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Evaluating Islamic Religious Education Programs Through the Cronbach Decision-Oriented Model: Implications for Instructional Effectiveness

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Abstract

This study aims to evaluate the effectiveness of Islamic Religious Education programs through the Cronbach decision-oriented evaluation model and to examine how evaluation findings contribute to instructional improvement and educational decision-making. The study was conducted at SMA Negeri 1 Kencong and SMA Negeri 2 Jember using a qualitative multi-site evaluative research design. Data were collected through observations, semi-structured interviews, and documentation analysis involving school principals, Islamic Religious Education teachers, curriculum coordinators, and students. Data analysis employed the interactive model of Miles, Huberman, and Saldaña, including data reduction, data display, conclusion drawing, and cross-site analysis. The findings indicate that Islamic Religious Education programs in both schools were generally implemented systematically through structured instructional planning, religious culture development, and classroom-based evaluation practices. However, evaluation systems remained predominantly focused on cognitive assessment and administrative reporting, while affective, spiritual, and behavioral dimensions were not yet evaluated comprehensively. The study further found that institutional culture, reflective learning interaction, and the integration of evaluation findings into instructional supervision significantly influenced instructional effectiveness and students' moral-spiritual development. Moreover, the utilization of evaluation findings for sustainable educational decision-making and long-term program improvement remained relatively limited. The novelty of this study lies in the application of the Cronbach decision-oriented evaluation model within Islamic Religious Education using a qualitative multi-site approach integrating input, process, output, and outcome dimensions comprehensively. This study contributes theoretically to the development of Islamic educational evaluation studies and practically provides recommendations for strengthening holistic, reflective, and evidence-based evaluation systems within contemporary Islamic education.

Keywords: Islamic Religious Education, decision-oriented evaluation, Cronbach evaluation model, instructional effectiveness, educational evaluation, Islamic education programs

Introduction

Education is fundamentally a systematic and transformative process that develops learners' intellectual, emotional, social, moral, and spiritual capacities through structured instructional activities. In contemporary educational discourse, learning is no longer viewed merely as the transmission of knowledge but as a multidimensional process intended to shape competencies, ethical awareness, critical thinking, and character formation. Within the context of Islamic education, Islamic Religious Education occupies a particularly strategic role because it is not only oriented toward the mastery of religious knowledge but also toward the cultivation of spirituality, moral values, religious commitment, and social responsibility. Consequently, the effectiveness of Islamic Religious Education programs cannot be adequately measured solely through students' cognitive achievement or examination scores. Instead, a comprehensive program evaluation is necessary to assess instructional effectiveness, program implementation, character formation, and institutional educational quality holistically.

The increasing complexity of educational systems in the twenty-first century has significantly strengthened the importance of educational evaluation as a strategic instrument for quality assurance, institutional accountability, and sustainable instructional improvement. Program evaluation has evolved from a simple measurement activity into a comprehensive analytical process that provides evidence-based information for educational decision-making. Arikunto and Jabar (2018) define program evaluation as a systematic process used to determine the extent to which educational programs achieve their objectives while simultaneously generating information required for policy formulation and educational improvement. Likewise, Rossi et al. (2004) emphasize that evaluation should function not merely as a mechanism for assessing outcomes but also as a means of analyzing program relevance, implementation effectiveness, and institutional sustainability. These perspectives reflect the paradigm shift in evaluation theory from traditional measurement-oriented approaches to more developmental and decision-oriented frameworks that emphasize continuous educational improvement.

Despite these theoretical developments, the implementation of evaluation within Islamic Religious Education in many educational institutions remains predominantly focused on students' cognitive achievement through written examinations and academic assessment systems. Such practices indicate that evaluation is still narrowly understood as the measurement of academic outcomes rather than as a comprehensive analysis of instructional effectiveness, curriculum implementation, pedagogical quality, and institutional development. Biggs and Tang (2011) argue that instructional effectiveness is determined by the coherence among learning objectives, instructional activities, and evaluation systems, through the concept of constructive alignment. Therefore, evaluation systems that focus exclusively on cognitive achievement often yield fragmented information and fail to fully capture the multidimensional nature of Islamic Religious

Education learning. As a result, crucial dimensions such as spiritual development, ethical internalization, instructional relevance, pedagogical effectiveness, and the use of evaluation findings for educational improvement are often insufficiently examined.

The limitations of conventional evaluation approaches have become increasingly problematic within the rapidly changing environment of contemporary Islamic education. Islamic educational institutions today face substantial challenges arising from curriculum transformation, technological advancement, globalization, digital learning environments, and increasing demands for educational accountability and instructional quality. These transformations require educational institutions to develop evaluation systems capable not only of fulfilling administrative functions but also of supporting reflective practice, evidence-based policy formulation, and sustainable institutional improvement. Nugraha et al. (2024) demonstrate that instructional design in Islamic Religious Education requires structured evaluation systems capable of objectively analyzing instructional effectiveness and learning quality. Similarly, Zainuddin et al. (2025) explain that the transformation of Islamic education requires evaluation mechanisms capable of supporting systematic educational decision-making, while Masruroh et al. (2025) argue that modern Islamic educational management demands evaluative systems that assess both learning outcomes and instructional implementation processes.

Recent international educational scholarship further reinforces the urgency of strengthening comprehensive program evaluation within religious and value-based education. Darling-Hammond et al. (2020) argue that educational quality improvement depends significantly on evaluation systems that integrate instructional processes, learner engagement, institutional contexts, and professional reflection into sustainable educational development. Likewise, Hattie (2009) explains that effective learning outcomes emerge from continuous evaluative feedback embedded within instructional practices. These perspectives suggest that evaluation should not be viewed merely as an administrative procedure conducted at the conclusion of instruction, but rather as an ongoing reflective process that supports instructional refinement and institutional transformation.

Within Islamic educational studies specifically, evaluation is more complex because Islamic Religious Education is fundamentally oriented toward developing cognitive competence, ethical values, spirituality, social awareness, and religious behavior simultaneously. Sahin (2018) argues that contemporary Islamic education requires evaluative frameworks that integrate spiritual, moral, and contextual dimensions alongside academic achievement. Consequently, evaluating Islamic Religious Education programs requires approaches capable of comprehensively analyzing instructional effectiveness, pedagogical implementation, institutional culture, and educational outcomes beyond academic performance alone.

The urgency of strengthening evaluative practices within Islamic education is also closely associated with increasing demands for teacher professionalism, instructional innovation, and adaptive educational leadership. Afihilmi et al. (2024) explain that educators in the era of the Industrial Revolution 4.0 face increasingly complex pedagogical and moral challenges that require reflective, systematic evaluative practices. In addition, Fauzi et al. (2024) demonstrate that the development of religious culture within Islamic educational institutions depends significantly on systematic instructional management and on sustainable evaluative mechanisms that integrate the cognitive, affective, and spiritual dimensions of learning. These findings indicate that evaluation within Islamic education should serve not merely as an assessment instrument but also as a strategic mechanism to improve instructional quality, strengthen institutional culture, and enhance educational effectiveness.

One evaluation framework particularly relevant to addressing these challenges is the decision-oriented evaluation model developed by Lee J. Cronbach. Unlike traditional goal-oriented evaluation models that focus primarily on measuring predetermined objectives, the Cronbach model conceptualizes evaluation as a process of generating meaningful information to support educational decision-making. Cronbach (1980) argues that evaluation should assist policymakers, institutional leaders, and educators in determining whether educational programs should be continued, revised, improved, or restructured based on empirical evidence and contextual analysis.

The Cronbach decision-oriented evaluation model emerged as a critique of conventional evaluation approaches that often reduced evaluators to external assessors of program success. In contrast, Cronbach emphasized the importance of contextual understanding, stakeholder needs, institutional realities, and the practical utilization of evaluation findings in educational development. Stufflebeam and Shinkfield (2007) explain that decision-oriented evaluation positions evaluation as an integral component of educational management because evaluation findings are expected to support policy formulation, instructional improvement, and institutional planning. Consequently, evaluation becomes an instrument for organizational learning and continuous educational reform rather than merely an administrative activity.

The relevance of the Cronbach evaluation model is especially significant in Islamic Religious Education, as learning in this field encompasses multidimensional and interconnected domains, including cognitive understanding, moral internalization, spirituality, social ethics, and religious practice. Evaluating such complexity requires an approach capable of examining instructional outcomes, curriculum relevance, pedagogical interaction, learner participation, and institutional educational culture simultaneously. Furthermore, evaluation findings should yield actionable recommendations that support sustainable instructional improvement and evidence-based educational decision-making.

Although numerous studies have examined educational evaluation, instructional effectiveness, and curriculum implementation, most prior research has remained focused on academic achievement assessment or general curriculum evaluation. Existing studies frequently conceptualize evaluation primarily as a mechanism for measuring learning outcomes rather than as a comprehensive framework for analyzing instructional effectiveness and supporting institutional decision-making. Consequently, evaluation findings often remain descriptive and administrative without producing strategic recommendations regarding program sustainability, instructional quality, pedagogical improvement, or institutional transformation. Moreover, within Islamic educational research, the application of the Cronbach decision-oriented evaluation model remains relatively limited compared to other frameworks such as the CIPP model or goal-oriented evaluation approaches.

This study is situated in two public secondary schools in Jember Regency, namely SMA Negeri 1 Kencong and SMA Negeri 2 Jember, both of which represent important contexts for examining the implementation of evaluation practices for Islamic Religious Education in contemporary Indonesian schools. These institutions were selected because they actively implement Islamic Religious Education programs integrated with character education, religious culture development, and curriculum innovation, while simultaneously facing challenges in instructional quality assurance and educational effectiveness.

Preliminary observations conducted in both schools indicate that the evaluation of Islamic Religious Education continues to focus predominantly on students' academic achievement through written examinations and cognitive assessment systems. Evaluation activities have not yet comprehensively examined instructional implementation, pedagogical effectiveness, spiritual development, or the utilization of evaluation findings for institutional decision-making and instructional improvement. Furthermore, evaluation results are primarily used for grading and have not been systematically analyzed to improve instructional quality or strengthen program sustainability. These conditions reveal the urgent need for a more comprehensive, systematic, and decision-oriented evaluation framework to support sustainable educational improvement in Islamic Religious Education.

The inclusion of SMA Negeri 1 Kencong and SMA Negeri 2 Jember also enables this study to generate broader analytical insights regarding the implementation of decision-oriented evaluation within different institutional contexts. While SMA Negeri 1 Kencong reflects a school environment that emphasizes religious culture and instructional integration, SMA Negeri 2 Jember represents a larger, more diverse institutional context characterized by more complex instructional management systems. The comparative perspective between these schools, therefore, provides a richer understanding of how evaluation practices are implemented, interpreted, and used to improve instructional effectiveness in Islamic Religious Education programs.

Based on these considerations, this study aims to evaluate Islamic Religious Education programs using the Cronbach decision-oriented evaluation model to analyze instructional effectiveness and examine how evaluation findings contribute to educational decision-making and sustainable program improvement. This study is expected to contribute theoretically to the development of Islamic educational evaluation research while also offering practical recommendations for improving instructional quality, institutional effectiveness, and sustainable educational development in contemporary Islamic educational contexts.

Method

Research Approach and Design

This study employed a qualitative approach using an evaluative multi-site research design. The qualitative approach was selected because the study aimed to explore, analyze, and evaluate the effectiveness of Islamic Religious Education programs comprehensively within their natural educational contexts. Qualitative inquiry enables researchers to understand educational phenomena holistically by examining instructional implementation, evaluation practices, institutional culture, and the use of evaluation findings in educational decision-making. In this study, qualitative inquiry was considered particularly relevant because Islamic Religious Education involves complex dimensions encompassing cognitive understanding, moral development, spirituality, affective engagement, and religious practice, all of which cannot be adequately captured through quantitative measurement alone.

The study specifically adopted an evaluative research orientation because its primary focus was to assess the effectiveness of Islamic Religious Education programs through the Cronbach decision-oriented evaluation model. Evaluative research does not merely describe educational phenomena but critically examines program implementation, instructional effectiveness, institutional challenges, and the relevance of evaluation findings for educational improvement and policy development. According to Lee J. Cronbach, evaluation should yield contextual and meaningful information that supports educational decision-making. Therefore, this study positioned evaluation not simply as an assessment mechanism but as an analytical framework for improving instructional quality and institutional effectiveness.

Furthermore, this research employed a multi-site design, as the investigation was conducted across two educational institutions: SMA Negeri 1 Kencong and SMA Negeri 2 Jember. The multi-site design enabled the researcher to compare instructional evaluation practices, institutional contexts, and educational decision-making processes across different school environments. Yin (2018) explains that multi-site qualitative research deepens analysis by enabling cross-contextual comparison and enhancing the transferability of findings. Similarly, Creswell and Poth (2018) argue that multi-site studies provide richer insights into educational phenomena by

examining similarities, differences, and contextual variations among research settings. Through this approach, the study generated broader analytical perspectives on the implementation of decision-oriented evaluation in Islamic Religious Education programs.

The naturalistic orientation of this research was also essential, as the study was conducted in naturally occurring educational settings without manipulating instructional processes or institutional policies. The researcher sought to understand how Islamic Religious Education programs were implemented, evaluated, and improved in real educational contexts. Such an approach aligns with the principles of qualitative educational evaluation, emphasizing contextual understanding, institutional realities, and interpretative analysis. Consequently, this methodological design was expected to produce comprehensive, contextual, and credible findings concerning the effectiveness of Islamic Religious Education programs and their contribution to sustainable educational improvement.

Research Sites

This study was conducted at SMA Negeri 1 Kencong and SMA Negeri 2 Jember. These schools were selected purposively based on academic considerations related to their relevance to the study's focus: the evaluation of Islamic Religious Education programs using the Cronbach decision-oriented evaluation model.

SMA Negeri 1 Kencong was selected because the institution actively integrates Islamic Religious Education with character education, religious habituation programs, and structured instructional management. The school demonstrates continuous efforts to improve instructional quality through curriculum strengthening, the development of religious culture, and systematic learning evaluation practices. These characteristics made the institution highly relevant for examining how evaluation practices contribute to instructional effectiveness and educational decision-making.

Meanwhile, SMA Negeri 2 Jember was selected because it represents a larger public secondary school with diverse student backgrounds, more complex instructional systems, and broader institutional management structures. The institution has implemented various educational quality improvement initiatives, including curriculum supervision, instructional innovation, and evaluation-based academic development. Consequently, the school provided a valuable setting for analyzing how Islamic Religious Education programs are evaluated and how evaluation findings are utilized for institutional improvement.

The selection of these two research sites enabled the researcher to conduct cross-site analysis regarding similarities, differences, contextual challenges, and institutional strategies in implementing decision-oriented evaluation. The use of multiple research contexts enriched the study's analytical depth while enhancing the credibility and transferability of its findings across broader Islamic educational settings.

Data Sources

The data sources in this study consisted of primary and secondary data. Primary data were obtained directly from participants involved in the implementation and evaluation of Islamic Religious Education programs through observations, interviews, and field interactions. The primary informants included school principals, Islamic Religious Education teachers, vice principals responsible for curriculum management, and students from both research sites.

School principals served as key informants because they possessed strategic knowledge regarding educational policy, instructional supervision, institutional evaluation systems, and decision-making processes within the schools. Islamic Religious Education teachers were selected because they were directly involved in instructional planning, classroom implementation, student assessment, and instructional evaluation. Students were included because they provided experiential perspectives regarding instructional effectiveness, classroom interaction, learning evaluation, and religious learning experiences. In addition, curriculum coordinators and vice principals provided important insights into institutional instructional management and evaluation practices.

Secondary data consisted of institutional documents and written materials related to Islamic Religious Education programs and evaluation systems. These included curriculum documents, instructional modules, lesson plans, evaluation reports, school policy documents, academic records, institutional profiles, and scholarly literature concerning educational evaluation, Islamic education, and decision-oriented evaluation frameworks. The combination of primary and secondary data sources strengthened data triangulation and enhanced the credibility and comprehensiveness of the study.

Data Collection Techniques

Data collection in this study was conducted systematically through observation, semi-structured interviews, and documentation analysis. These techniques were integrated to obtain rich, contextual, and comprehensive information regarding the effectiveness of Islamic Religious Education programs and the implementation of the Cronbach decision-oriented evaluation model across both research sites.

Observation was conducted non-participatively, meaning that the researcher did not directly engage in classroom instruction but systematically observed instructional activities, teacher-student interaction, evaluation practices, classroom management, and the overall learning environment. Observation enabled the researcher to examine how Islamic Religious Education programs were implemented in natural settings and how evaluation practices were integrated into instructional processes. Merriam and Tisdell (2016) emphasize that observation in qualitative research is essential because it enables researchers to understand educational realities beyond formal documentation and participant narratives.

Semi-structured interviews were conducted to obtain deeper insights into participants' experiences, perceptions, and interpretations regarding instructional evaluation and program effectiveness. The semi-structured format allowed the researcher to maintain a systematic inquiry while simultaneously providing participants with opportunities to elaborate on their experiences more openly and reflectively. Interviews focused on instructional implementation, evaluation systems, instructional effectiveness, institutional challenges, and the utilization of evaluation findings in educational decision-making.

Documentation analysis was conducted to complement observational and interview data and to strengthen research validity. Documents analyzed included curriculum guidelines, instructional modules, lesson plans, assessment instruments, evaluation reports, institutional policy documents, and records of religious learning activities. Bowen (2009) argues that document analysis is an important component of qualitative educational research because documents provide stable and contextually rich sources of institutional information that support analytical triangulation.

Research Instruments and Evaluation Indicators

The primary research instrument in this study was the researcher, supported by observation guidelines, interview protocols, documentation sheets, and field notes. In qualitative evaluation research, the researcher serves as the central instrument, interpreting educational realities, interacting with participants, and analyzing contextual meanings. Lincoln and Guba (1985) explain that the researcher's sensitivity, reflexivity, and interpretative capacity are fundamental in producing credible qualitative findings.

To ensure systematic evaluation, this study utilized program evaluation indicators based on the input, process, output, and outcome dimensions within the Cronbach decision-oriented evaluation framework. The input dimension included instructional objectives, curriculum design, institutional resources, and teacher readiness. The process dimension examined instructional implementation, pedagogical strategies, student participation, and evaluation practices. The output dimension focused on instructional effectiveness, learning outcomes, and the development of religious character. In contrast, the outcome dimension analyzed the utilization of evaluation findings for educational decision-making and sustainable instructional improvement.

These indicators served as analytical guidelines for observations, interviews, document analysis, and data interpretation, enabling the researcher to systematically and comprehensively evaluate Islamic Religious Education programs across both research sites.

Data Analysis Techniques

Data analysis in this study employed the interactive qualitative analysis model developed by Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña, consisting of data reduction, data display, and conclusion

drawing/verification. The analytical process was conducted continuously throughout data collection and interpretation.

Data reduction involved selecting, organizing, simplifying, and categorizing data relevant to the research focus, including instructional implementation, program effectiveness, evaluation practices, and educational decision-making. Data display involved presenting findings through descriptive narratives, thematic categorizations, comparative matrices, and cross-site analysis to facilitate interpretative understanding.

Because this study used a multi-site design, data analysis was conducted in two stages: within-site and cross-site analyses. Within-site analysis examined each school independently to understand its unique instructional context, evaluation practices, and institutional characteristics. Cross-site analysis then compared findings across both schools to identify similarities, differences, patterns, and contextual influences regarding the implementation of the Cronbach decision-oriented evaluation model. Miles et al. (2014) explain that cross-site analysis strengthens qualitative inquiry by enabling researchers to identify broader conceptual patterns and to enhance analytical generalization.

Finally, conclusion drawing and verification involved critically interpreting findings while continuously validating emerging themes through triangulation, repeated observation, and comparison across multiple data sources. Through this analytical process, the study aimed to generate comprehensive and contextually grounded insights into the effectiveness of Islamic Religious Education programs and the role of decision-oriented evaluation in educational improvement.

Trustworthiness of Data

To ensure the credibility, dependability, confirmability, and transferability of findings, this study employed triangulation, prolonged engagement, persistent observation, and member checking. Triangulation was conducted through the comparison of multiple data sources, data collection techniques, and theoretical perspectives. Data obtained from interviews were cross-checked through observations and documentation analysis to ensure consistency and credibility.

Persistent observation and prolonged engagement enabled the researcher to gain a deeper understanding of instructional culture, evaluation dynamics, and institutional realities within both schools. Member checking was conducted by confirming interview findings and interpretations with participants, including school principals and Islamic Religious Education teachers, to minimize interpretative bias and ensure accuracy.

The use of a multi-site design further strengthened the trustworthiness of the study because findings could be examined comparatively across different institutional contexts. Consequently, the research was expected to yield credible, contextually grounded, and analytically rigorous findings on the

implementation of decision-oriented evaluation in Islamic Religious Education programs.

Results and Discussion

Results

This study investigated the implementation and effectiveness of Islamic Religious Education programs at SMA Negeri 1 Kencong and SMA Negeri 2 Jember through the Cronbach decision-oriented evaluation framework. The findings were organized based on the major components of evaluation, namely input, process, output, and outcome dimensions, which collectively reflect instructional effectiveness and the utilization of evaluation findings in educational decision-making.

Input Evaluation: Instructional Planning and Educational Resources

The findings revealed that both schools demonstrated relatively structured planning systems in implementing Islamic Religious Education programs. The instructional planning process included curriculum preparation, development of teaching modules, lesson planning, teacher readiness, and integration of character education within classroom instruction. However, the depth and consistency of implementation differed between the two institutions.

At SMA Negeri 1 Kencong, Islamic Religious Education teachers integrated religious habituation programs, moral reinforcement, and spiritual activities into classroom instruction. Observation findings indicated that teachers consistently prepared instructional materials aligned with curriculum objectives and students' contextual needs. Classroom observations also showed that teachers employed various instructional media and interactive learning approaches to strengthen students' engagement in religious learning activities.

An interview with the principal (KS-1) revealed: "*Islamic Religious Education in this school is not limited to classroom instruction. We attempt to integrate religious values into the overall school culture through habituation programs, congregational prayers, and character development activities*."

Similarly, an Islamic Religious Education teacher (GPAI-1) stated: "*Instructional planning is conducted collaboratively at the beginning of each semester. We attempt to align learning objectives with students' character development and spiritual needs*."

Meanwhile, at SMA Negeri 2 Jember, the instructional planning system was more administratively structured and supported by institutional supervision mechanisms. Teachers demonstrated strong curriculum alignment and systematic lesson planning; however, classroom observations indicated that instructional implementation occasionally remained dominated by cognitive-oriented learning activities. Despite this limitation, the institution demonstrated a strong commitment to improving instructional quality

through academic supervision and evaluation-based instructional management.

An interview with a curriculum coordinator (WK-2) explained: "*Evaluation meetings are routinely conducted to discuss instructional implementation, including Islamic Religious Education. The school attempts to improve learning quality through monitoring and evaluation activities*."

The findings indicate that both schools had relatively adequate instructional planning systems; however, integrating evaluation findings into instructional redesign and continuous program improvement still required strengthening.

Process Evaluation: Instructional Implementation and Learning Interaction

The process evaluation findings demonstrated that instructional implementation in both schools generally reflected the principles of active learning and religious character formation, although differences emerged regarding pedagogical interaction, classroom management, and evaluation practices.

At SMA Negeri 1 Kencong, observations revealed that Islamic Religious Education learning emphasized interactive religious discussion, reflective learning, and value internalization. Teachers encouraged students to relate religious concepts to social realities and everyday moral behavior. Classroom observations showed that students actively participated in discussions, collaborative learning, and spiritual reflection activities.

One student participant (PD-1) stated: "*Islamic Religious Education classes are not only about memorizing theories. Teachers often relate the material to daily life and social problems*."

Observation findings further indicated that classroom interaction patterns were relatively communicative and student-centered. Teachers frequently used contextual examples, religious narratives, and collaborative discussion methods to strengthen students' understanding and engagement.

In contrast, instructional implementation at SMA Negeri 2 Jember demonstrated stronger instructional discipline and systematic classroom management. Teachers consistently followed lesson structures and assessment procedures; however, observations suggested that some learning sessions remained relatively teacher-centered. Although students actively responded to teacher instructions, opportunities for reflective dialogue and critical religious discussion appeared more limited compared to SMA Negeri 1 Kencong.

An Islamic Religious Education teacher (GPAI-2) explained: "*We attempt to maintain instructional discipline because classroom management is important in large classes. However, we are currently trying to integrate more discussion-based learning strategies*."

Across both schools, instructional evaluation practices remained predominantly focused on written examinations, assignments, and cognitive achievement assessment. Although teachers occasionally implemented observation-based and affective assessment approaches, systematic evaluation of students' spiritual development and religious behavior remained relatively underdeveloped.

Output Evaluation: Instructional Effectiveness and Student Development

The output evaluation findings demonstrated that Islamic Religious Education programs in both schools contributed positively to students' religious understanding, moral awareness, and character development. However, the effectiveness of instructional outcomes varied depending on instructional approaches, classroom interaction, and institutional learning culture.

At SMA Negeri 1 Kencong, students demonstrated relatively strong engagement in religious activities, collaborative learning, and moral reflection practices. Observation findings indicated that students participated actively in congregational prayers, Qur'anic recitation programs, and school-based religious activities. Teachers also reported improvements in students' discipline, empathy, and participation in religious programs.

An Islamic Religious Education teacher (GPAI-1) stated: "*Students are increasingly active in religious activities and classroom discussions. Their attitudes toward discipline and mutual respect have also improved.*"

At SMA Negeri 2 Jember, instructional effectiveness was reflected primarily in students' academic achievement and structured learning outcomes. School documentation indicated relatively consistent student performance in Islamic Religious Education assessments. However, several teachers acknowledged that affective and spiritual evaluation dimensions were still difficult to measure systematically.

One teacher participant (GPAI-3) explained: "*Academic achievement can be measured more easily, but evaluating students' spirituality and character development remains challenging because these aspects require long-term observation.*"

These findings indicate that the instructional effectiveness of Islamic Religious Education cannot be adequately represented through cognitive assessment alone. Instead, instructional effectiveness should be understood as a multidimensional construct encompassing cognitive understanding, moral awareness, spiritual development, and religious behavior.

Outcome Evaluation: Educational Decision-Making and Program Improvement

The outcome evaluation findings demonstrated that evaluation results in both schools were primarily utilized for administrative reporting, academic grading, and instructional supervision. Although institutional leaders

recognized the importance of evaluation for instructional improvement, systematic utilization of evaluation findings for long-term educational decision-making remained relatively limited.

At SMA Negeri 1 Kencong, evaluation findings were occasionally used to revise instructional strategies and strengthen religious habituation programs. Teachers and school leaders conducted reflective discussions concerning classroom challenges and students' learning behavior; however, evaluation systems specifically designed for comprehensive program improvement were not yet fully institutionalized.

The principal (KS-1) explained: "*We usually discuss evaluation findings during teacher meetings, especially when there are instructional challenges or behavioral problems among students.*"

Meanwhile, at SMA Negeri 2 Jember, evaluation findings were more systematically integrated into instructional supervision and institutional quality assurance mechanisms. Nevertheless, the utilization of evaluation findings still focused primarily on academic improvement rather than comprehensive program redesign or long-term instructional transformation.

A curriculum coordinator (WK-2) stated: "*Evaluation reports are used during supervision meetings and curriculum discussions, but we are still developing more comprehensive evaluation systems for instructional improvement.*"

Tabel 1. Indicators of Islamic Religious Education Program Evaluation Based on the Cronbach Decision-Oriented Evaluation Model

Evaluation Component	Aspects Analyzed	Indicators	Brief Description
INPUT Instructional Program Planning	- Learning Program Objectives - Instructional Materials and Lesson Plans - Teacher Readiness - Curriculum Alignment	- Clarity and relevance of learning objectives to students' needs and institutional goals - Completeness and quality of lesson plans, instructional materials, and assessment instruments - Teachers' pedagogical, professional, social, and spiritual competencies - Alignment between curriculum and Islamic Religious Education objectives	Evaluates instructional planning processes, including goal formulation, preparation of instructional materials, teacher readiness, and curriculum relevance to educational objectives.
INPUT Educational Resources	- Learning Media - Facilities and Infrastructure - Students' Readiness - Learning Environment	- Availability and utilization of instructional media - Adequacy of educational facilities and infrastructure - Students' motivation, prior knowledge, and learning readiness - Supportive classroom and school learning environments	Evaluates the availability and utilization of educational resources supporting effective instructional implementation.
PROCESS Instructional Implementation	- Teaching Methods - Student Learning Activities - Teacher–Student	- Alignment between teaching methods and learning objectives - Students' active participation in learning	Evaluates how the instructional program is implemented through teaching methods,

	Interaction - Classroom Management	activities - Quality of educational communication and interaction - Effectiveness of classroom management in supporting learning	classroom interaction, student participation, and learning management.
PROCESS Learning Evaluation System	- Forms of Assessment - Assessment Techniques - Alignment between Evaluation and Learning Objectives - Feedback Mechanisms	- Variety of assessment forms (tests, non-tests, observations, performance assessments, etc.) - Accuracy and appropriateness of assessment techniques - Alignment between evaluation methods, instructional objectives, and learning materials - Provision of constructive feedback	Evaluates the assessment system used to measure learning achievement in valid, objective, and sustainable ways.
OUTPUT Instructional Program Effectiveness	- Achievement of Learning Objectives - Changes in Students' Attitudes and Character - Knowledge Mastery - Religious Skills Development	- Level of achievement of Islamic Religious Education objectives - Development of students' attitudes, values, and moral character - Students' mastery of religious knowledge and cognitive understanding - Students' religious practices and worship competencies	Evaluates the extent to which the instructional program achieves expected learning outcomes in cognitive, affective, and spiritual dimensions.
OUTCOME Educational Decision-Making	- Utilization of Evaluation Findings - Program Improvement - Program Development - Program Sustainability	- Use of evaluation findings for educational decision-making - Follow-up improvement actions based on evaluation results - Instructional innovation and program development - Sustainability of instructional programs	Evaluates how evaluation findings are utilized as the basis for improvement, development, and sustainability of educational programs.

Overall, the findings indicate that the Cronbach decision-oriented evaluation model provides a relevant framework for analyzing Islamic Religious Education programs, as it emphasizes not only instructional outcomes but also the use of evaluation findings for sustainable educational improvement and institutional decision-making.

This study offers several important novelties within the field of Islamic educational evaluation. First, unlike previous studies that predominantly focused on learning outcomes assessment or curriculum implementation, this research applies the Cronbach decision-oriented evaluation model specifically within the context of Islamic Religious Education in Indonesian public secondary schools. Second, the study develops a multidimensional evaluation framework integrating input, process, output, and outcome dimensions to analyze instructional effectiveness comprehensively beyond cognitive achievement alone. Third, the research employs a multi-site qualitative design across two institutional contexts, enabling cross-site analysis of instructional culture, evaluation practices, and educational decision-making in Islamic Religious Education programs. Finally, this study contributes a contextual understanding of how evaluation findings can function as strategic instruments for sustainable instructional improvement, institutional

development, and evidence-based educational policymaking within contemporary Islamic education.

Discussion

The findings of this study demonstrate that the implementation of Islamic Religious Education programs at SMA Negeri 1 Kencong and SMA Negeri 2 Jember reflects the growing importance of decision-oriented evaluation within contemporary Islamic education. The results reveal that educational evaluation in both institutions has gradually evolved beyond traditional assessment-oriented practices. However, significant challenges remain in integrating evaluation findings into sustainable instructional improvement and educational policymaking.

The study confirms Cronbach's argument that educational evaluation should function as a mechanism for generating information relevant to institutional decision-making rather than merely measuring instructional achievement. The findings indicate that both schools attempted to utilize evaluation activities to improve instructional implementation, classroom management, and educational supervision. However, evaluation practices remained predominantly focused on cognitive assessment and administrative accountability. This condition supports previous findings by Rossi et al. (2004), who argue that educational evaluation is often limited to performance measurement and fails to produce transformative institutional improvement.

The instructional planning findings further demonstrate that Islamic Religious Education programs in both schools were relatively well-structured and aligned with institutional educational objectives. The integration of character education, religious habituation, and spiritual development within instructional planning reflects the holistic orientation of Islamic education. These findings align with Sahin (2018), who emphasizes that contemporary Islamic education must integrate intellectual, moral, and spiritual dimensions simultaneously. The findings also strengthen previous studies indicating that Islamic educational effectiveness depends significantly on the integration of curriculum, religious culture, and instructional management.

The stronger integration of religious culture observed at SMA Negeri 1 Kencong indicates that instructional effectiveness in Islamic Religious Education is closely connected to institutional culture and contextual learning environments. This finding supports the study by Fauzi et al. (2024), which explains that the development of religious culture significantly contributes to strengthening students' moral awareness, character formation, and spiritual engagement within Islamic educational institutions. Likewise, Darling-Hammond et al. (2020) argue that effective learning environments emerge when instructional systems integrate cognitive learning, emotional engagement, and social interaction within broader educational culture.

The process evaluation findings also reveal important differences in pedagogical orientation between the two schools. Instructional implementation at SMA Negeri 1 Kencong tended to emphasize contextual learning, reflective discussion, and value internalization, whereas SMA Negeri

2 Jember demonstrated stronger instructional discipline and systematic classroom management. These findings illustrate that instructional effectiveness in Islamic Religious Education cannot be reduced to a single pedagogical approach because educational effectiveness is influenced by institutional context, classroom culture, and instructional interaction patterns. Hattie (2009) explains that teacher-student interaction, feedback mechanisms, and active student engagement in learning processes significantly influence instructional effectiveness.

Another significant finding concerns the dominance of cognitive-oriented evaluation systems in both schools. Although teachers recognized the importance of assessing affective and spiritual dimensions, evaluation practices remained largely dependent on written examinations and academic achievement indicators. This finding confirms Biggs and Tang's (2011) argument that misalignment between instructional objectives and evaluation systems can reduce the effectiveness of educational programs. In Islamic Religious Education specifically, the overemphasis on cognitive assessment risks neglecting the moral, spiritual, and behavioral dimensions that constitute the central objectives of Islamic education.

The findings also reinforce previous research emphasizing the importance of authentic assessment and holistic evaluation in religious education. Gulikers et al. (2004) explain that authentic assessment enables educators to evaluate learners' competencies in real-life contexts, thereby producing more meaningful educational outcomes. Similarly, Boud and Falchikov (2006) argue that sustainable assessment should support long-term learning and development, and reflective educational improvement, rather than merely measuring short-term academic achievement. These perspectives are highly relevant to Islamic Religious Education because the success of religious learning involves moral behavior, spiritual awareness, and character formation extending beyond classroom assessment.

The outcome evaluation findings further reveal that evaluation practices in both schools have not yet fully functioned as instruments for sustainable institutional transformation. Although evaluation findings were occasionally used for instructional supervision and classroom improvement, systematic utilization of evaluation results for long-term educational planning remained limited. This condition supports Stufflebeam and Shinkfield's (2007) argument that evaluation systems frequently fail to influence educational policy because evaluation findings are often disconnected from institutional decision-making structures.

Nevertheless, the findings also demonstrate the potential relevance of the Cronbach decision-oriented evaluation model within Islamic educational contexts. The model enabled the researcher to comprehensively analyze not only instructional outcomes but also institutional contexts, instructional processes, evaluation practices, and decision-making mechanisms. The findings, therefore, strengthen the argument that decision-oriented evaluation

provides a more holistic framework for analyzing Islamic Religious Education programs than conventional achievement-based assessment approaches.

From a theoretical perspective, this study contributes to the development of Islamic educational evaluation studies by expanding the application of the Cronbach evaluation model within contemporary Islamic education. Most previous Islamic educational evaluation studies have focused primarily on curriculum implementation or learning outcomes assessment. In contrast, this study emphasizes the broader relationship between evaluation, instructional effectiveness, institutional culture, and educational decision-making.

In practice, the findings imply that Islamic educational institutions need to strengthen comprehensive evaluation systems that integrate cognitive, affective, spiritual, and behavioral dimensions simultaneously. Schools should also develop evaluation mechanisms capable of transforming evaluation findings into sustainable instructional improvement strategies, curriculum redesign, teacher professional development, and institutional policy formulation. Furthermore, teachers require greater institutional support in developing authentic, reflective assessment approaches that systematically evaluate students' moral and spiritual development.

This study has several important implications for the development of Islamic educational evaluation in contemporary educational contexts. Theoretically, the research strengthens the application of the Cronbach decision-oriented evaluation framework within Islamic Religious Education by demonstrating that evaluation should function not merely as an assessment mechanism but as a strategic instrument for institutional reflection, instructional improvement, and educational decision-making. The study also expands the discourse of Islamic educational evaluation by integrating multidimensional evaluation components encompassing instructional planning, learning processes, instructional outcomes, and institutional follow-up mechanisms.

Methodologically, this research contributes by employing a qualitative multi-site evaluative design that enables comparative and contextual analysis across different educational institutions. This approach enriches the methodological development of Islamic educational research, particularly in examining instructional effectiveness and evaluation practices within natural educational settings.

In practice, the findings provide recommendations for school leaders, teachers, and educational policymakers to strengthen comprehensive evaluation systems that integrate cognitive, affective, spiritual, and behavioral dimensions simultaneously. The study also highlights the importance of transforming evaluation findings into sustainable instructional improvement strategies, teacher professional development programs, curriculum redesign, and evidence-based institutional policymaking. Consequently, this research contributes not only to the theoretical advancement of educational evaluation

research but also to the practical improvement of the quality of Islamic Religious Education in contemporary schools.

Conclusion

This study concludes that the implementation of the Cronbach decision-oriented evaluation model in Islamic Religious Education programs at SMA Negeri 1 Kencong and SMA Negeri 2 Jember provides a more comprehensive framework for evaluating instructional effectiveness beyond conventional cognitive assessment practices. The findings reveal that instructional effectiveness in Islamic Religious Education is strongly influenced not only by curriculum alignment and instructional planning but also by institutional culture, pedagogical interaction, reflective learning processes, and the utilization of evaluation findings for educational decision-making. This study found that the integration of religious culture, reflective learning, and decision-oriented evaluation practices had a greater impact on instructional effectiveness and students' moral-spiritual development than previously assumed. These findings challenge the traditional assumption that the success of Islamic Religious Education can be adequately measured primarily through academic achievement and cognitive assessment, while simultaneously opening broader discussions regarding holistic and multidimensional evaluation systems in Islamic education.

This study also contributes significantly to the development of Islamic educational evaluation studies. The research strengthens previous findings, emphasizing the importance of holistic instructional evaluation integrating cognitive, affective, spiritual, and behavioral dimensions within Islamic Religious Education. At the same time, the findings question the adequacy of conventional achievement-oriented evaluation systems that tend to prioritize administrative and cognitive outcomes while neglecting moral and spiritual dimensions of learning. Furthermore, this study introduces the application of the Cronbach decision-oriented evaluation model within a multi-site Islamic educational context, thereby enriching scholarly discussions concerning evaluation-based educational decision-making, instructional effectiveness, and sustainable program improvement in contemporary Islamic education. Methodologically, the use of a qualitative multi-site evaluative design also contributes to expanding contextual and comparative approaches within Islamic educational research.

Nevertheless, this study has several limitations. The research was conducted within a limited number of educational institutions and focused specifically on two public secondary schools in Jember Regency, which may restrict the broader generalizability of the findings. In addition, the qualitative nature of the study emphasizes contextual depth rather than broad statistical representation. Therefore, further studies involving larger samples, more diverse educational institutions, and mixed-method or longitudinal approaches are necessary to obtain more comprehensive understandings of decision-oriented evaluation practices within Islamic Religious Education.

Future research is also recommended to explore the integration of authentic assessment systems, digital evaluation technologies, and sustainable educational quality assurance mechanisms capable of strengthening instructional effectiveness and evidence-based educational policymaking in contemporary Islamic educational institutions.

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