday alms, completing the Qur'an, preaching, and commemorating Islamic holidays (PHBI) are ways to develop religious character in schools. 2) There are two factors that impact the challenges in developing religious character through the habit of religious behavior in schools, namely internal factors that include natural behavior and external factors that include less than ideal teacher role models, poor student instructional foundations, differences in parenting patterns, peers, online entertainment, and mindsets; (3) Strategies to overcome obstacles to the formation of religious character caused by religious behavior that is habituated in schools, namely by socializing the importance of character education, discipline, punishment, supervision, and adding facilities and infrastructure.

The similarity of this study with the research conducted by the researcher is that this study uses a qualitative descriptive approach. Both are researching the formation of religious character with a habituation model. The difference is that this study only focuses on the process of habituating religious character while the research conducted by the researcher focuses on the evaluation of the religious Friday program, in addition, this study was conducted in formal schools at the adolescent level. While the research conducted by the researcher on university students who are integrated at the adolescent age level.

### **Religious Friday Program**

One of the programs carried out to form religious character is the religious Friday

program at the Faculty of Islamic Education and Teaching (FITK) UIN Raden Fatah Palembang which is organized by the religious laboratory with different themes every Friday. The religious Friday event is carried out with the aim of instructing religious values in students. The aim of this activity is to make students accustomed to behaving and having views in accordance with the teachings of their religion and to create a positive culture, so that they can grow faith, piety and noble character in everyday life.

## **METHOD**

### **Design and Samples**

This study uses a qualitative method that focuses on the evaluation of the religious Friday program in the formation of religious character, so this study uses a case study approach. To obtain information about the evaluation of the religious Friday program in the formation of religious character, observations and interviews were conducted with the Head of the Islamic Religious Education Study Program, staff/lecturers of the Islamic Religious Education Study Program and students who participated in the religious Friday program.

### **Instruments and Procedures**

Instruments used to obtain the required data include:

1. Observation

Observations were conducted through direct observation of the evaluation of religious Fridays in the formation of religious character of students at UIN Raden Fatah Palembang, especially for students of the Islamic Religious Education program. This observation was conducted by directly reviewing the conditions in the field, namely at the Raden Fatah State Islamic University of Palembang. This observation was conducted to support the adjustment of the research background, determine the focus of the research, and in writing the discussion and results of the research.

2. Interview

In this study, the researcher conducted interviews to collect data through a list of questions related to the evaluation of the religious Friday program in forming the religious character of students and its sources, namely students and lecturers of the Faculty of Tarbiyah and Teacher Training (FITK). The interviews used in this study were semi-structured interviews.

3. Documentation

In this study, the researcher analyzed several documents related to the researcher's discussion, both in the form of school conditions and other data related to the research.

### **Data analysis**

To analyze the data, researchers used four steps of data analysis, including: 1) data condensation, 2) data reduction, 3) data presentation, 4) conclusions.

## **RESULTS AND DISCUSSION**

The evaluation of the religious Friday program implemented by the Islamic Religious Education study program includes program planning, program implementation process and results or impacts of program implementation.(Prajawinanti 2021). The program evaluation model used by researchers is the CIPP evaluation model. CIPP stands for Context Evaluation (evaluation of context), Input Evaluation (evaluation of input), Process Evaluation (evaluation of process), Product Evaluation (evaluation of results).

### **1) Context Evaluation (Context Evaluation)**

The context of this study is the 2023 batch of 416 students of the Islamic Religious Education Study Program with different educational backgrounds, where the religious Friday program is held on campus, precisely at the Darul Muttaqin mosque on Fridays starting at 08.00 to 10.00 which is attended by the head of the Islamic Religious Education study program, staff, lecturers who provide material in the religious Friday program and the Islamic Religious Education Study Program Student Association (HMPS) which begins with the opening of the religious Friday program by the head of the Islamic Religious Education study program, Mrs. Mardeli, MA and continued with lecturers providing material in the religious Friday program by means of lectures and questions and answers between lecturers and students. The purpose of the religious Friday program is to adjust the vision and mission of the Islamic Religious Education study program.

### **2) Input Evaluation (Input Evaluation)**

The input in the religious Friday program is students from Madrasah Aliya (MA), Senior High School (SMA), and Islamic Boarding School whose average age is around 18-22 years and their parents' education level is from Elementary School (SD) to undergraduate level. As well as the researcher's input in the religious Friday program, namely in the delivery of the religious Friday program material, it is suggested to give it to experts, for example in the month of Ramadan it is delivered by ustad/ustazah in the Raden Fatah State Islamic University of Palembang.

### **3) Process Evaluation (Process Evaluation)**

The implementation process of the religious Friday program is carried out once a week, namely Friday from 08.00-10.00, including:

Time	Activity
07.300-08.00	Preparation for Dhuha Prayer
08.00-08.30	Absenteeism of Friday Religious Program
08.30-08.45	Opening of Religious Friday Program
08.45-08.50	Joint Prayer
08.50-09.00	Hadroh Performance by Students of Islamic Religious Education Study Program
09.00-09.50	Delivery of Material from Islamic Religious Education Lecturer
09-50-10.00	Closing

#### 4) Product Evaluation (Evaluation of Results)

The evaluation of the religious Friday program in the Islamic Religious Education study program at UIN Raden Fatah Palembang refers to changes that can be seen by lecturers and students, namely in the implementation of this religious Friday program which includes character values such as devotion to Allah, self-confidence, rationality and responsibility.

## CONCLUSION

This research uses the CIPP theory of Stufflebeam and Shinkfield can be known from the context, input, process and product resulting from the evaluation of the religious Friday program. In that way *First*, context evaluation is assessing goals and priorities by comparing them with the problems and opportunities available. Second, input evaluation is assessing the implementation plan and budget needed by comparing them with the targeted goals. Third, process evaluation is assessing the effectiveness of the program. Fourth, outcome evaluation is assessing the success of the program by comparing the results and side effects with the targeted needs.

## REFERENCES

- Atiqoh Mufidah, Syamsul Ghufron and Muhammad Thamrin Hidayat. 2020. "The Role of Islamic Boarding School-Based Education Programs in Strengthening Students' Religious Character." *Elementary School Journal* 7 (2): 198.
- Kurniawati, Esti Wahyu. 2021. "Evaluation of the CIPP Model Perspective Education Program (Context, Input, Process, Product)." *Ghaita Journal: Islamic Education* 2 (2): 30.
- Matsudi. 2019. "Evaluation of Religious Spiritual-Based Character Education Program for Students at Ma'had Al-Jami'ah UIN Antasari Banjarmasin." *Postgraduate Program of UIN Antasari Banjarmasin*.
- Mizani, Lyna Dwi Muya Syaroh and Zeni Muttafiati. 2020. "Forming Religious

Character Through Habitual Religious Behavior in Schools: A Study at SMA Negeri 3 Ponorogo.” *Journal Of Islamic Education Studies (IJIES)* 3 (1): 63–64.

Prajawinanti, Yolanda Adellia and Arin. 2021. “Implementation of the CIPP Evaluation Model in the Implementation of the TBM Leshutama Study Group Program in the Covid-19 Pandemic Era.” *Jurnal Pustaka Raya* 9 (2): 80.