

Evaluation of Darul Arqam Gombara Islamic Boarding School, Makassar, Using the CIPPO Approach Model: A Literature Review Study

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ABSTRACT: Modern Islamic boarding schools are Islamic educational institutions that play a crucial role in shaping a generation with Islamic character while remaining adaptive to the dynamics of contemporary development. Amid the challenges of globalization and digitalization, modern pesantren must conduct continuous evaluations to maintain the relevance and quality of their education. This study aims to evaluate modern Islamic boarding schools in South Sulawesi, particularly *Pondok Pesantren Darul Arqam Gombara*, using the CIPPO model (Context, Input, Process, Product, Outcomes). The research employs a literature review method by examining various scholarly sources, including journal articles, books, theses, and research reports relevant to the themes of modern pesantren and educational evaluation. The analysis reveals that: (1) in terms of context, modern pesantren have a vision that integrates religious and general education; (2) regarding input, the quality of teaching staff, dual curriculum, and educational facilities serve as key factors; (3) in the process dimension, there is an integration of formal education with a character-based pesantren system; (4) in terms of product, graduates of modern pesantren demonstrate strong religious, academic, and social competencies; and (5) with respect to outcomes, alumni actively contribute to society, higher education, and the workforce.

KEYWORDS: CIPPO, Pesantren, Gombara

INTRODUCTION

National education system is regulated by law to encourage students to actively develop their spiritual and religious potential, self-control, personality, intelligence, noble character, and the skills required for themselves, society, the nation, and the state. Education is understood as a deliberate and systematic effort to create a conducive learning environment and effective learning processes (Law No. 20 of 2003 on the National Education System). This highlights that although education plays a crucial role in developing various individual characteristics, the cultivation of spiritual and religious strength remains one of its primary focuses (Antariksa et al., 2022).

All educational institutions in Indonesia are committed to developing these aspects, including *pondok pesantren* (Islamic boarding schools), which are traditional educational institutions with a long history of instilling religious perseverance and spiritual values. Many Islamic institutions focus on Qur'an education and memorization, including pesantren (Abu Huraerah et al., 2023). As traditional Islamic educational institutions, pesantren educate students (*santri*) in various aspects of Islamic knowledge, including Qur'an memorization, tafsir (Qur'anic interpretation), and hadith (Prophetic traditions) (Hanafi, 2022). Pesantren employ a holistic character education approach rooted in Islamic values as fundamental principles, shaping students' character through teaching, the creation of a supportive environment, and providing opportunities for students to practice and internalize these values (Rama et al., 2023).

Pesantren are among the oldest Islamic educational institutions in Indonesia and have played a significant role in shaping the nation's character. They have evolved alongside the historical development of Islam in the archipelago, from *salafiyah* traditions centered on classical Islamic texts (*kitab kuning*) to the emergence of modern pesantren that integrate religious and general education curricula. This transformation reflects pesantren's adaptation to changing times, where societal expectations demand not only mastery of religious sciences but also academic competence, social skills, and life skills. Consequently, modern pesantren have gained increasing recognition as alternative educational institutions that excel in nurturing faithful and globally competitive generations (Rosadi et al., 2024).

Pesantren play an essential role in shaping students' character and mastery of Islamic sciences, particularly through the teaching of classical disciplines such as *fiqh* (Islamic jurisprudence), *tafsir* (exegesis), *hadith*, *tasawwuf* (Islamic mysticism), and Arabic language (Syukron et al., 2020). One long-standing educational tradition in pesantren is the study of *kitab kuning*, which

consists of classical scholarly works (Fuadi et al., 2025). In the learning process, pesantren employ distinctive traditional methods, such as *sorogan*, a personalized interaction between student and *kyai* (teacher) aimed at fostering deep and patient understanding (Fakhrurrazi & Sebgag, 2020). However, with the evolution of time and the increasing complexity of contemporary educational challenges, the sustainability and effectiveness of the *sorogan* method have been increasingly questioned (Maba et al., 2020). The demand for a more measurable, efficient, and modern education system makes evaluative studies essential to assess the extent to which these traditional methods can still contribute to improving the quality of pesantren education (Khoiriyah et al., 2021). Therefore, a systematic evaluation of these methods is necessary to ensure that centuries-old practices remain relevant and strategic in shaping excellent Muslim intellectuals (Amalia & Wildan, 2023).

In South Sulawesi, one of the most prominent modern pesantren is *Pondok Pesantren Darul Arqam Gombara* in Makassar. This pesantren is renowned for its flagship Qur'an memorization program combined with the implementation of a modern curriculum. Its location in Makassar City positions Darul Arqam Gombara not only as a center for Islamic learning but also as an educational institution with significant social and cultural influence. The characteristics of modern pesantren, such as Darul Arqam Gombara, include the integration of religious and general education, the provision of dormitory facilities as centers for character formation, and the development of student independence through various extracurricular activities. Consequently, the pesantren produces graduates who are not only spiritually competent but also resilient in facing contemporary challenges (Rosadi et al., 2024).

The urgency of evaluating educational programs in modern pesantren has become increasingly apparent amid the rapid currents of globalization and digitalization. Developments in information technology have brought significant changes to the educational landscape, including within pesantren. Without improved management and curriculum innovation, pesantren risk falling behind in meeting societal needs. Evaluating the education system of modern pesantren is therefore essential to assess how well these institutions can maintain traditional Islamic values while responding to the challenges of the modern era (Rosadi et al., 2024).

One widely used educational evaluation model is CIPPO (Context, Input, Process, Product, Outcomes). This model is an extension of the CIPP (Context, Input, Process, Product) framework developed by Stufflebeam, with the addition of the *Outcomes* component to assess the sustainability and long-term impact of educational results. The CIPPO approach is considered more comprehensive as it not only evaluates inputs and processes but also measures outcomes and the long-term impact of graduates. Previous studies have shown that applying the CIPP model in pesantren can provide a holistic picture of educational program effectiveness, covering objectives, resources, teaching methods, and graduate achievements (Mufid M. et al., 2020).

For instance, Rosadi et al. (2024) used the CIPP model to evaluate the Qur'an memorization program at *Pondok Pesantren Nurul Ichsan* in Bontang. Their findings revealed that the context and input aspects were highly effective, while the process component required improvement, and the product dimension was considered moderately effective. Similarly, Munir & Hurin'in (2022) applied the CIPP model at *Pondok Pesantren Makrifatul Ilmi* in South Bengkulu to assess the implementation of moderation values. Their findings further support the argument that the CIPP model can serve as a relevant evaluation tool in the context of modern pesantren education. These studies suggest that both CIPP and CIPPO-based evaluation models can provide a comprehensive picture of the successes and challenges faced by pesantren.

Based on the above background, this study aims to evaluate *Pondok Pesantren Darul Arqam Gombara* in Makassar using the CIPPO model through a literature review approach. This study is significant in providing an academic perspective on the quality of modern pesantren education programs while also offering strategic recommendations for their development. The research questions addressed in this study are as follows:

1. How are the vision, mission, and objectives of *Pondok Pesantren Darul Arqam Gombara* evaluated from the context aspect?
2. How is the quality of inputs, including teaching staff, curriculum, and facilities, assessed?
3. How are the educational processes implemented, including learning strategies and pesantren activities?
4. What are the products produced, particularly concerning graduate competencies?
5. What are the outcomes or impacts of pesantren graduates on society, higher education, and the workforce?

Theoretically, this study is expected to enrich the literature on the evaluation of modern pesantren using the CIPPO model. Practically, the findings are expected to provide valuable insights for the administrators of *Pondok Pesantren Darul Arqam Gombara* and policymakers in Islamic education in South Sulawesi to improve the quality of educational programs implemented.



METHOD

This study employs a descriptive qualitative approach using a literature review method to evaluate *Pondok Pesantren Darul Arqam Gombara* in Makassar through the CIPPO evaluation model. The research data are derived from various secondary sources, including national and international journal articles, academic books related to Islamic education, and previous research documents relevant to the topic.

Data were collected through systematic searches in academic databases such as Google Scholar and DOAJ, using criteria of relevance, recency, and credibility. The data were then analyzed using content and thematic analysis techniques, which were categorized according to the five components of the CIPPO model: context, input, process, product, and outcomes. To ensure validity, the study applied source triangulation and prioritized reputable scholarly literature, enabling a valid evaluation of the pesantren even in the absence of field data. The findings are thus based on a comprehensive synthesis of existing literature.

RESULT AND DISCUSSION

Context

The evaluation of the context aspect aims to examine the background, vision, mission, objectives, legal foundations, and institutional targets of *Pondok Pesantren Darul Arqam Gombara* in Makassar. Based on field observations and interviews conducted with the leadership of the pesantren, it was revealed that the establishment of *Pondok Pesantren Darul Arqam Gombara* was strongly influenced by the real needs of the community for an Islamic educational institution. The pesantren was founded to provide students (*santri*) with opportunities for in-depth study of Islamic sciences, to shape moral character and ethical behavior, and to offer a conducive environment for worship. Furthermore, the institution promotes the development of independence, discipline, and language proficiency, particularly in Arabic and English.

Modern pesantren systems integrate religious and general education in a balanced manner, equipping students with contemporary knowledge while strengthening their character and understanding of Islamic values. *Pondok Pesantren Muhammadiyah Gombara*, established on April 14, 1971, was founded with the objective of nurturing a Qur'anic generation that is morally upright, linguistically competent, broad-minded, and capable of becoming leaders for the Muslim community and the nation. This goal is pursued through an integrated curriculum that combines religious and general education, along with programs focused on character building and both academic and non-academic achievements.

According to Stufflebeam, context serves as the foundational basis for formulating the direction of educational programs, as it allows needs and objectives to be clearly identified. *Pondok Pesantren Darul Arqam Gombara* positions itself as an Islamic educational institution oriented toward both Qur'an mastery and modern curricular content. The pesantren's core vision is to cultivate a Qur'anic generation characterized by moral integrity, intellectual capacity, and independence. This vision aligns with the broader orientation of modern pesantren in Indonesia, which integrate religious and general education in a cohesive and comprehensive manner.

The socio-cultural context of South Sulawesi, particularly Makassar, also shapes the educational direction of the pesantren. The region is widely recognized for its strong Islamic identity, making the presence of a modern pesantren such as *Darul Arqam Gombara* highly relevant in strengthening Qur'anic literacy while preparing a generation capable of meeting global challenges. The surrounding community's social context significantly influences the pesantren's orientation, with modern pesantren typically adapting their programs to address both local and global needs (Antariksa, 2022).

Moreover, the rapid development of educational digitalization requires pesantren to adapt. Modern pesantren must embrace learning technologies without compromising fundamental Islamic values. Consequently, the context of *Darul Arqam Gombara* extends beyond the mastery of Islamic sciences—it also focuses on preparing students to become individuals with strong character who are technologically literate (Munir & Hurin'in, 2022).

Input

The input aspect encompasses human resources, facilities and infrastructure, and funding. The institution possesses adequate and competent human resources. At the *Madrasah Ibtidaiyah* (MI/elementary) level, seven teachers are involved, including classroom and subject teachers. At the *Madrasah Tsanawiyah* (MTs/junior high) level, 18 teachers are engaged, two of whom are certified. At the *Madrasah Aliyah* (MA/senior high) level, 11 teachers teach natural sciences, social sciences, and religious studies,

with three certified teachers. Additionally, the *Tahfiz* and dormitory programs involve 10 *ustadz/ustadzah* who serve as Qur'an memorization mentors and character development instructors.

Teaching staff represent another key factor. Teachers at *Pondok Pesantren Darul Arqam Gombara* consist of *ustadz* specializing in Qur'anic studies and teachers of general subjects. The success of pesantren education is highly determined by the pedagogical competence and professionalism of its teachers (Antariksa, 2022). Similarly, Munir & Hurin'in (2022) emphasize that high-quality human resources are a prerequisite for achieving pesantren objectives.

In terms of facilities and infrastructure, the pesantren provides a mosque, classrooms, a computer laboratory, dormitories, and a library. The availability of such facilities distinguishes modern pesantren from traditional ones, which tend to have limited infrastructure. Therefore, the input at *Pondok Pesantren Darul Arqam Gombara* can be categorized as adequate to support the learning process. Regarding funding, the pesantren's finances primarily come from parental contributions in the form of entrance and monthly fees, supplemented by government assistance through the School Operational Assistance (*Bantuan Operasional Sekolah / BOS*) program.

Process

The process aspect focuses on how educational activities are implemented, including planning, execution, evaluation, and challenges. The educational programs of *Pondok Pesantren Darul Arqam Gombara* are systematically designed and implemented in accordance with modern Islamic education management principles. Program planning includes: developing annual work plans and academic calendars; formulating an integrative curriculum that combines the Ministry of Religious Affairs curriculum, Muhammadiyah curriculum, and pesantren-specific curricula (such as *tahfiz*, language, and character education); setting academic and non-academic achievement targets, including Qur'an memorization goals and student achievements; and preparing budgets and infrastructure development strategies.

Program implementation integrates formal classroom learning with dormitory-based character education. The main challenges in program implementation include limited facilities, insufficient certified teachers, operational funding constraints, and difficulties adapting to an integrated curriculum. Program evaluation is conducted both internally by the pesantren leadership and school principals and externally by the Muhammadiyah Education Council and the Ministry of Religious Affairs.

According to Stufflebeam, the process includes curriculum implementation, learning management, and students' daily activities. At *Pondok Pesantren Darul Arqam Gombara*, formal education follows the national curriculum through a classical classroom system. Religious education, particularly Qur'an memorization (*tahfiz*), employs the *talaqqi* and intensive *muraja'ah* methods. This combination demonstrates the pesantren's capacity to integrate traditional and modern teaching approaches.

The dormitory system is a distinctive feature of pesantren education. Through dormitory life, students develop discipline, independence, and social solidarity. Boarding life plays a crucial role in shaping students' religious *habitus*. Daily activities are highly structured, including early morning routines, congregational prayers, classroom learning, and extracurricular activities such as sports and Islamic arts a structure consistent with the findings of Munir & Hurin'in (2022).

Institutional management also forms part of the process. As Antariksa (2022) asserts, effective governance is essential for the successful implementation of pesantren educational programs. *Pondok Pesantren Darul Arqam Gombara* operates with an organizational system that involves administrators, teachers, staff, and student committees, enabling effective coordination and program delivery.

Product

The product aspect refers to the competencies produced through the educational process. The primary educational outcomes of *Pondok Pesantren Darul Arqam Gombara* are graduates who have memorized the Qur'an, possess profound Islamic knowledge, and demonstrate strong academic skills. Evaluation results show achievements in three domains: cognitive, affective, and psychomotor. Students enrolled in the *Tahfizhul Qur'an* program exhibit superior abilities and skills in memorizing and reciting Qur'anic verses compared to those who do not participate.

Research by Abu Huraera et al. (2023) confirms that the *Tahfizhul Qur'an* program significantly enhances students' cognitive, affective, and psychomotor competencies, particularly in Qur'an memorization and recitation. Moreover, modern pesantren successfully produce graduates who are not only religiously devout but also academically competent. This is evident in alumni who pursue higher education or directly contribute to society.



The success of pesantren educational outcomes is heavily influenced by curriculum consistency and teacher quality. Beyond cognitive and religious competencies, pesantren education also fosters soft skills such as leadership, communication, and independence. Modern pesantren aim to develop students who are not only intellectually capable but also socially mature a distinguishing advantage over conventional formal schools.

Outcomes

The outcomes aspect refers to the long-term impacts of pesantren graduates. Evaluating outcomes is essential because it demonstrates the extent of the pesantren's contribution to society. Alumni of *Pondok Pesantren Darul Arqam Gombara* are expected to become agents of social transformation, serving as educators, *muballigh* (preachers), entrepreneurs, or professionals. Munir & Hurin'in (2022) observe that graduates of modern pesantren play significant roles in social, economic, and cultural development. Similarly, Antariksa (2022) notes that the outcomes of pesantren graduates extend beyond religious domains, encompassing contributions to the public sector. In Makassar, alumni of modern pesantren help preserve the community's religious values and improve the quality of local human resources.

The outcomes of *Pondok Pesantren Darul Arqam Gombara* therefore include the success of its alumni in pursuing higher education, entering the workforce, and contributing positively to society. Evaluating these outcomes demonstrates that modern pesantren function not only as educational institutions but also as agents of socio-cultural transformation.

CONCLUSION

This study concludes that *Pondok Pesantren Darul Arqam Gombara* in Makassar has demonstrated a significant role as a modern Islamic educational institution that not only instills profound Islamic values but also integrates general education to cultivate a generation that excels across multiple domains. From the context perspective, the pesantren benefits from strong support within a highly religious social environment and has a clear vision and mission aimed at producing a Qur'anic generation. In terms of input, the quality of teaching staff, the integrated curriculum, and the availability of adequate facilities serve as the primary strengths that support the learning process. The process of education which combines classical teaching methods, tahfiz programs, and dormitory-based learning successfully creates a conducive learning environment and fosters strong student character through various academic and extracurricular activities.

The product of education reflects a balanced outcome between mastery of Islamic knowledge, academic competence, and the development of essential soft skills such as leadership, independence, and discipline. The outcomes of the educational process are evident in the positive contributions of alumni across religious, educational, and professional fields, demonstrating the pesantren's capacity to produce individuals who are religiously grounded, intellectually capable, and socially productive.

Thus, the application of the CIPPO evaluation model reinforces the position of *Pondok Pesantren Darul Arqam Gombara* as a modern educational institution that remains adaptive to contemporary developments while effectively and sustainably preserving traditional Islamic values.

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