



A COMPREHENSIVE EVALUATION MODEL FOR ISLAMIC VALUES EDUCATION IN SCHOOLS AND MADA'RIS

Abdullatip Amilin Kanjang

Universitas Islam Negeri Salatiga, Central Java, Indonesia

Article History

Received May 6, 2026

Revised Jun 7, 2026

Accepted Jun 28, 2026

Keyword:

Islamic values education, educational evaluation, character education, mada'ris, curriculum assessment, Islamic pedagogy.

Abstract

Islamic Values Education plays a vital role in developing students' spiritual, moral, intellectual, and social character. However, many educational institutions continue to rely on conventional assessment approaches that primarily measure cognitive achievement while neglecting the affective, spiritual, and behavioral dimensions of Islamic values. This study proposes a Comprehensive Evaluation Model for Islamic Values Education applicable to both formal schools and traditional and modern mada'ris. The model integrates curriculum evaluation, instructional practices, student character development, institutional culture, community involvement, and long-term behavioral outcomes. Employing a qualitative library research design, the study synthesizes contemporary educational evaluation theories and Islamic educational principles derived from the Qur'an, Sunnah, and classical Islamic scholarship. The findings reveal that effective Islamic values education requires a multidimensional evaluation encompassing knowledge acquisition, value internalization, behavioral manifestation, and social impact. The proposed model offers a systematic framework for educators, administrators, policymakers, and researchers to assess and improve the implementation of Islamic values education across diverse educational settings.

This is an open-access article under the [CC BY 4.0 International License](https://creativecommons.org/licenses/by/4.0/).



Corresponding Author:

Abdullatip Amilin Kanjang

Universitas Islam Negeri Salatiga, Central Java, Indonesia

Address: Jl. Tentara Pelajar No. 2, Mangunsari, Sidomukti District, Salatiga City, Central Java 50721, Indonesia

abdulatifkanjang@gmail.com

INTRODUCTION

The fundamental purpose of education extends far beyond the mere transmission of academic knowledge and technical skills; it is intrinsically linked to the cultivation of ethical values and the holistic shaping of individual character

(Lickona, 1991; Halstead, 2007). Within modern educational frameworks, institutions are increasingly expected to nurture learners who possess not only cognitive competence but also strong moral reasoning, social responsibility, and ethical awareness (Ashraf, 1985; An-Nahlawi, 1995). In the specific context of Islamic education, values education takes on an even more comprehensive role, merging universal human ethics with spiritual principles derived from the Qur'an and Sunnah (Al-Attas, 1991; Halstead, 2007). The ultimate objective is the development of *insan salih* (righteous individuals) who embody faith (*iman*), piety (*taqwa*), exemplary moral conduct (*akhlak*), and social responsibility (Al-Attas, 1999; Yusuf al-Qaradawi, 1999). Consequently, the true measure of success in Islamic educational institutions lies in the extent to which these foundational values are internalized and reflected in students' daily attitudes, decisions, and social interactions.

Despite this profound spiritual and moral mandate, contemporary educational assessment practices remain heavily dominated by conventional, exam-oriented metrics that focus almost exclusively on academic achievement (Lickona, 1991; Nucci & Narvaez, 2008). Traditional evaluation systems prioritize cognitive recall through standardized written examinations while largely neglecting the affective, behavioral, and spiritual dimensions of learning (Berkowitz & Bier, 2007; Nucci & Narvaez, 2008). As a result, schools and mada'ris face significant challenges in determining whether their values education programs are genuinely influencing students' personal character and social conduct. This systemic misalignment highlights the critical need for a comprehensive evaluation framework that systematically assesses the planning, implementation, and multidimensional outcomes of Islamic values education (Stufflebeam, 2003; Stufflebeam & Zhang, 2017).

To address this critical gap, this study explores several fundamental questions: what are the precise limitations of existing value education evaluation practices in schools and madrasahs, and what conceptual foundations are required to support a comprehensive assessment? Additionally, this research investigates the specific dimensions and indicators that should be integrated into an effective evaluation framework to measure cognitive, affective, spiritual, and behavioral outcomes in a unified manner. By addressing these questions, this study aims to systematically analyze existing assessment practices, examine relevant theoretical perspectives, and identify the key indicators necessary for evaluating values education. Ultimately, the objective is to construct a Comprehensive Evaluation Model that synthesizes contemporary educational evaluation theories with Islamic pedagogical principles, providing practical, actionable guidelines for educators, administrators, and policymakers to foster holistic student development (Ashraf, 1985; Stufflebeam, 2003; Al-Attas, 1999).

LITERATURE REVIEW

The imperative to evaluate character and values education through a multidimensional lens is widely supported by educational scholarship. In general, educational theory, Thomas Lickona (1991) established that character

formation consists of three interconnected components – moral knowing, moral feeling, and moral action—indicating that effective evaluation must examine emotional commitment and behavioral manifestation alongside cognitive understanding. This is supported by Berkowitz and Bier (2007), who argued that successful character education requires comprehensive assessment strategies, including direct observations, student self-reflection, and stakeholder feedback. Nucci and Narvaez (2008) further highlighted the limitations of traditional testing, advocating for authentic assessment methods that capture ethical reasoning and real-world behavioral applications. In the realm of Islamic education, Syed Muhammad Naquib al-Attas (1999) argued that the core aim of education is the inculcation of *adab* (proper conduct), which must be evaluated through ethical behavior and spiritual maturity rather than academic testing alone. Similarly, scholars like Ashraf (1985), An-Nahlawi (1995), and Yusuf al-Qaradawi (1999) have asserted that Islamic education must integrate intellectual, moral, and spiritual dimensions, thus requiring multidimensional evaluation systems that examine faith (*iman*), worship (*ibadah*), ethics (*akhlaq*), and social responsibility (*muamalah*) concurrently.

Despite these rich theoretical insights, a significant research gap persists in the existing literature. Most evaluation studies in both general character education and Islamic education remain highly fragmented, focusing on isolated components such as curriculum design, specific pedagogical techniques, or isolated character outcomes rather than evaluating the entire educational ecosystem (Berkowitz & Bier, 2005; Nucci & Narvaez, 2008). Furthermore, in the context of Islamic schooling, there is a scarcity of unified, practical models that systematically assess curriculum content, teaching practices, institutional culture, student development, and community engagement simultaneously (Halstead, 2007; Hashim, 2014). This study directly addresses this research gap by synthesizing diverse academic traditions to propose a Comprehensive Evaluation Model for Islamic Values Education, integrating multiple dimensions of assessment into a coherent, practical framework (Al-Attas, 1999; Stufflebeam, 2003).

The conceptual foundation of this proposed model draws upon several complementary educational and developmental theories. Bloom's Taxonomy (1956) provides a basis for evaluating the cognitive, affective, and psychomotor domains, ensuring that values education targets beliefs and behaviors in addition to raw knowledge (Bloom, 1956). Kohlberg's Moral Development Theory (1984) contributes a framework for assessing students' progressive moral reasoning and ethical decision-making processes (Kohlberg, 1984). Lickona's Character Education Theory (1991) reinforces this by emphasizing the progression from moral knowing to feeling and action (Lickona, 1991, 2004). To organize these dimensions systematically, the model incorporates Stufflebeam's CIPP Evaluation Model (2003), which structures evaluation into Context, Input, Process, and Product (Stufflebeam, 2003; Stufflebeam & Zhang, 2017). This is aligned with Holistic Education Theory, which advocates for the balanced

development of the whole person across cognitive, affective, spiritual, social, and physical domains (Ryan & Bohlin, 1999; Zuchdi, 2010).

Importantly, these Western educational frameworks are integrated with classical and contemporary Islamic Educational Theory, which is rooted in the concepts of *tarbiyah* (holistic nurturing) and the pursuit of *insan kamil* (the complete, balanced individual) (Al-Attas, 1991; Hasan Langgulung, 1988). From an Islamic perspective, the development of a student must encompass faith (*iman*), worship (*ibadah*), exemplary character (*akhlaq*), social responsibility (*muamalah*), and spiritual consciousness (*ruhiyyah*) (Al-Ghazali, 2005; An-Nahlawi, 1995). By synthesizing these diverse theoretical perspectives, this study establishes a comprehensive theoretical framework. It bridges the structural rigor of the CIPP model and the holistic domains of Bloom and Lickona with the spiritual and moral objectives of Islamic *tarbiyah*, forming a robust multidimensional foundation for assessing values education in schools and mada'ris (Ashraf, 1985; Stufflebeam, 2003; Wan Daud, 1998).

METHOD

To construct this comprehensive evaluation model, this study employs a qualitative library research design. This methodology involves a systematic, critical review and synthesis of existing educational evaluation frameworks, Islamic educational philosophies, policy documents, and relevant empirical literature (Creswell, 2018; Merriam & Tisdell, 2016). Library research is particularly suited for this study as it allows for the integration of diverse, complex theoretical perspectives and the harmonization of contemporary evaluation models with classical Islamic scholarship (Patton, 2015). By analyzing and synthesizing these established frameworks, the study builds a robust, theoretically grounded conceptual model that can be applied practically in modern educational settings (Creswell, 2018; Merriam & Tisdell, 2016).

The data for this study are drawn from both primary and secondary sources. Primary sources consist of fundamental Islamic texts, including the Qur'an, Hadith literature, and classical Islamic educational treatises, alongside foundational books on educational evaluation and character education (Al-Attas, 1999; Lickona, 1991; Stufflebeam, 2003). Secondary sources include peer-reviewed journal articles, contemporary research reports, government educational policies, and international reports on character and values education (UNESCO, 2021; Hashim, 2014). These collected materials are analyzed using qualitative thematic content analysis, which progresses through systematic stages of data collection, classification by theme, conceptual coding, comparative analysis of existing models, and ultimate model synthesis (Creswell, 2018; Patton, 2015). Through this iterative analytical process, the qualitative data are structured and synthesized to formulate the multidimensional dimensions, indicators, and assessment domains of the proposed evaluation model.

RESULT AND DISCUSSION

Based on the systematic analysis and synthesis of the literature, this study proposes a Comprehensive Islamic Values Education Evaluation Model. The proposed model is structured around six interconnected dimensions that capture the entire educational environment: Context, Curriculum, Teaching and Learning, Student Development, Institutional Culture, and Community Impact (summarized in Table 1) (Stufflebeam, 2003; Lickona, 1991; An-Nahlawi, 1995). First, Context Evaluation focuses on the institutional vision, mission, policy support, and leadership commitment to values education (Stufflebeam & Zhang, 2017). Second, Curriculum Evaluation assesses how Islamic values and moral objectives are integrated across the curriculum and learning materials (Ashraf, 1985; Muhaimin, 2004). Third, Teaching and Learning Evaluation examines pedagogical methods, teacher role-modeling, and active student engagement (An-Nahlawi, 1995; Ryan & Bohlin, 1999). Fourth, Student Development Evaluation measures the direct outcomes of the values program, including the students' knowledge, attitudes, spirituality, and behavioral conduct (Al-Attas, 1999; Bloom, 1956). Fifth, Institutional Culture Evaluation monitors the daily school environment, school climate, and communal religious practices (Berkowitz & Bier, 2007; Tilaar, 2002). Finally, Community Impact Evaluation evaluates parent involvement, social engagement, and community perceptions of graduate behavior, ensuring that values are reinforced outside the classroom (Halstead, 2007; Yusuf al-Qaradawi, 1999).

Table 1. Dimensions and Focus of the Comprehensive Evaluation Model

Dimension	Evaluation Focus and Key Indicators
Context	Institutional vision, mission, Islamic educational objectives, policy support, resource availability, and leadership commitment.
Curriculum	Integration of Islamic values, alignment of learning objectives, religious and moral content, and cross-curricular values integration.
Teaching and Learning	Pedagogical methods, teacher role-modeling, classroom interaction, learning activities, and active student engagement.
Student Development	Islamic knowledge and understanding, moral/ethical awareness, worship practices, social responsibility, leadership, and behavioral conduct.
Institutional Culture	Daily Islamic practices, congregational prayer activities, religious celebrations, school climate, and value-based disciplinary practices.
Community Impact	Parent involvement, community service, social engagement, graduate behavior, and overall community perception.

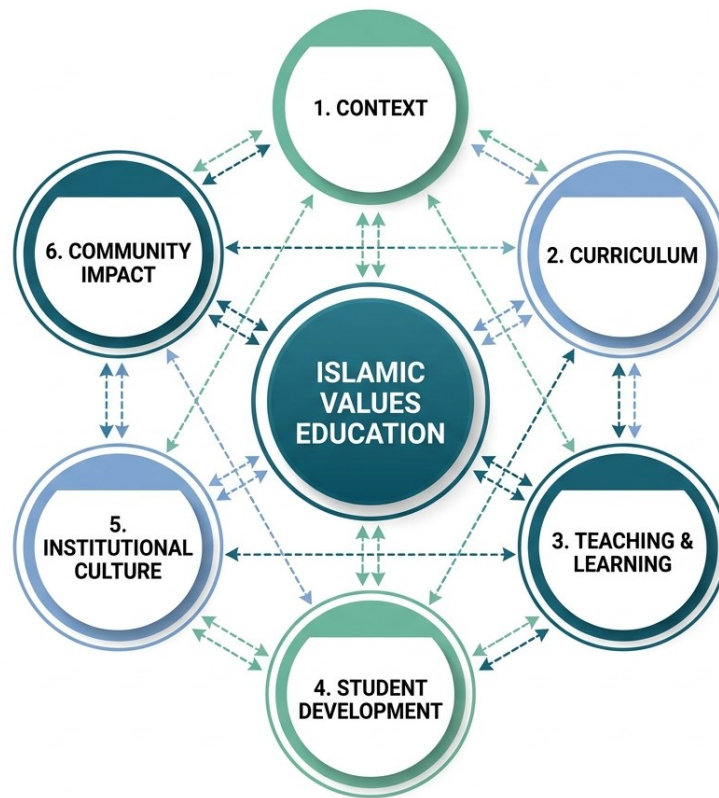


Figure 1. The Interconnected Dimensions of the Comprehensive Evaluation Model

To evaluate student development within this model, the framework outlines five distinct student outcome domains: cognitive, affective, behavioral, social, and spiritual. Rather than relying on a single examination, this comprehensive approach utilizes diverse, multi-method assessment strategies tailored to each domain (as detailed in Table 2) (Nucci & Narvaez, 2008; Berkowitz & Bier, 2007). The Cognitive domain focuses on knowledge of Islamic values and is assessed through tests, essays, and interviews (Bloom, 1956; Muhaimin, 2004). The Affective domain evaluates attitude internalization and value commitment using surveys, reflection journals, and self-assessments (Bloom, 1956; Zuchdi, 2010). The Behavioral domain monitors observable conduct and character practices through observation checklists and teacher reports (Lickona, 1991; Ryan & Bohlin, 1999). The Social domain assesses interpersonal relationships and community engagement through peer assessments, parent feedback, and community evaluations (Berkowitz & Bier, 2005; Yusuf al-Qaradawi, 1999). Lastly, the Spiritual domain measures faith, worship practices, and religious commitment through self-reports, teacher evaluations, and spiritual portfolios (Al-Attas, 1999; Alavi, 2008). This integrated structure aligns the assessment process with a continuous improvement cycle, tracking students from initial context and curriculum exposure to value internalization, and finally to behavioral and spiritual practice, which feeds back into institutional enhancement (Stufflebeam & Coryn, 2014; An-Nahlawi, 1995).

Table 2. Student Outcome Domains and Assessment Methods

Domain	Indicators	Assessment Methods
Cognitive	Knowledge of Islamic values, ethics, and moral principles.	Standardized tests, reflective essays, and structured interviews.
Affective	Attitudes, commitment, and deep value internalization.	Surveys, reflection journals, and structured student self-assessments.
Behavioral	Observable conduct and consistent moral/ethical character practices.	Systematic observation checklists and detailed teacher reports.
Social	Interpersonal relationships, active citizenship, and community engagement.	Peer assessments, parent feedback, and community evaluations.
Spiritual	Faith, worship practices, sincerity, and religious commitment.	Self-report scales, teacher evaluations, and spiritual portfolios.

A comparative analysis between traditional academic evaluation and the proposed Comprehensive Islamic Values Evaluation reveals fundamental differences in focus, instrumentation, and scope (outlined in Table 3). While traditional evaluation focuses narrowly on academic achievement through periodic written examinations conducted solely by teachers, the comprehensive model targets holistic human development (Lickona, 1991; Stufflebeam, 2003; Al-Attas, 1999). It employs multiple assessment tools continuously, involving teachers, peers, parents, and community members (Berkowitz & Bier, 2007; Nucci & Narvaez, 2008). This shifts the evaluative scope from simple classroom performance to a broad assessment of school culture, family, and community impact (Halstead, 2007; Tilaar, 2002). Ultimately, this comprehensive approach transforms evaluation from a mere tool for accountability and grading into a developmental mechanism for character formation, value internalization, and social responsibility (Stufflebeam & Zhang, 2017; Yusuf al-Qaradawi, 1999; Zuchdi, 2010).

Table 3. Traditional versus Comprehensive Islamic Values Evaluation

Aspect	Traditional Evaluation	Comprehensive Islamic Values Evaluation
Focus	Academic achievement.	Holistic human development (<i>insan kamil</i>).
Instruments	Written examinations and standardized cognitive tests.	Multiple tools including tests, observations, portfolios, and self-assessments.
Evaluators	Teachers only.	Teachers, peers, parents, and community members.
Frequency	Periodic assessment (midterms/finals).	Continuous and developmental assessment integrated into daily activities.
Domains	Primarily cognitive.	Cognitive, affective, behavioral, social, and spiritual.
Scope	Classroom performance.	School culture, family, and community impact.
Outcomes	Grades and academic performance.	Character formation, value internalization, and social responsibility.

The findings of this study underscore that effective Islamic values education requires a shift from conventional, exam-oriented systems to a multidimensional,

process-oriented framework. Traditional evaluation practices, by focusing primarily on cognitive recall, fail to measure the deep-seated affective, spiritual, and behavioral transformations that define Islamic values education (Halstead, 2007; Nucci & Narvaez, 2008). The proposed model addresses this limitation by integrating the structural components of the CIPP model with the developmental insights of Lickona and the spiritual objectives of Islamic tarbiyah (Lickona, 1991; Stufflebeam, 2003; Al-Attas, 1999). This holistic approach allows educational institutions to evaluate not only what students know, but also who they are becoming (Zuchdi, 2010). By assessing the institutional context, curriculum, pedagogical processes, school culture, and community impact simultaneously, the model provides school leaders with a diagnostic tool to identify systemic strengths and weaknesses, ensuring that values education is supported by a conducive institutional environment (Stufflebeam & Zhang, 2017; Berkowitz & Bier, 2007).

Furthermore, the discussion highlights the critical role of multi-stakeholder participation and continuous developmental feedback in values assessment. Because values are manifested in diverse social environments, involving teachers, parents, peers, and community members in the evaluation process significantly enhances the authenticity and reliability of the assessment (Berkowitz & Bier, 2007; Nucci & Narvaez, 2008). This collaborative approach bridges the gap between school-based instruction and real-life application, fostering consistency in character development across family, school, and community spheres (Ryan & Bohlin, 1999; Yusuf al-Qaradawi, 1999). Moreover, by framing evaluation as a continuous improvement cycle with formative feedback, the proposed model shifts the focus from punitive grading to constructive personal growth (Stufflebeam, 2003; Zuchdi, 2010). This aligns evaluation with the ultimate Islamic educational goal of cultivating *insan kamil*—individuals of intellectual excellence, spiritual maturity, moral integrity, and social responsibility who actively contribute to the well-being of their communities.

CONCLUSION

This study developed a Comprehensive Evaluation Model for Islamic Values Education to address the limitations of traditional, cognitive-heavy assessment systems in schools and madrasahs. The findings demonstrate that evaluating values education requires a holistic, multidimensional framework that captures not only cognitive understanding but also the deep internalization and behavioral manifestation of values in students' lives. By structuring evaluation across six institutional dimensions—context, curriculum, instruction, student development, school culture, and community impact—and five student outcome domains—cognitive, affective, behavioral, social, and spiritual—the proposed model aligns contemporary educational evaluation with the spiritual and moral objectives of Islamic tarbiyah. This integrated model provides a theoretically grounded and practically viable framework for systematic assessment.

Ultimately, the study concludes that successful values education cannot rely on isolated testing or a single stakeholder. It demands a continuous, developmental evaluation process that actively involves teachers, administrators, parents, peers, and the wider community using diverse assessment instruments such as observations, portfolios, and self-assessments. By fostering shared responsibility and providing continuous formative feedback, the proposed model transforms evaluation into a powerful catalyst for character formation, value internalization, and social responsibility. This research provides a robust foundation for school leaders, policymakers, and educators to design, implement, and improve values education programs. Future empirical studies are highly recommended to test, validate, and refine the proposed model across diverse educational systems and cultural settings, ensuring its practical adaptability and long-term effectiveness.

REFERENCES

- Abdullah, M. A. (2006). Islamic studies in higher education in Indonesia: Challenges, impact and prospects for the world community. *Al-Jami'ah Journal of Islamic Studies*, 44(1), 1-23.
<https://doi.org/10.14421/ajis.2017.552.391-426>
- Alavi, H. R. (2008). Nearness to God: A perspective on Islamic education. *Religious Education*, 103(1), 5-21.
<https://doi.org/10.1080/00344080701807361>
- Al-Attas, S. M. N. (1991). *The concept of education in Islam: A framework for an Islamic philosophy of education*. International Institute of Islamic Thought and Civilization.
- Al-Attas, S. M. N. (1999). *The educational philosophy and practice of Syed Muhammad Naquib Al-Attas: An exposition of the original concept of Islamization*. International Institute of Islamic Thought and Civilization.
- Al-Bukhari, M. I. (2002). *Sahih al-Bukhari* (M. M. Khan, Trans.). Darussalam.
- Al-Ghazali. (2005). *Ihya ulum al-din* (Rev. ed.). Dar Al-Kotob Al-Ilmiyyah.
- An-Nahlawi, A. (1995). *Principles and methods of Islamic education*. Dar Al-Fikr.
- Ashraf, S. A. (1985). *New horizons in Muslim education*. Hodder & Stoughton.
- Berkowitz, M. W., & Bier, M. C. (2007). What works in character education. *Journal of research in character education*, 5(1), 29-48.
<https://doi.org/10.1108/CE-02-2007-0002>
- Bloom, B. S. (Ed.). (1956). *Taxonomy of educational objectives: The classification of educational goals. Handbook I: Cognitive domain*. Longmans, Green Co.
- Cook, B. J. (2010). Islamic versus Western conceptions of education: Reflections on Egypt. *International Review of Education*, 45(3-4), 339-357.
<https://doi.org/10.1023/A:1003808525407>
- Creswell, J. W. (2018). *Research design: Qualitative, quantitative, and mixed methods approaches* (5th ed.). Sage Publications.
- Halstead, J. M. (2007). Islamic values: A distinctive framework for moral education? *Journal of Moral Education*, 36(3), 283-296.
<https://doi.org/10.1080/03057240701643056>

- Hasan Langgulung. (1988). *Asas-asas pendidikan Islam*. Pustaka Al-Husna.
- Hashim, R. (2014). *Educational dualism in Malaysia: Implications for theory and practice*. Oxford University Press.
- Hussain, A. (2004). Islamic education: Why is there a need for it? *Journal of Beliefs & Values*, 25(3), 317–323. <https://doi.org/10.1080/1361767042000306130>
- Kohlberg, L. (1984). Development Moral Theory. *Ethics*, 97(2), 441– 456. <https://doi.org/10.1086/292850>
- Lickona, T. (1991). *Educating for character: How our schools can teach respect and responsibility*. Bantam Books.
- Lickona, T. (2004). *Character matters: How to help our children develop good judgment, integrity, and other essential virtues*. Simon & Schuster.
- Merriam, S. B., & Tisdell, E. J. (2016). *Qualitative research: A guide to design and implementation (4th ed.)*. Jossey-Bass.
- Muhaimin. (2004). *Paradigma pendidikan Islam: Upaya mengefektifkan pendidikan agama Islam di sekolah*. Remaja Rosdakarya.
- Muslim, I. (2007). *Sahih Muslim (N. Siddiqui, Trans.)*. Darussalam.
- Nucci, L. P., & Narvaez, D. (Eds.). (2008). *Handbook of moral and character education*. Routledge.
- Patton, M. Q. (2015). *Qualitative research and evaluation methods (4th ed.)*. Sage Publications.
- Ryan, K., & Bohlin, K. E. (1999). *Building character in schools: Practical ways to bring moral instruction to life*. Jossey-Bass.
- Stufflebeam, D. L. (2003). *The CIPP model for evaluation*. In T. Kellaghan & D. L. Stufflebeam (Eds.), *International handbook of educational evaluation* (pp. 31–62). Kluwer Academic Publishers.
- Stufflebeam, D. L., & Coryn, C. L. S. (2014). *Evaluation theory, models, and applications (2nd ed.)*. Jossey-Bass.
- Stufflebeam, D. L., & Zhang, G. (2017). *The CIPP evaluation model: How to evaluate for improvement and accountability*. Guilford Press.
- The Holy Qur'an.
- Tilaar, H. A. R. (2002). *Pendidikan, kebudayaan, dan masyarakat madani Indonesia*. Remaja Rosdakarya.
- UNESCO. (2021). *Reimagining our futures together: A new social contract for education*. UNESCO Publishing.
- Wan Daud, W. M. N. (1998). *The educational philosophy and practice of Syed Muhammad Naquib Al-Attas*. International Institute of Islamic Thought and Civilization.
- Yusuf al-Qaradawi. (1999). *Education and the Muslim community*. Islamic Book Trust.
- Zuchdi, D. (2010). *Humanisasi pendidikan: Menemukan kembali pendidikan yang manusiawi*. Bumi Aksara.