



Program Evaluation on Qafilah Dakwah Zulhijah: A Review of Evaluation Studies Using CIPP Evaluation Model Approach

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Abstract

The Qafilah Dakwah Zulhijah Program implements the three main pillars of Indonesian Higher Education: Education, research, and community service. STAI As-Sunnah Deli Serdang has carried out this program for quite a long time. However, a thorough evaluation of the Context, Input, Programs and products has never been conducted. Therefore, this study aims to fully and thoroughly evaluate the Qafilah Da'wah Zulhijah STAI As-sunnah program using the CIPP framework (Context, Input, Process, Product). So, with this evaluation, STAI As-Sunnah can make a better future implementation decision. It can also be considered as material for discussion for other universities in Indonesia that have the same vision as STAI As-Sunnah. This research was carried out using a qualitative approach as a framework. Moreover, the concept of the CIPP evaluation is a reference in evaluating the Qafilah Da'wah Zulhijah STAI As-sunnah program. Data were collected using several qualitatively typical instruments: observation, interviews, and documentation. Then the data is strengthened using data and source triangulation techniques. Furthermore, the data were analyzed in depth and described objectively. In the Context Evaluation, it was found that the activities of the Da'wah Zulhijah Qafilah had a strong foundation. The Input Evaluation is also quite good, although some things need to be improved. In Process Evaluation, as a whole, went well. Likewise, with Product Evaluation, it is pretty good. Based on the formulation of the problem, the implementation process and the results of the Qafilah Da'wah Zulhijah STAI As-sunnah program are classified as good overall. However, they need improvement and adjustments in the future to make them more effective and efficient.

Keywords: Program evaluation; CIPP; qurban; Zulhijah

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Introduction

Community Service (PkM) is one of Indonesia's Tri Dharma of Higher Education.¹ Universities are not only obliged to provide education to students but also to carry out research in scientific fields, as well as to define this knowledge to the community in the form of community service activities. In its implementation, community service activities are often complementary in tertiary institutions without careful planning from upstream to downstream. That mainly happens in private Islamic universities, which are not financially tied to the government and receive less attention and counseling regarding the ideal form of PkM activities.² So what happens is that the implementation of the PkM seems to be as long as it fulfills the BKD (Beban Kerja Dosen).

Supposedly, the community service program is designed in such a way as the case when designing lecture curricula in class. Before implementation, an initial analysis is needed that departs from actual data in the field. The results of the initial analysis are then studied further by considering the potential and challenges that will be faced. This follow-up study will produce a measurable activity plan, complete with standards of success to be achieved. After that, then implemented and evaluated in each part.³ Thus the results of PkM will be far more scientifically justifiable.

To improve the quality of PkM, the As-sunnah Islamic College tries to change the pattern of service carried out so far into an ideal PkM. The research was Designed using the Action Research framework as the basis for its activities. The implementation of PkM with this new model has started since the Covid-19 pandemic. It began to subside in 2021, and field activities have been allowed in many areas.

In general, action research is a field research method that takes direct action on problems found in the field.⁴ Furthermore, the activity is carried out in a cycle of planning-action-reflection⁵. The cycle is repeated until the problems diagnosed at the beginning are resolved. With a framework like this, community service activities will be more focused and follow the scientific fields available at tertiary institutions. Moreover, the output of the activity can be written in the form of articles ready to be published widely in national and international journals. So with this access, knowledge defusion for the community can be more optimal. Not only for the community where the activity takes place but also for the Indonesian community in general.

One of the PkM programs run by STAI As-sunnah in an ideal form is the Da'wah Zulhijjah Qafilah. This program is implemented according to its name, namely in the month of Zulhijjah, coinciding with one of the Muslim holidays, Eid al-Adha. In the Da'wah Zulhijjah Qafilah, lecturers and students are directly involved in actively participating in the community while bringing the sacrificial animals that STAI As-sunnah has provided. Technically, the Da'wah Zulhijjah Qafilah program is managed by the Centre for Research and Community Service (P3M) STAI As-Sunnah. This program is run by a group of STAI As-sunnah students and lecturers from the Arabic Language Education and Islamic Broadcasting Communication study program.

Most students come from semesters 2 and 4, while for semester 6, only a few people are involved. The reason is that none other than the 6th semester had a Real Work Lecture program (KKN) before the Da'wah Zulhijjah Qafilah program was implemented. Furthermore, students are formed into 20 groups consisting of 5-7 students led by one supervisor per group. Then these groups were sent to 20 villages that had been predetermined through initial observations, bringing no less than three goats/sheep.

¹ Bukman Lian, "Tanggung Jawab Tridharma Perguruan Tinggi Menjawab Kebutuhan Masyarakat," in *Prosiding Seminar Nasional Program Pascasarjana Universitas PGRI Palembang*, 2019.

² Achmad Sudiro, Eka Afnan Troena, and Ainur Rofiq, "Efek Moderasi Etika Kerja Islam Pada Modal Sosial, Komitmen Organisasional Dan Kinerja Dosen,".

³ Agus Afandi, "Participatory Action Research (PAR) Metodologi Alternatif Riset Dan Pengabdian Kepada Masyarakat Transformatif," in *Workshop Pengabdian Berbasis Riset Di LP2M UIN Maulana Malik Ibrahim Malang*, 2020.

⁴ David E Avison et al., "Action Research," *Communications of the ACM* 42, no. 1 (1999): 94–97.

⁵ Avison et al.

The PkM group also held other activities besides distributing the sacrificial animals, such as religious counseling, teaching children, helping the community, and other activities according to the initial plans of each group. These activities are also adjusted to the scientific fields owned by each group. This program lasts approximately ten days, from the 5th to the 15th of Zulhijah. STAI As-sunnah, such as transportation, meals, communications, and others, bear all costs related to the needs of Da'wah Zulhijah Qafilah participants. A program must be evaluated To increase its effectiveness, likewise with the Da'wah Zulhijah Qafilah program. This evaluation is done to make an objective assessment and clarify the steps to be chosen by STAI As-Sunnah as the implementing university. Besides that, tertiary institutions with the same style and direction as STAI As-Sunnah can also study the program evaluation results. To evaluate the program, CIPP is seen as an appropriate model.

Evaluation is the process of assessing, collecting, and observing various pieces of evidence to measure the impact and effectiveness of an object, program, or process. According to Stufflebeam and Shinkfield, evaluation provides information that can be used to determine prices and services (worth and merit). The objectives achieved, design, implementation, and impact to help make decisions, assist in accountability, and increase understanding of phenomena.⁶ According to this formulation, the essence of evaluation is the provision of information that can be used as material for consideration in making further decisions.

Some of the models used to evaluate in general can be reviewed in terms of both quantitative and qualitative. Each consists of several models, such as Measurement and Congruence, for quantitative such as Tyler's Black Box, Taylor and Maguire Theory, Alkin System Approach, Countenance Stake, and CIPP (Context, Input, Process, Product), and qualitative such as case studies, Illuminative, and Responsive.⁷

The CIPP is an evaluation model Daniel Stufflebeam and friends at Ohio State University developed. Focuses on Context, Input, Process, and Product as the target of evaluating a program. The CIPP model is intended to serve the needs of those who plan and implement programs. Decisions in the CIPP model aim to assess whether the program's target needs have been met. The four evaluation models constitute a complete series. However, Stufflebeam said that an evaluator does not have to use all of them in practice. The uniqueness of these models is that each type of evaluation is related to a program's decision-making tools and operations.⁸

Each evaluation component has its use. These components, as explained by Yusra Jamali as follows: (1) Context evaluation is used for planning decisions. Includes analysis of problems related to the policy environment that has been implemented and an analysis of the strengths and weaknesses of particular objects. (2) Input evaluation is used for consideration in strategic decisions. (3) Process evaluation is used as material for implementing decisions. This model is designed and applied in practice (process) or guides the implementation of activities. Process evaluation is carried out to identify and predict weaknesses in the procedural design or its implementation related to information on the implementation of previously programmed activities. (4) Evaluation results are material considerations to help formulate further decisions.⁹

Evaluation of the CIPP model is related to 4 types of evaluation, namely: (1) Take into account goals and priorities by comparing them with the needs, problems, and opportunities that exist; (2) Accounts for implementation by comparing it to the goals of the plan and the required budget, (3) Evaluate the effectiveness of the plan, (4) Evaluate the success of the plan by aligning results and side effects with target requirements, checking cost-effectiveness, and comparing costs and

⁶ Daniel L Stufflebeam and Chris L S Coryn, *Evaluation Theory, Models, and Applications*, vol. 50 (John Wiley & Sons, 2014).

⁷ Iskandar Tsani et al., "Evaluasi Model Cipp Pada Pembelajaran PAI Dan Budi Pekerti Di SMA Negeri 7 Kota Kediri," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 12, no. 1 (2021): 17–45.

⁸ Aris Try Andreas Putra, Rianti Zarita, and Nurhafidah Nurhafidah, "Evaluasi Program Pendidikan Agama Islam Menggunakan Model Evaluasi Cipp," *Zawiyah: Jurnal Pemikiran Islam* 7, no. 2 (2021): 20–35.

⁹ Yusra Jamali, "Evaluasi Kompetensi Pedagogik Guru Pai Pada Sma Negeri Se Kota Pangkalpinang (Penerapan Model Evaluasi Cipp)," *Jurnal Ilmiah Islam Futura* 17, no. 2 (2018): 340–358.

results with competing projects; also by explaining the results that limit the expenditure of human resources and as long as the plan is carried out correctly and efficiently.¹⁰

As far as our search goes, not many other studies have focused on discussing and evaluating community service programs. Under Permendikbud Number 3 of 2020, including an article by Idam Mustofa entitled Management Strategy for Community Empowerment (Evaluation of the Community Service Program Thematic Empowerment of the People of STAI Darussalam Nganjuk). This article discusses the principles successfully developed by students at research locations in the implementation of the program, namely: (1) the partnership principle; (2) the principle of the benefits of devotion; and (3) the voluntary principle. The principles of service that have not been fully fulfilled are: (1) the participation principle; (2) the empowerment principle; and (3) the principle of the interrelatedness of science, charity, and social transformation.¹¹ The discussion is complete, but it is not based on data in the field, making it difficult to measure the program's success scientifically.

Furthermore, Andriani, in his research entitled "Evaluation of Community Service Activities for Lancang Kuning University Lecturers," concluded the program evaluation results in the form of quantitative data. In conclusion, the community service program held by Lancang Kuning University lecturers is classified as "good."¹² This research focuses on activities carried out by lecturers.

Herlinda in "Evaluation of the Implementation of the Mosque-Based Posdaya Thematic Community Service Program at the State Islamic University of Sultan Syarif Kasim Riau." The output of the Thematic Posdaya KKN PPM program is the scope of the Posdaya Thematic KKN PPM program components. Started from planning in the form of policy determination, needs analysis, determination of HR readiness, student provision and community readiness input, implementation up to process accountability, and ultimately produce in the product form of the MDGs program.¹³ In this activity, community service is carried out entirely by student groups. Specifically, this study aims to determine the evaluation results of the Qafilah Da'wah Zulhijjah STAI As-sunnah program with CIPP, namely Context, Input, Process, and Product. To make it easier for office holders and related parties at STAI As-Sunnah to make decisions and policies in the future.

This research uses a descriptive method.¹⁴ There are no treatments, manipulation, or changes to the research variables. It describes things that happen in implementing the Da'wah Zulhijjah Qafilah activities by the academic community, especially STAI As-Sunnah students. Observations, interviews, and documentation were carried out to collect data about the context, inputs, processes, and products of the Qafilah Da'wah Zulhijjah program. The triangulation technique is used to ensure accurate data. Last but not least, the verified data will be analyzed qualitatively. The results of this study are expected to be a reference in decision-making and improving the quality of community service activities in the future.

¹⁰ Muhammad Turmuzi et al., "Literature Review: Evaluasi Keterlaksanaan Kurikulum 2013 Menggunakan Model Evaluasi CIPP (Context, Input, Process, Dan Product)," *Jurnal Basicedu* 6, no. 4 (2022): 7220–7232.

¹¹ Idam Mustofa, "Manajemen Strategi Pemberdayaan Masyarakat (Evaluasi Program Pengabdian Kepada Masyarakat Tematik Pemberdayaan Umat Stai Darussalam Nganjuk)," *Intizam, Jurnal Manajemen Pendidikan Islam* 5, no. 1 (2021): 29–48.

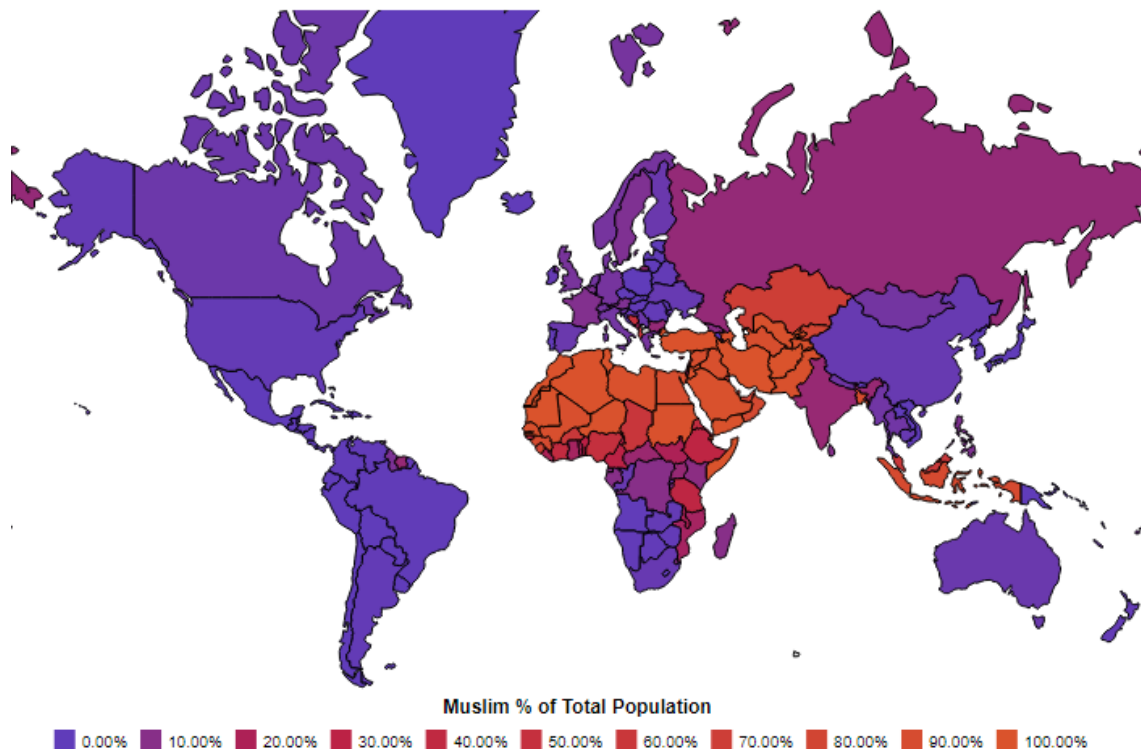
¹² Refika Andriani and Maratul Afidah, "Evaluasi Kegiatan Pengabdian Kepada Masyarakat Dosen Universitas Lancang Kuning," *JUPIIS: Jurnal Pendidikan Ilmu-Ilmu Sosial* 12, no. 1 (2020): 271–278.

¹³ Herlinda Herlinda, "Evaluasi Implementasi Program Pengabdian Masyarakat Tematik Posdaya Berbasis Masjid Universitas Islam Negeri Sultan Syarif Kasim Riau," *Jurnal El-Riyasah* 8, no. 2 (2018): 47–56.

¹⁴ Matthew B Miles and A Michael Huberman, *Qualitative Data Analysis: An Expanded Sourcebook* (sage, 1994).

Result and Discussion

Indonesia has the most significant number of Muslims in the world. The total population of Indonesia until 2019 is estimated to be 87.2% (207,200,000) of the population who adhere to Islam.¹⁵



Picture 1: The world's Muslim population¹⁶

One of the Muslim holidays is Eid al-Adha, known by another name, the Feast of Sacrifice. The slaughter of sacrificial animals in Islam as a ritual and worship has been carried out for thousands of years. Sacrifice is not only a ritual worship but also has an enormous socio-economic dimension and tradition. As the largest Muslim country, the potential for Qurban in Indonesia is very significant. If this potential is adequately managed, it should be able to become an economic force that not only increases the welfare of mustahik but also empowers the farming community.¹⁷

Sacrifice worship is a form of worship by slaughtering certain animals such as camels, cows, buffaloes, sheep, and goats. The slaughter is carried out on Eid al-Adha and Tasyrik days (i.e., the following three days, namely the 11th, 12th, and 13th of Dzulhijjah). The purpose of this worship is to get closer to Allah. Sacrifice worship in Islam is a form of devotion to Allah, which is a form of faith. That is gratitude for the blessings He has given.¹⁸

Calling *Qurban* is relevant because aspects are media that stimulate humans to make sacrifices, help, and fulfill food for others. Human values are echoed in the philosophy of *qurban*, apart from an acceptable form of servitude between humans and Allah. *Qurban* also teaches about the sacrifices of the Prophet Muhammad's followers (companions) individually and their involvement

¹⁵ Rika Yulita Amalia and Syifa Fauziah, "Perilaku Konsumen Milenial Muslim Pada Resto Bersertifikat Halal Di Indonesia: Implementasi Teori Perilaku Terencana Ajzen," *JEBA (Journal of Economics and Business Aseanomics)* 3, no. 2 (2018).

¹⁶ WPR, "Muslim Population by Country 2022," *World Population Review*, 2022, <https://worldpopulationreview.com/country-rankings/muslim-population-by-country>.

¹⁷ Nasrulloh Nasrulloh, "Qurban Program in Supporting the Achievement of SDG's: The Involvement of Islamic Philanthropic Institutions," in *ICONIS: International Conference on Islamic Studies*, vol. 5, 2021, 251–260.

¹⁸ Ayutha Wijinindyah, "Potret Penjualan Hewan Qurban Pada Era New Normal Di Kabupaten Kotawaringin Barat," *Applied Animal Science Proceeding Series* 1 (2020): 110–118.

in the Islamization process of the village of Mecca. The other side of Qurban is a driver of the regional economy, where the philosophy of qurban, in general, can drive the community's economy, namely the process of demand and supply.¹⁹ Based on the potential and philosophy of qurban, STAI As-sunnah runs a community service program with the theme Qafilah Da'wah Zulhijah. This program is a form of implementing one of the Pillars of Higher Education, which consists of education, research, and community service.²⁰

The activity of distributing sacrificial animals through students has been carried out for the last ten years by STAI As-Sunnah. However, so far, it has not implemented scientific principles and ideal rules for implementing community service. The main actors in this program are STAI As-sunnah students. They are sent to regions for community service, such as helping organize Eid al-Adha and preaching. The main activity in this program is the distribution of sacrificial animals, in which students bring them to the areas they are going to. Its implementation starts from the 5th of Zuhijjah to the 15th of Dzulhijjah. Thus students will be in the field for approximately ten days.

Context Evaluation (Context)

Context evaluation evaluates everything that precedes a program and will impact the program in question. This evaluation evaluates and identifies the underlying needs for the preparation of a program.²¹ The part being evaluated includes the program foundation and program objectives. The basis for the first Qafilah Zulhijah Program is the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 3 of 2020 concerning National Higher Education Standards.²² It explains what community service means, how universities should implement it, and the desired output from community service. Furthermore, the basis for this program is the Regulation of the Head of STAI As-Sunnah Number 004 of 2021. This regulation contains the Outcome Policy and Achievements of the Tridarma in the Environment of STAI As-Sunnah. This regulation explains that community service is an activity of the academic community that utilizes science and technology to promote community welfare and educate the nation's life.

Furthermore, the foundation of this program is the Regulation of the Chairperson of the As-Sunnah Islamic High School number 005 of 2021 concerning Research and Community Service in the As-Sunnah STAI Environment.²³ It was explained that community service is an activity of the academic community that utilizes science and technology to promote community welfare and educate the nation's life. Moreover, the output of community service is the result of community service activities, at least in scientific publications, books, articles in print/electronic media, articles/shows of activities on social media, and activity posters.

Based on the foundations of these regulations, it can be understood that the Qafiah Zulhijah Program aims to realize one of the tri-dharma of higher education. The implementation is carried out by taking advantage of the Eid al-Adha moment. The distribution of sacrificial animals by the Qafiah Zulhijah Program also aims to provide knowledge about the implementation of worship and the basics of religion to the community through groups of lecturers and students in villages in need.

¹⁹ Ahmad Misbahul Anam, "Pendampingan Dakwah Melalui Hewan Qurban," *Jurnal Bina Ummat* 3, no. 1 (2020): 75–89.

²⁰ Menteri Pendidikan dan Kebudayaan Republik Indonesia, "Peraturan Menteri Pendidikan Dan Kebudayaan Republik Indonesia Nomor 3 Tahun 2020 Tentang Standar Nasional Pendidikan Tinggi," 2020.

²¹ Isep Djuanda, "Implementasi Evaluasi Program Pendidikan Karakter Model CIPP (Context, Input, Process Dan Output)," *Al Amin: Jurnal Kajian Ilmu Dan Budaya Islam* 3, no. 1 (2020): 37–53.

²² Kementerian Pendidikan dan Kebudayaan, "Peraturan Menteri Pendidikan Dan Kebudayaan Republik Indonesia Nomor 3 Tahun 2020 Tentang Standar Nasional Pendidikan Tinggi."

²³ STAI As-sunnah, "Peraturan Ketua Sekolah Tinggi Agama Islam As-Sunnah Nomor 005 Tahun 2021," 2021.

Input Evaluation (Input)

Data collection in input evaluation uses interview, evaluation, and documentation techniques. This Data collection is done so that the evaluation results can produce complete data analyzing all the things involved in the program. Input evaluation is an evaluation carried out on all subjects or fields that support the implementation of a program. In another explanation, it is explained that input evaluation is an evaluation carried out on all things that support the implementation of a program.²⁴ In the "input evaluation," it is known that the implementation of Da'wah Zulhijah Qafilah involves human resources. The parties directly involved in this program include; the Research and Community Service Centre (P3M) Section of STAI As-Sunnah, the Social Section of the Ar-Risalah Al-Khairiyah Foundation, Field Supervisors, Students, and Committees. All parties involved carry out their respective roles and responsibilities for the program's success. In addition to human resources that play an important role are the funds or costs for implementing the program.

The research and community service centre has the task of starting this program by collecting student data, coordinating with the social department at the Ar-Risalah Al-Khairiyah foundation, managing funds, forming committees, and others. The Centre for Research and Community Service first made plans for the Qafilah Da'wah Zulhijah program. After planning is complete, a committee is formed to manage the program. The committee comes from lecturers, staff, and students of STAI As-sunnah. The executor's duties include disbursing the program funds, gathering students, determining the areas to be addressed, forming a Dakwah Zulhijah Qafilah group and all matters related to Dakwah Zulhijah Qafilah until completion.

Everything related to sacrificial animals must be coordinated directly with the Social Department of the Ar-Risalah Al-Khairiyah foundation. Good coordination between the Centre for Research and Community Service and the foundation's social division will determine the program's smooth running. The social division of the Ar-Risalah Al-Khairiyah foundation is the division that seeks, receives, and distributes sacrificial animals for donors. Every year the foundation receives hundreds of sacrificial animals from donors from within the country and abroad. Therefore, it will not be separated from the coordination between the research and community service centre of STAI As-Sunnah and the social division of the Ar-Risalah Al-Khairiyah Foundation.

Among the several "findings" obtained in the field based on observations, there were several problems in coordination between the research centre and the community service department (P3M) with the incumbents at STAI As-Sunnah. These problems include the unclear schedule of the Social Section of the Ar-Risalah Al-Khairiyah Foundation, which changes frequently. The impact of this makes it difficult to make decisions for the Centre for Research and Community Service. One of the problems with the regulations is that the collection of qurban animals is carried out the day before the Id prayer day, in which these qurban animals are collected near the STAI As-Sunnah location. Based on data from Arif Wijaksono as one of the implementing committees and a former participant of the Dakwah Zulhijah Qafilah the previous year. According to Wijaksono, collecting sacrificial animals the day before the slaughter will cause serious problems getting them to the villages. It should have been given more than a day so it would be easy to arrange and transport them to distant villages. Then it was also explained that several minor problems occurred with sacrificial animals, in which several villages did not want female qurban animals. Even though this problem was simple, there was often debate in the community.

The areas addressed by the participants of the Da'wah Zulhijah Qafilah, in general, are areas in North Sumatra. Based on bringing qurban animals to the area because the qurban animals would be brought from the STAI As-Sunnah campus location. As for areas outside North Sumatra, village people selected as recipients of qurban animals can come to them on the condition that they can buy the sacrificial animals at a nominal value determined by the Ar-risalah Al Khairiyah

²⁴ Meiskyarti Luma, Ardianto Tola, and Hadirman Hadirman, "Evaluasi Implementasi K-13 Berdasarkan Model CIPP Di SDN 2 Tabongo Kabupaten Gorontalo," *Jurnal Ilmiah Iqra'* 14, no. 2 (2020): 186–204.

foundation. This regulation will undoubtedly limit the areas that can be addressed. Before departure to the destination area, observation or checking of the area has been carried out. The intended areas need da'wah and student assistance related to learning.

Participants in the Qafilah Da'wah Zulhijah are generally students in semesters 2nd and 4th, although there are also those from semester 6. Students in semester 4th are required to take part in the Qafilah Da'wah Zulhijah event. These rules are made so that they have sufficient provisions and field experience before participating in Field Work (KKN) the following year.

Recently it has been seen that students' interest in participating in the Dakwah Dakwah Zulhijah program is decreasing day by day. Many things, both internal factors, and external factors, cause this. Due to the lack of student interest in participating in qafilah zulhijah activities, STAI As-Sunnah requires this activity for 4th-semester students. Those who do not participate in the Da'wah Zulhijah Qafilah activity program are not allowed to participate in *Fieldwork Course* (KKN) activities. KKN is a compulsory subject for every student. With these rules, there is no reason for 4th-semester students not to participate in the qafilah da'wah zulhijah program, even though some have an element of compulsion to follow it.

Every year, the Da'wah Zulhijah Qafilah group reaches around 20 groups. The committee divides the selection by giving exams to all participants from the 2nd and 4th semesters. The purpose of the selection for semester 4 is to determine which groups to fill according to ability. Then the selection made for the 2nd-semester is to determine the feasibility of going into the field. This selection process was carried out during Qafilah activities, so several applicants did not pass the selection and could not participate in the Qafilah event.

Based on observations and interviews with students, the problem with the Qafilah Da'wah Zulhijah 2022 M/1443 H event is that students lack the enthusiasm to participate in the Qafilah event from semesters 2nd, 4th, and semester 6th. This lack can be seen from the minimal number of registrants. After one week after the announcement for registration of members of the Da'wah Zulhijah Qafilah, only around 30 registrants were obtained. Then before the day of departure, several students still withdrew from the Qafilah group. Based on the observation that there are several reasons for the decreased enthusiasm of the students (1) they prefer to return home during the Da'wah Zulhijah Qafilah program, (2) they choose to fill their holidays with non-tiring activities such as playing mobile phones, relaxing, and other., (3) do not want to get dizzy, complicated or bothered, (4) feel unable.

As explained, students' enthusiasm to join the qafilah began to decline, causing the program objectives to be less achieved. This finding is explained by Ahmad Zaky, former secretary of the Centre for Research and Community Service (P3M). In the past two years, the enthusiasm and results of student Qafilahs have begun to decline.

Each group of Da'wah Zulhijah Qafilah has a field supervisor tasked with guiding and giving direction to each member. Field supervisors for the Da'wah Zulhijah Qafilah have been held since 1443 H. Students need a place to coordinate completing everything they find in the field. Even so, several groups were still not cooperative with field supervisors. This uncooperative attitude can be seen from the complaints and reports of field supervisors that students do not coordinate with them. On the other hand, several field supervisors have not carried out their duties optimally, as seen by their delay in submitting the results of activity reports. Some of the report results are also not by the specified standards.

The Da'wah Zulhijah Qafilah Fund comes from STAI As-Sunnah, so students or members of the Da'wah Qafilah do not spend funds. The funds used for this Qafilah da'wah are more than 50 million. This data is distributed to complement the needs of Qafilah members, such as consumer needs, transportation, food, and da'wah needs. Apart from that, these funds are also distributed for honorariums for field supervisors, committees, and other things to make the activities of the Da'wah Qafilah successful. More than 80% of Qafilah funds were distributed to Qafilah members for the smooth running of the event.

Process Evaluation

Process evaluation is checking the implementation of the plan that has been determined at the beginning. Intended as input for program implementers to adjust the plans determined with implementing activities in the field. Likewise, with the utilization of existing resources.²⁵ The agenda for the Qafilah Da'wah program had started before the participants headed to their respective destinations. Before the day of departure, a meeting was held for debriefing and release. The debriefing activities are held for 3-4 days with Sharia, community, and report materials. All participants are required to attend this event. Debriefing is a form of preparation carried out so that students are better prepared to go to the field by bringing knowledge. The lecturers provide direction to students in the form of practical knowledge and things that students need to face the community in the field. The debriefing explains to students what they have to do in their destination areas, the use of the funds they bring, technical activities, and financial reports. Then, the release was held directly in the open field by the leadership of STAI As-sunnah by conveying some advice to the students. The release activities can be seen in the picture below.



Picture 2: Supply and Release

This release activity aims to maximize student readiness and officially allow departure to their respective destinations, following Abu Bakr As-Siddiq, The *Sahabat* of the Prophet ﷺ. He advised soldiers and soldiers before leaving for the battlefield. He had given strict instructions to all his soldiers to go to war. Instructions were given for three days before starting a battle. After debriefing and releasing, students can leave for the destination area. Although debriefing and releasing are mandatory for all students participating in the Da'wah Zulhijah Qafilah, some do not attend and are late. Of course, this will make them not know what the lecturer is conveying, whether it is related to sharia material or reports. Then the problem was seen when the release was not neat in dress, thus reducing the solemnity of the release.

All agenda items and expenditures for the Qafilah Da'wah Zulhijah program have been planned so that the Qafilah participants can adhere to the agenda that has been made. Concerning the daily routine, it has been made in detail in the form of a template that students must fill out. The mandatory agenda students must carry out includes visits to village heads or community leaders, lectures after prayers, teaching children, distribution of qurban, competitions, and closing. Moreover, students can also carry out other activities; preachers and priests for Eid al-Adha prayers, teaching at school, distributing books, carrying out cupping activities, and other valuable activities.

²⁵ Supandi Rahman and Candra Panto, "Evaluasi Kinerja Manajemen BAZNAS Kota Gorontalo Dengan Model CIPP (Context, Input, Process, Product)," *Idaratuna* 3, no. 2 (2021): 132–141.

Visits to village heads and figures were carried out when members of the qafilah arrived at their destination. This visit is to discuss or discuss all matters relating to the activities to be carried out. It is hoped that a visit to the local village head will positively impact students' activities. Among the community leaders who visited was the chairman of the mosque management. Visiting was conducted to discuss the activities to be carried out and to find out the culture and conditions of the community. Knowing the culture and condition of society is very important. As explained, in the ability to preach, one must apply the concept of dynamic preaching, namely preaching adapted to problems or conditions that are currently happening. Dynamic da'wah is the prominent ability of preachers to know the actual condition of society.

Furthermore, a da'wah should look for more exciting and appropriate methods to carry out his da'wah.²⁶ So students must be able to try to adjust to society so that they are not wrong in taking steps. One of the things that are done is to have discussions with the village head and the chairman of the masjid administrator. One of the activities that students must carry out at the Da'wah Zulhijah Qafilah is a lecture after every five daily prayers. Conveying verses of the Quran or the hadith from the Prophet ﷺ to others is the duty and responsibility of every Muslim²⁷. following the words of the Prophet Muhammad ﷺ said in the hadith narrated by Bukhari

بَلِّغُوا عَنِّي وَلَوْ آيَةً

Convey from me, even if only one verse

The discussion delivered by students related to essential matters such as monotheism, prayer, the virtues of the month of Zulhijah, and discussions related to urban. This activity is beneficial for students and the community who attend congregational prayers. The benefits students will obtain are the habit of appearing in public and practising communication skills. The benefits the community will obtain are increasing religious knowledge and reminding them about religious matters.

Ta'lim atfhal, or teaching children, is carried out every afternoon by teaching the science of religions, tahsin, tahfiz Arabic and others. Based on the results of student reports that the children had high enthusiasm for participating in the event. The tahsin activities are carried out for children because many children in the area cannot read the Al-Quran properly and correctly according to the tajwid and *hijaiyyah* letters. The tahfiz activity is also carried out by students, not least recently that this Al-Quran has become popular among children. Students existence in their environment provides assistance and enthusiasm for them in memorizing the Al-Quran. Then the activities characteristic of STAI As-sunnah students in Arabic language learning, Arabic learning activities by teaching popular vocabulary and simple everyday conversations. This learning is engaging because Arabic is the language of the Al-Quran and As-Sunnah. It is hoped that the beginning of learning Arabic will be the forerunner for them to learn Arabic.

The main activity carried out is the dissemination and distribution of sacrificial animals to the community. Because the spread of this sacrificial animal is the essence of the Da'wah Zulhijah Qafilah, many things are in the spotlight. Each group member gets at least three sacrificial animals in the form of goats. Students do not bring sacrifice animals directly when leaving for the destination area on the 4th or 5th of Zulhijah. The collection of sacrificial animals is carried out on the 9th of Zulhijah or the day before the Eid al-Adha prayer. This is based on the rules of the social division of the Ar-Risalah Al-Khairiyah Foundation. After taking the sacrificial animals, the students and the local community slaughtered the sacrificial animals on the 10th of Zulhijah. The last activity in spreading qurban is distributing it to the community.

²⁶ Ratu Suntiati et al., "Pembelajaran Tabligh Modal Kemampuan Dakwah Santri," *Jurnal Perspektif* 4, no. 1 (2020): 38–43.

²⁷ Abd Aziz Ahmad, "Proses Penciptaan Karya Kaligrafi Abd. Aziz Ahmad Berjudul 'Syiar Islam,'" *Imaginarium* 3, no. 1 (2022): 14–21.



Picture 3: Slaughter of Qurban



Picture 4: Distribution of Qurban Meat

After carrying out religious activities such as teaching Islamic knowledge, tahsin, and Arabic to children, at the end of the activity, a competition was held to encourage children to understand the material presented and as an award for the best. The children's enthusiasm for participating in the event was seen at the competition.



Picture 5: Prize Distribution and Closing

Outcome Evaluation (Product)

Product evaluation is the final evaluation in the CIPP evaluation model series of activities, and evaluation is carried out on program results. Product evaluation includes three components: program impact, effectiveness, and sustainability. Product evaluation will measure the success of achieving the goals that have been set. The evaluation results will decide whether the program should be continued, repaired, or stopped. The evaluation seeks to identify and access program benefits and outputs, both planned and unplanned. So it will produce measurements, interpretations, and achievements in program implementation.²⁸ Observation, interviews and document collection carry out data collection for product evaluation. The discussion in product evaluation is the results of activity reports, reports on using funds, and program benefits for the community and students.

Reports on activities carried out by students in the Da'wah Zulhijah Qafilah program must be collected after the activities are carried out. The report is in the form of activities carried out along with the documentation of each activity. However, several groups had poor report results, including several events that were not carried out as intended. In other cases, it was found that several groups did not understand reports, so when asked to collect activity reports, they could not collect them. Some groups did not even send reports except after a week from the report submission deadline. Another report that needs to be completed by Qafilah participants is a financial report. Financial reports relating to the use of funds given to the group. The use of funds has been regulated and explained in detail when supplying and releasing. As explained, there are several forms of allocation of funds, including round-trip transportation and three meals a day.

From the context evaluation, it is known that a program must have a foundation of program objectives. The Qafilah Da'wah Zulhijah STAI As-Sunnah program has been running for ten years with clear foundations and objectives. About the foundation of the Da'wah Zulhijah Qafilah program, STAI As-sunnah is (1) supporting or carrying out the vision and mission of the Ar-risalah Alkhairiyah foundation, as the foundation that oversees STAI As-Sunnah (2) carrying out the tri dharma of higher education, as stated in the Regulations Minister of Education and Culture of the Republic of Indonesia Number 3 of 2020 Concerning National Standards for Higher Education Then the objectives of the Da'wah Zulhijah Qafilah program are also stated in more detail in the Regulations of the Head of the As-Sunnah Islamic College of Religion Number 004 and Number 005 of 2021. Therefore, the Qafilah Da'wah Zulhijah STAI As-Sunnah program has a clear and firm foundation. So it can be concluded that there are no problems found in context evaluation.

Input evaluation includes human resources involved in the program and things that support the implementation of the event well. Human resources or the parts involved in the program are complex and pleasing. Although, it still needs improvement in some problems. Some of the problems that need to be resolved are; *first*, coordination between the social division of the Ar-risalah Al-khairiyah foundation and P3M needs to be done better. Hence, there are no delays in decision-making. *Second*, the selection of committees that are competent and have a high responsibility because, in the process, the committees will play a significant role when the program is running. Third, the decline in student enthusiasm for participating in the Qafilah event, the cause of this is very complex, including a feeling of inadequacy and laziness. Several things must be done to make this event mandatory for semester 4 (it has been implemented since 2022) and prioritise semester 6 to take part in the field or become a participant. This is necessary because it is often found that students from semesters 2 and 4 cannot get down to the ground. Their inability or inability is due to several factors, including their lack of knowledge in academics or their mindset that is not perfect. So it is hoped that the participants in the Da'wah Zulhijah

²⁸ Rahman and Panto, "Evaluasi Kinerja Manajemen BAZNAS Kota Gorontalo Dengan Model CIPP (Context, Input, Process, Product)."

Qafilah will be students from semesters 6th and 4th because they have more competence than in the semester 2nd.

In connection with field supervisors and Qafilah funds, there were not many problems. Among the problems found were that some groups lacked communication with field supervisors and some lecturers were late submitting report results. Apart from that, the lecturer has carried out duties as a supervisor in the field, such as guiding students. Therefore, in the future, it is necessary to carry out intensive and scheduled communication between the qafilah group and field supervisors. Then the issue of funds or costs of the qafilah indicted Zulhijah, based on the analysis that no funding problems were found. However, there are several groups for the funds provided that are insufficient. This statement of insufficient funds is unfounded because all expenditures have been predicted and estimated by the committee and the Centre for Research and Community Service. It was found that some groups returned money or excess funds. Therefore, it is hoped that the Qafilah participants will manage their expenses as well as possible so that the funds obtained can be used optimally.

Process evaluation talks about the activities carried out by students. As previously explained, student activities have started before departure to the destination areas. This activity is a debriefing and release, which is quite helpful for students going to their destinations. The activities of the Da'wah Zulhijah Qafilah it has been going well and effectively. However, if you look at the activities of the past few years, there has been a decline. For general activities to run smoothly, it can be seen from the quantitative data on the implementation of lectures by Qafilah participants and the documentation of their activities. Although the activities carried out are generally beneficial to the community, problems still arise, including misunderstandings between the community and the Qafilah participants. The span of days for the implementation of the qafilah is concise.

In its implementation, the activities of the Da'wah Zulhijah Qafilah went relatively smoothly. Everything that was planned could generally be carried out on time. However, several technical issues pose obstacles in the field, such as the process of delivering sacrificial animals to several locations that are difficult to reach. In this case, there were several misunderstandings between the village party that received it and the STAI As-Sunnah service team that carried it out. To solve this problem, the team formed a particular group whose task was to deliver sacrificial animals whose villages were in the same direction or nearby. With delivery by a particular group, the above problems can be resolved.

Other obstacles in the process were also found during the slaughter procession. Some of the sacrificial animals given by STAI As-Sunnah turned out to be pregnant/pregnant. So that people feel they do not have the heart to slaughter it. After conducting discussions and a communicative approach, a solution was finally found. Among them, sacrificial animals that are pregnant are replaced with livestock belonging to residents who are not pregnant. Alternatively, fiqh explanations are given regarding the law on slaughtering pregnant animals. With these solutions, the problems in the slaughtering process can finally be appropriately resolved by the STAI As-sunnah service team.

The community well received the Sacrifice distribution activity, and this activity followed the moment that took place in the community. In the product evaluation section, it is known from the results of student and community explanations that the Qafilah Da'wah Zulhijah program has had a good impact on students and the community. The most reliable physical product is qurban animals distributed to several needy villages. As sacrificial animals, which must meet predetermined requirements, the sacrificial animals sent have gone through a rigorous selection process. Both in terms of age, health condition, and the *aqad* that will be carried out later. So that during the procession of slaughtering and distribution of qurban meat, people generally feel satisfied and happy to receive it.

Non-physical products are counseling on religious knowledge, carried out in conjunction with distributing sacrificial animals. Among the counseling activities, Al-Quran learning is given to children and mothers. In addition, most da'wah activities contain the science of fiqh in making sacrifices, which is very useful for every Muslim, both those who participate in making sacrifices and those who do not. The community can directly benefit from the Da'wah Zulhijjah qafilah products so that all the goals designed at the beginning of the activity are achieved.

Conclusion

Based on the program evaluation results using the CIPP model, the As-sunnah Qafilah Dakwah Zulhijjah STAI program is "good". In the CIPP context, the da'wah activities of Zulhijjah Qafilah had a "strong" foundation. The feedback is also "pretty good", although a few things could be improved going forward. The process also went "well" overall. Likewise, the product is "pretty good". Based on the formulation of the problem, the implementation process and results of the As-sunnah Qafilah Dakwah Zulhijjah STAI program are "good enough". However, they need to be improved in the future to make them more effective and efficient.

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