

CIPP Evaluation of Quranic Program for Students with Disabilities in Inclusive Islamic Education

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ABSTRACT

This study evaluates the implementation of the UMMI method within the Quranic learning program for students with disabilities at SD Fastabiqul Khairat Samarinda. Utilizing Daniel Stufflebeam's Context, Input, Process, and Product (CIPP) evaluation framework, this study adopts a qualitative phenomenological design to analyze institutional dynamics, resource capacities, classroom processes, and educational outcomes. Data were systematically gathered through prolonged field observations, semi-structured interviews with the program coordinator, classroom instructors, and shadow teachers, alongside extensive document analysis. The context evaluation reveals a structural tension between standardized institutional performance metrics (a mandatory 90% graduation target) set by central authorities and the individualized requirements of inclusive education. Input evaluation indicates a significant lack of adaptive pedagogical guidelines and non-standardized Quranic recitative competencies among shadow teachers. Process observations show that while individualized instruction is maintained, daily operations are heavily constrained by students' cognitive barriers, speech-motor limitations, and behavioral tantrums. Product evaluation demonstrates that although the program yields profound benefits in fostering spiritual security, emotional regulation, and self-confidence, academic milestones remain significantly delayed. This delay prompts institutional statistical exclusion to safeguard public performance metrics. These findings underscore the critical need to reconstruct flexible assessment matrices, validate shadow teachers' recitative competencies, and transition from rigid standardized metrics to individual progress designs.

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INTRODUCTION

Quranic instruction serves as the foundational pillar for spiritual, ethical, and character development within Islamic education (Rohaeni, 2024). In primary schooling, teaching the Quran extends beyond mechanical rote-learning; it embodies a fundamental right for every Muslim child to engage with sacred texts regardless of cognitive, emotional, or physical diversities. The ontological framework of Islam affirms that the Quran is a universal guide for humanity, rejecting any form of physical or mental stratification (Damayanti et al., 2026). Consequently, students with disabilities possess an absolute right to receive equitable, high-quality, and dignified religious instruction (Wati et al., 2024).



Teologically, this socio-religious equity is established in the Quran within Surah 'Abasa (80:1-4), which serves as a divine critique against the marginalization of individuals with disabilities in educational settings (Prayoga et al., 2023). This scriptural mandate is expanded by Surah Al-Nur (24:61), which removes social barriers and establishes an inclusive community space for individuals with sensory and physical impairments. Furthermore, prophetic tradition explicitly shifts the locus of human value from somatic perfection to internal piety and intentional action, as narrated in Sahih Muslim: "Verily, Allah does not look at your appearance or wealth, but rather looks at your hearts and your deeds" (Imam Muslim, 206 AD). Collectively, these principles demand that Islamic educational institutions provide accessible, non-discriminatory learning environments that prevent spiritual alienation and foster religious literacy for all (Nurhidayat et al., 2022).

In the Indonesian legislative context, these theological mandates align with Article 31, Paragraph 1 of the 1945 Constitution (*Undang-Undang Dasar 1945*), Law No. 8 of 2016 concerning Persons with Disabilities, and Ministry of National Education Regulation (*Permendiknas*) No. 70 of 2009. This legal framework obligates regular schools to establish inclusive, accessible, and high-quality educational environments (Nuurtanty & Muadin, 2024). Despite these legal protections, implementing structured Quranic literacy programs for students with disabilities within inclusive schools often faces significant operational challenges (Rivai et al., 2025). Inclusive institutions frequently encounter a systemic contradiction: they are pressured by external certifying bodies to meet rigid, uniform literacy targets, while simultaneously managing the diverse cognitive, attention, and speech-motor profiles of students with disabilities who require highly individualized, adaptive pacing. This tension often reduces inclusive religious education to a nominal practice that lacks systematic evaluation or objective, adaptive diagnostic measures.

As a private primary institution in East Kalimantan, Fastabiqul Khairat Primary School Samarinda addresses these dynamics by combining Total Quality Management (TQM) protocols with the standardized UMMI method for its core Quranic literacy curriculum (Syamsy et al., 2023). This structured system outlines clear, sequential learning targets across six jilid (volume tiers), progressing from fundamental phonetics to advanced *tajwid* (recitative rules) and formal *munaqosyah* (public graduation examinations). While this uniform system maintains high standards for general students, its rigid implementation creates operational challenges when applied to the school's population of students with disabilities.

Developmental impediments—such as attention deficits, short-term memory limitations, and speech articulation challenges (*makbarijul huruf*)—frequently disrupt the standardized instructional timeline, revealing an urgent need for an exhaustive evaluation. By applying Daniel Stufflebeam's Context, Input, Process, and Product (CIPP) evaluation model, this study systematically analyzes institutional policies, resource readiness, day-to-day classroom execution, and holistic learning outcomes (Rahmat & Ambiyar, 2025). This comprehensive approach provides actionable, data-driven recommendations to improve inclusive Quranic pedagogy.

RESEARCH METHOD

This study evaluates educational program efficacy using a qualitative phenomenological design to examine how stakeholders navigate the operational challenges of an inclusive Quranic curriculum. The evaluation follows Daniel Stufflebeam's CIPP framework, assessing four core dimensions: the alignment of institutional policies (Context), the readiness of resources and personnel (Input), the execution of daily instructional sessions (Process), and the academic and non-academic outcomes achieved (Product) (Stufflebeam & Shinkfield, 2007).

The evaluation was conducted at SD Fastabiqul Khairat Samarinda during the 2025/2026 academic year. The study's main population included all institutional actors

involved in the inclusive curriculum. Purposive sampling was used to select key informants who could provide deep insights into the program's operations. The primary subjects consisted of 34 students with disabilities officially registered in the national educational database (*Dapodik*), representing a range of developmental, cognitive, and sensory impairments. Key informants included the institution's primary Quranic program coordinator, specialized Quranic instructors, and 23 shadow teachers who provide behavioral and instructional support.

The primary researcher served as the main investigative tool (human instrument), spending extended periods in the field to observe, interpret, and contextualize educational dynamics. Data collection was structured around three qualitative techniques: prolonged field observations, semi-structured interviews, and document analysis. Observation protocols focused on individual reading sessions, teacher-student dynamics, behavioral challenges, and the specific pedagogical interventions used by shadow teachers. Semi-structured interviews explored institutional policy targets, resource limitations, shadow teacher competencies, and evaluation metrics. Document analysis examined student diagnostic profiles, daily progress trackers, UMMI jilid testing records, and institutional graduation statistics.

Data trustworthiness and analytical integrity were maintained through strict qualitative validation procedures. Triangulation was applied across sources (comparing perspectives from administrators, instructors, and shadow teachers) and techniques (cross-referencing observation notes against formal documents and interview transcripts). Prolonged field observation ensured the researcher observed classroom dynamics across multiple weeks to reduce temporary variations. Member-checking was conducted with participants to verify interview transcript accuracy, and a detailed audit trail of field notes and documents was maintained to ensure analytical transparency (Creswell, 2007).

Data analysis followed the interactive model developed by Miles and Huberman (1994), which consists of three continuous stages: data reduction, data display, and conclusion drawing (Miles & Huberman, 1994). In the data reduction stage, raw field notes and interview transcriptions were coded and organized into categories defined by the CIPP framework. Data display used structured analytical matrices and descriptive narrative text to map institutional variables and uncover thematic connections (Yip & Zeng, 2025). Furthermore, conclusion drawing and verification were performed by evaluating recurring patterns against established inclusive education theories and local policy frameworks, generating a comprehensive assessment of the program's operational realities.

RESULT AND DISCUSSION

Result

Context Evaluation: Policy Pressures and Inclusive Visions

The context evaluation revealed a structural contradiction between external institutional mandates and the internal inclusive vision of the school. The central UMMI Foundation enforces a strict quality standard requiring that at least 90% of sixth-grade cohorts successfully pass the standardized public munaqosyah examination. This performance matrix focuses primarily on uniform quantitative outcomes. Conversely, internal school policies emphasize a strong commitment to total inclusion and equal access to religious literacy for all students, guided by Total Quality Management (TQM) principles (Syamsy et al., 2023). While the school ensures that students with disabilities are placed in regular classrooms, the external requirement for high, uniform graduation targets places significant administrative pressure on the institution's management.

Input Evaluation: Pedagogical Tools and Personnel Competencies

The input evaluation identified notable resource challenges, particularly regarding specialized pedagogical tools and verified staff competencies. The curriculum uses the standard, tier-structured UMMI jilid sequence (tiers 1–6) across all grade levels without any

modifications for developmental variations. No adaptive curricula, tactile tools, or modified lesson plans are available for students with disabilities. Furthermore, while 23 shadow teachers provide classroom support, they are hired primarily for behavioral management and do not undergo objective testing for Quranic recitative competence or phonetic accuracy before assignment. This lack of specialized training limits their ability to support academic progress. Additionally, students with disabilities whose families cannot fund a personal shadow teacher are placed in general reading groups, increasing the instructional load on regular Quranic teachers.

Process Evaluation: Classroom Execution and Behavioral Realities

Process observations showed that the school implements individual, one-on-one reading sessions for students with disabilities, which aligns with the core instructional format of the UMMI method. Students with personal shadow teachers are grouped into a dedicated cluster (Students with Disabilities UMMI Group), while those without individual support remain in regular classrooms. Daily instruction faces persistent challenges related to students' developmental and cognitive profiles. Instructors frequently manage speech articulation limitations, short-term memory deficits, and sudden behavioral tantrums or emotional shifts. Consequently, teachers must dedicate significant time to emotional regulation and behavioral management, which limits the time available for actual reading instruction.

Product Evaluation: The Divergence of Spiritual and Academic Outcomes

The product evaluation revealed a clear difference between affective and academic outcomes. On an affective level, the program successfully improves students' confidence, social inclusion, and participation in communal religious activities, helping to prevent spiritual alienation. Academically, however, most students with disabilities experience significant delays in advancing through the standardized jilid tiers. Because standard examinations do not accommodate learning variations, these students rarely meet the benchmarks required for the formal munaqosyah examination. To protect the institution's public quality rating and meet the external 90% graduation target, administrators often remove the performance data of students with disabilities from the final school statistics, highlighting a tension between inclusive ideals and administrative reporting.

To present a concise synthesis of these multi-dimensional qualitative findings, the core variables, analytical interpretations, and structural statuses across all four CIPP components are summarized in Table 1.

Table 1. Matrix of CIPP Evaluation Findings on Inclusive Quranic Programs

Evaluative Dimension	Structural Field Findings	Analytical Interpretation	Evaluated Program Status
Context	Central UMMI Foundation mandates a rigid 90% graduation threshold; school aims for full inclusion via TQM protocols	Systemic tension between uniform quantitative output demands and inclusive educational equity.	Moderately aligned but restricted by administrative stress.
Input	Standardized UMMI curriculum enforced without adaptation; 23 shadow teachers lack validated recitative testing.	Absolute deficit in adaptive materials; personnel deployment lacks essential target-driven competency checks.	Deficient in structural support and personnel screening.
Process	Individualized instruction maintained; persistent delays caused	Specialized instructors split focus between mechanical literacy and	Operationally systematic but heavily disrupted.

	by attention deficits, amnesia, and tantrums.	critical emotional regulation.	
Product	Pronounced progress in self-confidence and spiritual safety; data omitted from graduation pools to hit KPIs.	Pronounced bifurcation between high affective success and institutional statistical exclusion.	Highly effective emotionally; structurally biased academically.

To further illustrate the operational trajectory and feedback loops of the program, the structural framework of the system is mapped out in Figure 1.

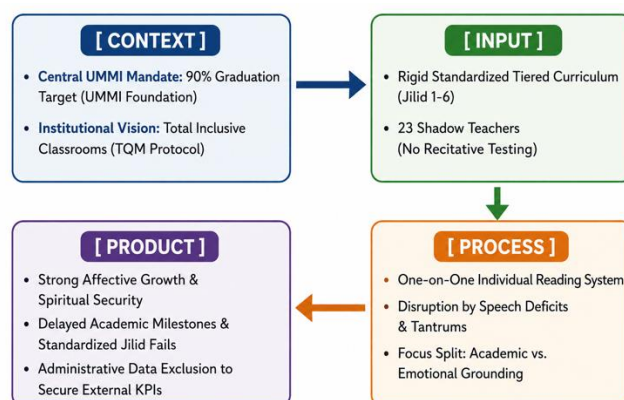


Figure 1. Systemic Flow and Structural Friction Points within the Inclusive CIPP Framework
(Rahmat & Ambiyar, 2025)

Figure 1. Systemic Flow and Structural Friction Points within the Inclusive CIPP Framework

Discussion

Contextual Disconnect: Metrics versus Equity

The context evaluation highlights a systemic tension between target-driven institutional metrics and the core principles of educational equity (Daimah & Nahri, 2025). The central UMMI Foundation's mandatory 90% graduation target reflects an administrative approach that prioritizes uniform outcomes over individual learning needs. In inclusive educational theory, applying uniform quantitative standards to highly diverse student populations can restrict an institution's ability to provide flexible accommodations (Nuurtanty & Muadin, 2024). True educational equity requires moving away from identical treatment and toward providing individualized support tailored to each student's specific developmental profile (Rivai et al., 2025). While Fastabiqul Khairat's Primary School leadership uses Total Quality Management to support inclusion, the pressure to meet rigid external benchmarks creates a conflict between administrative performance reporting and the needs of an inclusive classroom (Syamsy et al., 2023). Islamic educational philosophy supports this view, teaching that religious literacy programs should prioritize individual development and spiritual security over institutional key performance indicators (KPIs) (Nurhidayat et al., 2022).

Input Constraints: The Illusion of Personnel Support

The input evaluation shows that while the institution provides human resources through shadow teachers, structural limitations lower the actual efficacy of this support (Stufflebeam & Shinkfield, 2007). Simply placing personnel in the classroom does not guarantee effective instruction if it is not accompanied by specialized pedagogical tools and verified competencies. Prior research by Esrone (2025) and Ghani (2025) emphasizes that the success of the UMMI method relies heavily on consistent recitative accuracy and structured progression (Esrone, 2025; Ghani, 2025). In an inclusive classroom, this requirement becomes

even more critical.

Observations showed that because shadow teachers lack verified training in advanced tajwid and specialized phonetics, their instructional assistance can inadvertently introduce recitative variations that confuse students who experience short-term memory challenges. This challenge is magnified by the absence of an adaptive curriculum or modified lesson plans, leaving instructors to make ad-hoc adjustments in the classroom. This lack of structural support aligns with findings by Husniah et al. (2024), who noted that inclusive religious education frequently struggles when lacking specialized, adaptive instructional materials (Husniah et al., 2024).

Process Complexities: The Balance of Behavioral and Academic Instruction

The process evaluation highlights the complex challenges that instructors face when managing both behavioral regulation and academic instruction simultaneously. Within the individual reading format, the instructor must serve as both a religious educator and a behavioral support specialist. When managing behavioral tantrums, attention shifts, or emotional changes, the teacher must prioritize emotional safety and grounding, which reduces the time available for academic reading (Septiani, 2024).

This reality challenges the findings of general literature reviews, such as Al Majid and Zain (2026), which often focus primarily on technical recitative outcomes like phonetic clarity and tajwid mastery (Majid & Zain, 2026). In an inclusive environment, emotional safety and behavioral support are necessary prerequisites for academic learning (Rezania & Lathifah, 2025). This connection aligns with humanistic educational theories, which state that cognitive development depends on an environment that provides emotional stability, dignity, and a sense of belonging.

Product Contradictions: Character Development and Statistical Omission

The product evaluation reveals a clear contrast between the program's non-academic successes and its academic evaluation challenges. The program delivers strong benefits in the affective domain, helping students develop self-confidence, a sense of belonging, and active participation in religious life, effectively preventing spiritual alienation (Rohaeni, 2024). However, these personal milestones are obscured by a rigid institutional grading system that evaluates student success solely through standardized jilid advancement and public examinations.

This reliance on uniform benchmarks leads to an administrative compromise: the performance data of students with disabilities are omitted from public metrics to safeguard the school's external quality rating. This practice highlights a significant challenge in inclusive education policy, where institutional reporting pressures can lead to the administrative sidelining of vulnerable student groups. To address this, educational evaluation frameworks must incorporate alternative, progress-based assessment matrices (ipsative assessment) that measure and value individual growth alongside standardized benchmarks (Zahroh & Hilmiyati, 2024).

CONCLUSION

This CIPP evaluation reveals that while the inclusive Quranic literacy program at SD Fastabiqul Khairat Samarinda successfully supports character development, emotional grounding, and social belonging for students with disabilities, its academic implementation is constrained by rigid institutional structures. The evaluation identifies a systemic disconnect between the central organization's standardized performance targets and the operational realities of an inclusive primary school. Input and process limitations—such as the lack of an adaptive curriculum, non-standardized Quranic training for shadow teachers, and complex classroom behavioral dynamics—significantly slow students' academic progress within the uniform jilid framework. This divergence between real classroom performance and institutional reporting leads to the administrative exclusion of student data to protect

public quality ratings. Ultimately, while the individual reading format shows promise, the program's overall effectiveness remains constrained by a rigid assessment structure, highlighting the clear need for flexible, individual progress metrics that support the core values of inclusive Islamic education.

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