Improving The Quality of Prophetic Intelligence-Based Moral Education Programs with the CIPP Model

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A R T I C L E   I N F O

A B S T R A C T

Purpose Moral education holds immense significance in shaping the younger generation particularly when the moral decline among youth necessitates a concerted effort to enhance the quality of moral education through attempting to implement evaluation methods such as the CIPP (Context, Input, Process, Product), which currently remain underutilized in assessing moral education programs. This study endeavors to evaluate and enhance CIPP model within Islamic universities. **Methodology** The study employed a mixed methods approach to collect data through questionnaires, interviews, and document analysis, with evaluation indicators constructed based on the comprehensive CIPP model. Quantitative analysis employed descriptive and inferential statistics (t-tests), while qualitative data underwent scrutiny using Miles and Huberman analysis models. **Findings** The evaluation of context and input showcased promising alignment, with program objectives mirroring UIN Antasari's vision and national education goals, supported by ample resources for effective implementation. However, process and product evaluations revealed specific shortcomings, notably in managing program timing and the imperative to bolster stimulation of adversity intelligence and spiritual intelligence. **Implications** This research provides a comprehensive overview of significant implications for both academic research and practical application. It contributes to expanding intellectual discourse and offers actionable policy recommendations aimed at fortifying the quality of moral education programs within Islamic universities. Its findings serve as a clarion call to mitigate the peril of moral decadence and emphasize the urgent need for strategic improvements in the implementation of such programs. Its outcomes also underscore the importance of addressing deficiencies in program execution while advocating for continued evaluative processes to refine moral education initiatives.

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Introduction

In Indonesia, national education, as outlined in Law Number 20 of 2003, is dedicated to cultivating a generation imbued with noble morals. Central to this mission is the imperative for moral education to shape individuals with virtuous traits, echoing the essence of Prophet Muhammad's teachings focused on nurturing ethical values. The journey toward instilling noble morals is a deliberate, gradual process integrated into the educational system. Within this realm, the concept of Prophetic Intelligence emerges as a potential avenue for moral education, emphasizing individuals' innate potential to attain spiritual enlightenment. Prophetic Intelligence encompasses adversity, spirituality, intellect, and emotions, suggesting a holistic framework for molding ethically sound individuals. The contemporary era presents challenges, notably marked by moral decadence characterized by the erosion of societal moral values and attitudes. This decline is influenced by various factors, including technological advancements and shifts in religiosity, education, experiences, motivations, and environments. The consequence of this moral decay manifests in concerning trends such as rising crime rates, increased violence, and juvenile delinquency, particularly evident among the younger generation. Despite persistent efforts in integrating moral and character education within school curricula and Islamic universities, the ongoing prevalence of moral decadence underscores the necessity for a comprehensive evaluation of existing educational programs.

Islamic universities, like the State Islamic University (UIN) Antasari in Banjarmasin, Indonesia, have pioneered moral education programs grounded in Prophetic Intelligence. Nevertheless, the persistence of moral decadence in society necessitates a thorough appraisal of these initiatives. Widely recognized evaluation methods such as the CIPP (Context, Input, Process, Product) model and the Kirkpatrick model, commonly employed in educational settings, remain underutilized in assessing moral education programs. The scarcity of empirical research evaluating prophetic intelligence-based moral education programs emphasizes the urgent need for a structured evaluation to gauge their efficacy.

Therefore, this research aimed to bridge this gap by utilizing the CIPP model to comprehensively assess the prophetic intelligence-based moral education program at UIN Antasari. The primary goal was to dissect and evaluate the contextual factors, inputs, processes, and resulting products of this educational initiative. Through a meticulous examination of these dimensions, the study endeavored to provide pragmatic insights and policy recommendations to fortify moral education programs within Islamic universities, particularly in combating the growing threats of moral decadence among the youth. This research endeavored to contribute theoretically by enriching the discourse on educational evaluation, moral education, and the integration of prophetic intelligence within educational frameworks, while offering actionable suggestions for program enhancement.

Literature Review

Liu and Xu (2021) highlight the deliberate nature of moral education in shaping noble morals among the younger generation, aligning with Indonesia's national educational objectives. The study underscores the gradual process of moral development, emphasizing its integration into the educational system, echoing the

essence of Prophet Muhammad's teachings to foster ethical values. In another study, Aryani and Yuliarti (2023) shed light on the multifaceted contributors to moral decadence in society, emphasizing the impact of technological advancements alongside shifts in religiosity, education, experiences, motivations, and environments. The research elucidates how these factors contribute to a decline in societal moral values, resulting in alarming trends such as increased crime rates, violence, and juvenile delinquency, particularly among the youth.

Gibson et al. (2022) and Suciati et al. (2023) further substantiate the prevalence of moral decadence among the younger generation, showcasing how these trends manifest in real-world scenarios, with students becoming perpetrators of bullying, violence, and crime. Their research underscores the urgency to address moral decay within educational frameworks, urging a reevaluation of existing moral education programs. Amidst these challenges, Amalia et al. (2023) conducted an empirical study emphasizing the relevance of multiple intelligences—specifically emotional intelligence, social intelligence, and adversity intelligence—in skill development within the context of technological advancements. Their research highlights the interconnectedness of different intelligences in shaping creative endeavors, providing insights into the evolving landscape of education.

However, Badrujaman, Arthur, and Prayogi (2022) point out the underutilization of established evaluation models, such as the CIPP (Context, Input, Process, Product) model, within the realm of moral education programs. The scarcity of empirical research evaluating prophetic intelligence-based moral education programs, as highlighted by the literature, underscores the need for structured evaluations to gauge their effectiveness. In response to these gaps, this research endeavors to employ the CIPP model to comprehensively assess the prophetic intelligence-based moral education program at UIN Antasari. By building upon prior studies that stress the significance of moral education and the challenges posed by moral decadence, this research aims to contribute to the theoretical discourse while offering practical insights and policy recommendations to fortify moral education programs within Islamic universities.

Research Method

- *Research Design*

This research is classified as evaluation research with a mixed-method approach. (Waruwu, Dwikurnaningsih, & Satyawati, 2023)The subject of this study is the Prophetic Intelligence-Based Moral Education Program at State Islamic University (UIN) Antasari. The mixed-method approach allows for a comprehensive understanding by triangulating quantitative and qualitative data. The questionnaire provides quantitative insights into participant perceptions, while interviews and document analysis offer qualitative depth and contextual understanding. The choice of self-assessment for adversity, spiritual, and emotional intelligence aligns with learner-centric assessment techniques, empowering participants to self-assess their competencies and achievements.

- *Sampling and Data collection*

The data was collected using questionnaire techniques, interviews, and documentation research. The sample of the study comprised respondents 222 students who had completed the Moral Education program and who participated in the questionnaire survey. The informants in the interview were managers, teachers, coaches, and supervisors in student dormitories. Document data was an internal archive of the program related to the vision, mission, goals, materials, curriculum, and program rules. The selection of questionnaire respondents employed a systematic random sampling method to ensure a diverse representation of students who had undergone the Moral Education program. In the case of interviews, a purposive sampling technique was employed to ensure a comprehensive representation of stakeholders involved in the program, considering roles, expertise, and experiences. In data collection, indicators for each aspect evaluated based on the CIPP model (Table 1) were created.

- *Data Analysis*

Being a mixed method research study, it used both quantitative and qualitative analysis methods. The results of interviews and document studies were analyzed using qualitative methods employing content analysis models, and making use of three steps process according to Miles and Huberman's model, namely data reduction, data presentation, and data verification (Syawaludin, 2020). This model's three-step process ensured a systematic and rigorous analysis. Data reduction involved condensing and categorizing qualitative information, followed by a presentation that facilitated comprehension and comparison. Finally, data verification ensured the credibility and reliability of the findings. The questionnaire data were analyzed by quantitative methods using descriptive and inferential statistical analysis techniques (t-test). Data in the form of percentages were interpreted according to categorization criteria (Safitry, Yuwono, & Halimi, 2023).

Results

Table 1 presents indicators for each aspect evaluated based on the CIPP model.

Table 1

CIPP Evaluation Indicators.

CIPP	Indicators	Method
Context	Vision, mission, and program objectives Program requirements Problems that exist in the program	Qualitative methods: • Interview and document study
Input	Human resources Funding Curriculum Facilities and infrastructure	Qualitative methods: • Interview and document study
Process	Worship formation Religious skills Success Story Goal Setting Training Student satisfaction	Qualitative and Quantitative Methods: • Interviews and document study • Satisfaction Questionnaire
Product	Adversity intelligence Emotional intelligence Spiritual intelligence Intellectual intelligence	Quantitative methods: • Self-assessment questionnaire • Pre-test and post-test questionnaire

- *Context Evaluation*

Context evaluation aims to assess whether the program objectives are responsive to the identified needs and problems, as well as whether the program objectives are following government policies, and community needs or environmental conditions (Sustiawati et al., 2023). Context evaluation relates to the question "What needs to be done?" (Kim, Mo, & Lee, 2022; Stufflebeam, 1983). The context evaluation indicators used in this study were vision, mission, goals, needs, and problems faced. The vision of Ma'had al-Jami'ah is to develop it as the Center for the Development of the Integration of Science and Charity. Its mission includes 1) Organizing education and teaching; 2) Using basic Islamic sciences as a view of life and daily worship practice; 3) Instilling washatiyyah Islamic values that are integrated with national values and local Islamic culture; 4) Fostering motivation to achieve goals through education at UIN Antasari.

The results showed that the vision, mission, and goals of the program are aligned with the vision, mission, and goals of UIN Antasari. The vision of UIN Antasari is superior and moral, and one way to realize it is by organizing prophetic intelligence-based moral education through lodging in Ma'had al-Jamiah. The objectives of the program also intersect with the objectives of national education mandated by Law No. 20 of 2003 concerning National Education (Sunu, 2022). The purpose of national education is to develop the potential of students to become human beings who believe in and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. Likewise, the purpose of Ma'had al-Jami'ah is to condition the formation of academic traditions in the development of religious sciences, science, and technology, and the improvement of foreign language skills, whose program of activities is carried out in an integrated and comprehensive manner between academic programs and Ma'had programs supported by modern management and intellectual and professional supervisors and teachers.

The basic needs that must be met are as follows: there is coordination, cooperation, and communication from university leaders with the management of Ma'had al-Jami'ah. In addition, monitoring or supervision from superiors to subordinates is needed, so that the development of activities that occur in the field as a whole is known; and funding or required costs are prepared to be allocated on time, by the implementation of the program; The results of reviewing existing documents related to vision, mission, and goals must be a common reference for all managers and dormitory residents. The problem found is that this program requires a dormitory with a large capacity complete with adequate facilities, and supported by a conducive environment. While the number of students who will take part in the program, the number exceeds the capacity of the dormitory.

There is also a problem in the existence of a prophetic intelligence-based moral education program that is implemented with a housing system through Ma'had al-Jami'ah while answering the needs of the community. It is the ill effects of technological progress in the form of moral decadence among the younger generation. The moral education program is a real role of Islamic universities in overcoming moral decadence which is one of the challenges in the current digital era. The alignment of the Prophetic Intelligence-Based Moral Education Program with the vision, mission, and goals of UIN Antasari signifies its strategic significance in addressing societal needs and the objectives of national

education. However, identified challenges such as accommodation limitations highlight the program's struggle to accommodate the increasing number of participants, hindering its full potential realization.

- *Input Evaluation*

Input evaluation relates to the question "What should be done?" Input evaluation includes resources available to meet needs and achieve goals (Silviariza et al., 2023). The indicators used in the evaluation of inputs in this study are the availability of human resources; sources of funding and their allocation; curriculum; and facilities and infrastructure. Human resources include the people in charge such as manager, teacher, coach, supervisor, and program participant. The person in charge of the program is the rector of UIN Antasari. The total number of lecturers of UIN Antasari is 372, out of whom assigned to manage and teach in the moral education program comprise 16 experts, consisting of five S3 graduates, and 11 S2 graduates, with different fields of expertise such as PAI, Ushuluddin, Fiqh, Psychology, and others. In addition, some teachers lived in dormitories together with the participants, commonly called *Murabbi and* Murabbiah. In addition to teaching tasks, *Murabbi* also acts as a coach and supervisor in the dormitory. *Murabbi and* Murabbiah are assisted by activity supervisors called Musyrif and *Musyrifah* totaling 36 experts for two dormitories. *Musyrif and Musyrifah were* senior students who had certain qualifications, and they were in charge of guiding the juniors while in the dormitory.

Program participants comprised UIN Antasari students who were undergoing studies in semesters 1 and 2, the number of which varies every year. They come from diverse educational backgrounds, namely: graduates of Madrasah Aliyah (MA), graduates of Islamic Boarding Schools (PP), graduates of High School (SMA), and Vocational High School (SMK). Due to the problem of the limited number of dormitories, participants take turns participating in the program according to the capacity of the dormitory. Participants were selected and classified based on religious knowledge, language skills, and the ability to read the Qur'an.

The Prophetic Intelligence-based Moral Education Program was carried out for two months with a housing system at Ma'had al-Jamiah UIN Antasari. The contents of Prophetic Intelligence were internalized into the curriculum and discipline of Ma'had al-Jami'ah. The curriculum includes worship coaching, religious skills, and training activities such as Success Story training and Goal Setting. The implementation of activities is in the afternoon and evening so as not to interfere with student lecture schedules. Funding for this program comes from DIPA UIN Antasari. The funds needed for prophetic intelligence-based moral education programs range from Rp.750,000,000 per year. Funds were used for training, worship and moral formation, national insight, communication costs, and internet, shopping for goods, manager honors, and others.

Facilities and infrastructure supporting activities include four dormitories (*ma'had*) and one office. The dormitory was located on campus at a distance that was not too far from the lecture building. The male dormitory was separate from the female one. The capacity of first three dormitories was 144 students, while dormitory four could accommodate 200 students. Each dormitory was equipped with a living room as well as a *musalla* (prayer room), study hall, kitchen, and living room, MCK (Toilet Washing Bath), clean water completes with reservoirs and water pumps. There were learning facilities such as computers, printers, LCD projectors, microphones, and loudspeakers.

Evaluation of input aspects helped determine the actions taken by the needs and objectives of the program, to make the necessary changes (Hidayat et al., 2022; Sustiawati et al., 2023) The results of the input evaluation showed that UIN Antasari had the potential to implement prophetic intelligence-based moral education programs in terms of finance, human resources, curriculum tools, campus environment, and adequate facilities and infrastructure. This potential made UIN Antasari a university that should be able to play a strategic role in producing a noble generation. UIN Antasari demonstrates robust potential in terms of human resources, funding, curriculum, and facilities, positioning itself as a pivotal institution capable of fostering a noble generation. However, while the resources appear adequate, challenges persist concerning the capacity of dormitories and the accommodation of all program participants. The limited capacity affects the equitable participation of students, potentially diluting the program's impact.

- *Process Evaluation*

Process evaluation relates to the implementation of the plan that has been drawn up. Evaluation of the process of answering the question whether it is being done? (Silviariza et al., 2023). The indicators used in this study were the worship coaching process, worship skills training, success story training, and goal setting training. The formation of worship carried out included congregational prayers, habituation of sunnah prayers, *tahsin* and *tadarus*, and memorization of short surahs. Participants were required to pray at dawn, *Maghrib*, and *Isya* congregation in the dormitory. Every evening students must be in the dormitory to prepare for maghrib prayers. Participants were trained to take turns being priests, and muezzins. Zuhr and Asr prayers were performed individually, not congregational prayers. Every dawn, students were awakened to pray *Tahajud* and *Witir* in congregation. Students were encouraged to perform the *Qabliyah* and *Ba'diyah* sunnah prayers. Qur'anic *tadarus* activities were carried out every afternoon while waiting for the call to prayer to sound, participants were given memorization targets, and guided to memorize short surahs in the Qur'an.

Religious skills performed included learning the Qur'an; *Halaqah Fiqh* and *Tawhid;* memorization *of wirid* and prayers; practice of azan and imam; reading *Mawlid al-Habshi*; reading *Asmaul Husna*; language coaching, and *muhadharah* (public speaking). Most activities were carried out in the evening after the Maghreb prayer, in the form of *halqas* (groups) sitting in a circle with the guidance of a teacher in it. Success story training was conducted outside the dormitory's daily schedule. The activity was divided into several sessions, namely: Success Story talk show from inspirational figures; interactive discussion or Q&A; participants are invited to do self-reflection; participants are guided to compile and present *action plans*; Psychological therapy uses Halaqah Stabilization Techniques to restore self-confidence, optimism, straighten the way of thinking and perspective. While the goal setting training was carried out in stages four times. The purpose of this training was to direct behavior and set goals that students wanted to achieve. Both of these activities were guided by lecturers who were experts in the field of psychology.

The results of the participant satisfaction survey are shown in Figure 1. The scores obtained were at intervals of 70.5% - 85.9%. This indicates that in general participants felt satisfied and happy with the process they went through while participating in the program at ma'had, except in terms of program implementation time. A score of 48.2% indicated that participants were less satisfied. After being confirmed to 15 participant guardians through group interviews, it was found that the cause of dissatisfaction was due to: 1) the program was carried out simultaneously with the tight schedule of lectures in the first year of lectures; 2) The program was quite short, but the activities were considered very crowded by participants, so participants felt overwhelmed in dividing time to do college assignments and dormitory activities in the evening.
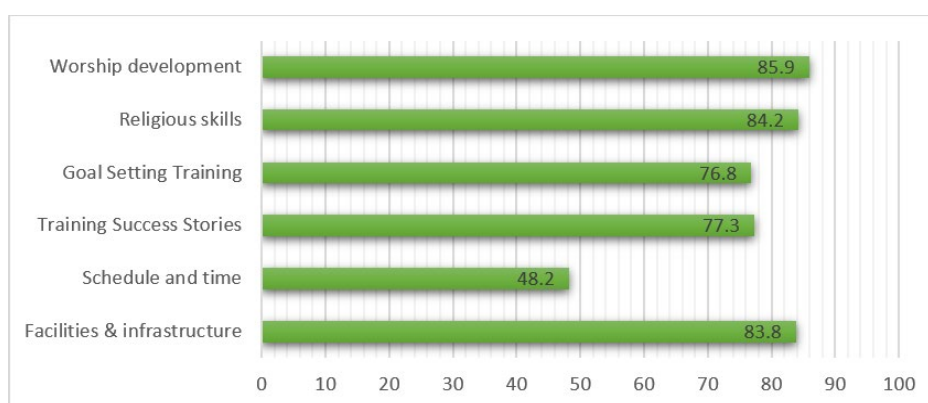
Figure 1*: Learning Satisfaction Survey Results.*

The implemented program exhibits a comprehensive approach encompassing worship formation, religious skills, Success Story training, and Goal Setting. However, participant satisfaction with program implementation time emerges as a critical issue. The conflicting schedules between program activities and rigorous academic demands result in participants feeling overwhelmed, impacting their engagement and satisfaction levels.

- *Product Evaluation*

Product evaluation relates to the results of a program or collection of images and results from assessments related to objectives, contexts, inputs, and processes which are then further interpreted, assessed, and interpreted honestly. Product evaluation answers the question, has the program been successful? "*Did it succeed?*". Product evaluation in the study was seen from two sub-indicators, namely the assessment of prophetic intelligence in participants, and participant satisfaction with the program. The sub-indicators used to assess the achievement of prophetic intelligence refer to Adz-Zakie's opinion, namely adversity intelligence, spiritual intelligence, emotional intelligence, and intellectual intelligence (Adz-Zakiey, 2004; Sultoni, Wasim, & Fauzan, 2020)

The assessment of adversity, spiritual, and emotional intelligence was done using self-assessment techniques, in which learners were asked to assess themselves about

the process and level of achievement of the competencies they had learnt (Baticulon et al., 2021; Sailer et al., 2021; Thangarajoo et al., 2021). Intellectual intelligence assessment was carried out by comparing the results of pre-test and post-test program participants through paired sample t-tests.

- *Adversity Intelligence*
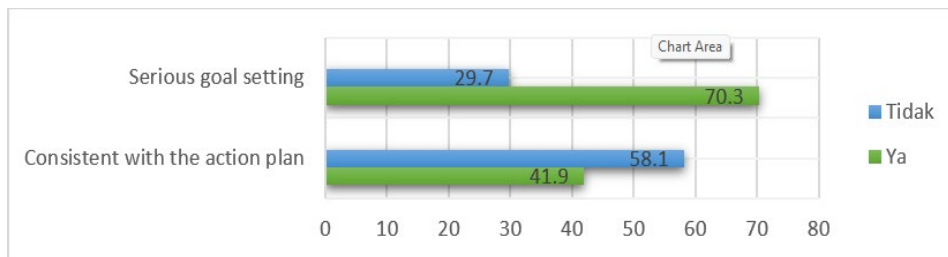
Figure 2*: Results of Self-Assessment in Adversity Intelligence.*

During the success story and goal setting training, participants were asked to determine the targets to be achieved and compile an action plan to achieve these targets. Adversity intelligence is related to constancy, persistence, and optimism (Amalia et al., 2023) This is judged by the seriousness and persistence in determining targets and implementing action plans. Based on Figure 3, there were 70.3% of participants who were serious about setting targets, and the remaining 29.7% had set their targets carelessly just to fulfill tasks during training. Regarding the action plan they compiled when attending the training, only 41.9% were still consistent in implementing it after leaving Ma'had al-Jamiah.

- *Spiritual Intelligence*
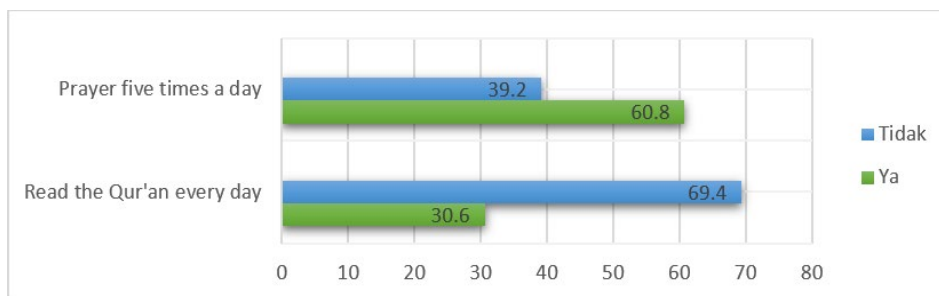
Figure 3: *Results of Self-Assessment in Spiritual Intelligence.*

Figure 3 exhibits the number of students who are consistent in keeping the prayer 5 times a day (60.8%), and those who continue the tradition of reciting the Qur'an every day (30.6%). This also indicates that students in Ma'had al-Jamiah diligently followed all ma'had activities, including congregational prayers, tahajud, and reading the Qur'an every day. However, after the program ended and they returned to their respective residences, they were inconsistent in worship.
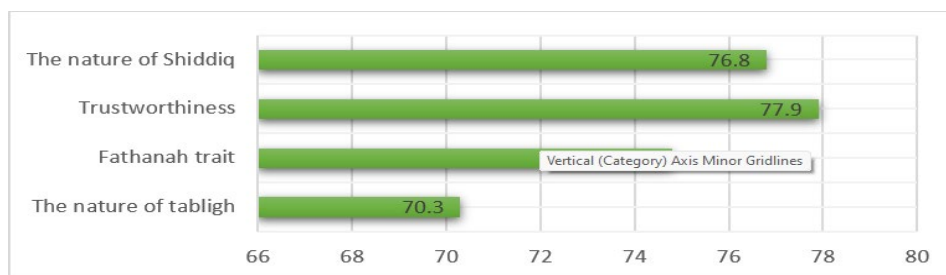
- *Emotional Intelligence*

Figure 4: *Results of Self-Assessment in Emotional Intelligence.*

In Figure 4, the results of the assessment of attitudes towards oneself showed that the score was in the interval 70.3 – 77.9% classified as a good category. This suggests that moral education based on *prophetic intelligence* is an educational model that aims to form a noble moral personality, which refers to the main qualities of the Prophet Muhammad, namely *shiddiq* (trustworthy, honest), amanah (trusted, credible), *fathanah (*intelligent, professional), and *tabligh* (communicative, transparent) (Muhammad et al.; Muthoifin & Shobron, 2020; Prayitno et al., 2022; Rebia et al., 2023; Syawaludin, 2020). The values of Prophetic Intelligence are implicitly instilled through various materials and activities in Ma'had al-Jamiah (White, Schaefer, Thompson, Kribs, & Gaff, 2019).

- *Intellectual Intelligence*

Table 2

Average Pre-test and Post-test Score.

No	Test	Avg.
1	Pre-test	17.8239
2	Post-test	24.6701

Table 3

Paired Sample Test.

		Paired Differences					t	df	Sig. (2-tailed)
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
					Lower	Upper			
Pair 1	Pre-test Post-test	-6.84624	3.29849	0.62489	-8.17853	-5.51395	-10.583	25	.000

The results of statistical calculations presented in Table 2 show that the average pre-test gain was 17.8239 and the post-test average was 24.6701. Similarly, Table 3 demonstrates the paired samples test analysis results in a probability value of 0.000 < 0.05, which means that there is an average difference between the pre-test and post-test. The average increase in the post-test was 6.84624 from the pre-test. This shows that the prophetic intelligence-based moral education program affects increasing understanding of worship and religion in students participating in the program.

This refers to the purpose of product evaluation, namely assessing the success of the program in meeting the needs of program targets, and obtaining short-term or long-term outputs and benefits Rebia et al. (2023). The results of the product evaluation assessment are closely related to context, input, and process. The results above show that there are still shortcomings in the results of the assessment of adversity intelligence, spiritual intelligence, and participant satisfaction at the time of program implementation.

This finding is in line with the results of Rahabav and Souisa (2021) research that CIPP is relevant to be used to evaluate and improve non-formal education programs The Prophetic Intelligence-Based Moral Education Program is a non-formal education program that is carried out for two months at Ma'had al-Jami'ah UIN Antasari. This finding reinforces the results of research by Wang (2022) and Li and Hu (2022) that the CIPP evaluation model is relevant to be used for moral education. This finding is also in line with the research of Sari, Zainiyati, and Al Hana (2020) that prophetic-based education that is integrated with learning that is carried out appropriately, will be able to form good character in students.

Assessments of prophetic intelligence dimensions reveal varying degrees of success. Adversity intelligence and spiritual intelligence exhibit deficiencies in maintaining consistency post-program completion. Challenges persist in participants' sustained adherence to set targets and the continuity of religious practices beyond the program duration. Emotional intelligence and intellectual intelligence show promising results, indicating positive shifts in attitudes and increased understanding of religious concepts post-program completion as was also revealed by Alimni, Amin, and Kurniawan (2022). The challenges identified in time management underscore the need for a more streamlined program schedule, taking into account the academic workload of participants. Addressing time conflicts and managing the program's intensity could alleviate the sense of overwhelm felt by participants, enhancing their satisfaction and engagement.

The deficiencies in stimulating adversity intelligence and spiritual intelligence post-program warrant deeper exploration (Abiogu et al., 2021). Potential reasons could include the transitional nature of the program's impact and the need for sustained reinforcement post-program completion. Addressing these deficiencies may involve implementing follow-up sessions, mentorship, or strategies to integrate learned behaviors into daily routines beyond the program's duration. Overall, while the prophetic intelligence-based moral education program exhibits strengths in certain dimensions, the identified challenges necessitate nuanced modifications. Adjusting the program schedule and implementing post-program support mechanisms can enhance participant engagement, sustainability of learned behaviors, and the holistic success of the initiative.

Discussion

The challenges identified within the prophetic intelligence-based moral education program encapsulate broader issues within moral education, especially in navigating cultural, societal, and institutional complexities. The constraints related to time management highlight the clash between academic rigor and the program's intensive nature. This dilemma mirrors a larger societal challenge, where the academic pursuit often overshadows holistic character development, impeding the comprehensive cultivation of noble morals among students.

Furthermore, the deficiencies observed in sustaining adversity and spiritual intelligence post-program completion echo the inherent difficulty in translating learned behaviors into lasting habits (Wahab, 2022). Cultural and societal dynamics often influence individuals' long-term commitment to religious practices, with external influences sometimes diluting the impact of short-term educational interventions. Addressing these challenges requires sustained efforts beyond the confines of formal educational programs, necessitating a nuanced understanding of societal norms and individual behaviors.

Islamic universities like UIN Antasari bear a significant responsibility in fostering moral education within the broader framework of national education objectives. The prophetic intelligence-based moral education program's objectives resonate with the essence of Islamic teachings and the national education agenda, aiming to produce individuals with noble character, spirituality, and civic responsibility. However, the identified challenges in program implementation underscore the need for strategic realignments within these institutions. UIN Antasari and similar educational entities should integrate cultural sensitivities, societal realities, and students' academic commitments into their educational frameworks. This requires a recalibration of schedules, the provision of holistic support mechanisms, and fostering an inclusive environment conducive to character development alongside academic pursuits.

Addressing these challenges demands multifaceted approaches. Implementing a more flexible program structure that accommodates students' academic commitments without compromising the intensity of moral education initiatives could mitigate time management issues. Additionally, incorporating sustained post-program support, mentorship, or community-based follow-up activities can reinforce learned behaviors, ensuring their integration into participants' daily lives beyond the program's duration. Furthermore, UIN Antasari and similar institutions should foster collaborations with local communities and religious leaders, leveraging their influence to reinforce moral teachings and bridge the gap between educational interventions and societal norms (Mohd Yusoff et al., 2022). This collaborative approach aligns with the broader objectives of Islamic universities in nurturing not just academically proficient individuals but morally upright and socially responsible citizens, contributing positively to societal well-being.

The challenges identified in the prophetic intelligence-based moral education program unveil complexities inherent in moral education within contemporary educational landscapes. Addressing these challenges demands a holistic approach that integrates cultural understanding, societal dynamics, and institutional adaptability. By aligning program objectives with broader societal and national education goals and adopting responsive strategies, Islamic universities can fulfill their mandate of nurturing morally conscious individuals in harmony with societal needs.

Conclusion

The evaluation of the prophetic intelligence-based moral education program at Ma'had al-Jami'ah UIN Antasari, utilizing the CIPP model, has offered critical insights into its alignment with institutional, national, and societal objectives. The findings highlight the program's congruence with UIN Antasari's vision, national education goals, and the

imperative to counteract prevailing moral decadence. However, limitations regarding dormitory capacity and the intensity of the program schedule emerged as significant challenges. While inputs such as resources and program implementation were generally adequate, the study identified crucial shortcomings in participant satisfaction, post-program sustainability of moral teachings, and the stimulation of adversity and spiritual intelligence among participants. These deficiencies indicate the need for strategic adaptations in program structuring and post-program support mechanisms.

Moving forward, employing the CIPP model as an ongoing evaluative tool can facilitate continuous program improvement. Addressing the time constraints within the program necessitates reordering priorities and balancing academic requirements with moral education objectives. Additionally, acknowledging the insufficiency of a two-month program duration, instituting post-program follow-ups becomes imperative to sustain acquired moral values and positive habits among participants. These findings offer valuable considerations for university leadership and program stakeholders. Enhancing the quality of moral education holds promise in curbing moral decay among the youth, fostering a more serene and harmonious societal landscape.

It is essential to acknowledge certain limitations within this study, such as the focused scope on one specific program at UIN Antasari. Future research endeavors could encompass broader comparative studies across multiple institutions or longitudinal studies tracking the long-term impact of moral education interventions. Exploring diverse cultural contexts and their influence on moral education could further enrich understanding and program effectiveness. The implications of this research extend to both academia and practical implementation. Academically, this study underscores the utility of the CIPP model in evaluating moral education programs, emphasizing its role in continuous enhancement. Practically, it urges educational institutions to recalibrate program schedules, introduce post-program support structures, and foster collaborations for sustained moral development beyond the educational setting.

Acknowledgment

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