



## Assessing Learning and Behavioral Outcomes of the Dhuha Prayer Habituation Program Using Kirkpatrick's Four-Level Model: Evidence from SMPIT Nur Hidayah Surakarta

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ARTICLE INFO	ABSTRACT
<p><b>Article History:</b> Recieved : 18-Jul-2025 Revised : 05-Oct-2025 Accepted : 07-Oct-2025 Available online : 30-Sep-2025</p> <p><b>Keyword:</b> Evaluation model; Kirkpatrick; Dhuha Prayer Habit.</p>	<p>Education plays a central role in shaping behavior and enhancing individual knowledge and skills, including in the field of Islamic Religious Education (PAI). Program evaluation serves as a crucial component of the learning process to assess the effectiveness of educational initiatives. This study aimed to evaluate the Dhuha prayer habituation program implemented at SMPIT Nur Hidayah Surakarta by applying Kirkpatrick's four-level evaluation model, which includes reaction, learning, behavior, and results. A descriptive qualitative method was employed, with data collected through observation, interviews, and documentation. The findings indicated that the Dhuha prayer habituation program had a positive impact on improving students' understanding of sunnah prayer materials, fostering behavioral discipline, and cultivating spiritual values in daily life. The application of Kirkpatrick's model proved effective in providing a comprehensive overview of the program's success. This study contributes theoretically by reinforcing the relevance of the Kirkpatrick model in evaluating religious and character-based education programs, and practically by offering insights for educators and policymakers in designing holistic Islamic education programs that integrate spiritual and behavioral development.</p>

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## INTRODUCTION

Education is a fundamental aspect of human life that plays a vital role in shaping behavior, enhancing abilities, and expanding individual knowledge across various disciplines. Each learning domain requires systematic and continuous evaluation to ensure that teaching and learning processes run effectively and produce optimal outcomes. Effective program evaluation not only assists teachers in identifying students' levels of understanding but also helps learners acquire the skills and knowledge necessary to thrive in a dynamic educational environment (Hidayat et al., 2023).

However, the reality in the field reveals a gap between the intended goals and actual outcomes of the Dhuha prayer habituation program at SMPIT Nur Hidayah Surakarta. The level of students' understanding of sunnah prayer material remains relatively low, with only about 45% of students answering correctly in a Quizizz-based assessment. Moreover, participation in the Dhuha prayer habituation activity is suboptimal, as only 60% of students perform this routine consistently. In today's digital era, where mastery of information technology plays an increasingly important role in educational practice and assessment, the integration of effective evaluation models becomes essential to improve learning quality and behavioral engagement.

Training in the form of Dhuha prayer habituation, preceded by material enrichment in Islamic Religious Education (PAI), is expected to develop students' religious character and moral integrity through consistent daily practice (Suttriso et al., 2022). Previous research emphasized that the Kirkpatrick four-level evaluation model requires further refinement to capture contextual factors affecting the effectiveness of training implementation (Abdullah, 2020; Ambiyar, 2021; Chen, 2021). The model evaluates training outcomes comprehensively—starting from participants' reactions and learning achievements to behavioral changes and overall results (Ritonga et al., 2019). Recent studies also highlight the adaptability of the Kirkpatrick model in various educational and religious settings to measure not only cognitive but also affective and behavioral dimensions (Riyadi & Mulyono, 2023; Hasanah et al., 2024).

According to Kirkpatrick and Kirkpatrick (2016), there are three main reasons for evaluating a training program: (1) to improve the program itself, (2) to ensure that knowledge transfer translates into observable behavioral change, and (3) to demonstrate the benefits or contributions of training to the organization (Susanty, 2022). In this context, the need to optimize the sunnah prayer habituation program at SMPIT Nur Hidayah is evident, given the limited student participation, modest behavioral transformation, and the necessity to strengthen teachers' capacity in fostering spiritual growth. Therefore, this study aimed to comprehensively evaluate the implementation of the Dhuha prayer habituation program using Kirkpatrick's four-level evaluation model to enhance the quality of Islamic education and nurture students capable of fulfilling their role as *khalifah fil ardh*—individuals with both intellectual competence and noble character.

## LITERATURE REVIEW

### Evaluation Model Kirkpatrick

The first level is reaction evaluation, which measures how satisfied participants are with the training they are taking. This satisfaction was measured through a questionnaire containing questions about training materials, facilities, teaching methods, learning aids, and the time and place of the training. The second level is learning evaluation, which looks at changes in participants' knowledge, attitudes, and skills after training. Training is considered successful if there are positive changes in these three things. The third level is behavioral evaluation, which assesses changes in the way participants act, such as motivation to be better, understanding what needs to change, being in a supportive environment, and rewarding those changes. The fourth level is the evaluation of the results, which is looking at the final results of the training, such as improving the performance of participants after participating in the training (Huda et al., 2022).

### Implementation Evaluation Model Kirkpatrick

The success of a program is not only measured by the number of participants or the length of the program, but also by how effective the learning method is, how well the participants understand the material, changes in behavior after the program, and its impact on the spiritual and social aspects of the participants. Although the program has been running regularly, a thorough and regular evaluation has not been fully carried out to assess its success. A complete evaluation is needed to find out the advantages and disadvantages of the program and provide suggestions for improvement in the future. In addition, evaluation is also useful to ensure that the program remains in accordance with the needs of the community, maintain the continuity of the program, and improve the quality of coaching so that the impact is more meaningful for participant (Sofiana, 2025).

## METHOD

According to Bogdan and Biklen in (Scott, 2020) The descriptive qualitative research method is the collection of data in the form of words or pictures, so that it does not emphasize numbers. The data collected after analysis is then described so that it is easy for others to understand. A descriptive qualitative method, this approach was chosen to gain a deep understanding of the phenomenon being studied through a systematic and factual description of the data obtained in the field. Descriptive qualitative research focuses on collecting data in the form of words, narratives, and documentation that are appropriate to social realities from the perspective of the participants. Data was collected through observational techniques, in-depth interviews, and documentation, which were then analyzed thematically to uncover the meanings, patterns, and relationships between emerging phenomena. Through this approach, the researcher seeks to present a complex picture of the research subject objectively and contextually according to the real experiences of the informants. Researchers collect data by means of observation in SMPIT Nur Hidayah, interviews, and documentation. Data was obtained from interviews with Islamic Religious Education teachers to obtain in-depth data and then the data was analyzed which was able to reveal the phenomenon.

## FINDINGS

The application of the Kirkpatrick Four-Level Evaluation Model at SMPIT Nur Hidayah Surakarta provided a comprehensive overview of the effectiveness of the *Dhuha Prayer Habituation Program* in shaping students' spiritual awareness and behavior. The findings at each level are as follows:

### 1. Reaction Level

The students' overall reaction toward the Dhuha prayer habituation program was positive. Most students expressed enthusiasm and emotional engagement during the activities. They reported that the program fostered a sense of calmness and focus before beginning the school day. The integration of reflective sessions and the use of digital learning tools such as the Quizizz application increased student interest and participation. This positive response indicated that the program was well-received and relevant to the students' spiritual and emotional needs.

### 2. Learning Level

At the learning level, students demonstrated a significant improvement in understanding the concepts, virtues, and procedures of *sunnah* prayer, particularly Dhuha. Based on teacher assessments and post-program evaluations, approximately 75% of students were able to correctly explain the meaning, timing, and benefits of Dhuha prayer, compared to only 45% before the implementation of the program. Teachers also noted that students were better able to connect the material with daily life contexts, reflecting deeper comprehension and internalization of Islamic values.

### 3. Behavior Level

In terms of behavioral change, the program successfully encouraged consistency in performing Dhuha prayers both within and outside the school environment. Observation data showed that about 70% of students began performing the Dhuha prayer voluntarily without direct supervision from teachers. Furthermore, some students took initiative to lead group prayers and remind peers to participate. These changes demonstrated that the habituation process effectively built self-discipline, responsibility, and collective awareness—key indicators of behavioral transformation in Islamic education.

### 4. Results Level

At the results level, the Dhuha prayer habituation program contributed to a noticeable improvement in the school's spiritual climate and overall student character development. Teachers and administrators observed enhanced discipline, stronger peer collaboration, and higher moral awareness among students. The program also indirectly supported academic performance by cultivating positive study habits and emotional stability before classroom learning began. Additionally, teachers expressed that the evaluation using the Kirkpatrick model helped identify strengths and areas requiring improvement, enabling the school to refine the program's implementation in future cycles.

Overall, the findings confirmed that the *Dhuha Prayer Habituation Program* achieved its intended outcomes at all four levels of evaluation. It succeeded in fostering positive reactions, improving knowledge acquisition, shaping disciplined behavior, and generating meaningful institutional impacts. The structured evaluation process based on the Kirkpatrick model provided a clear framework for continuous improvement and sustainability of religious habituation practices within the school context.

## DISCUSSION

The findings of this study demonstrate that the *Dhuha Prayer Habituation Program* implemented at SMPIT Nur Hidayah Surakarta effectively aligns with the principles of Kirkpatrick's Four-Level Evaluation Model. Each evaluation level—reaction, learning, behavior, and results—provides a distinct yet interconnected perspective on how the program influences students' satisfaction, understanding, behavioral transformation, and broader institutional impact.

At the **reaction level**, students' enthusiasm and satisfaction with the program indicate that the habituation activities were well received and contextually relevant to their spiritual and emotional development. Positive reactions are critical because, according to Kirkpatrick (2016), participant satisfaction enhances motivation and engagement in subsequent learning processes. This finding is consistent with Hasanah et al. (2023), who found that emotional engagement and perceived relevance significantly predict students' persistence in religious practice programs. Similarly, Nuraini and Fathoni (2021) emphasized that positive early experiences in faith-based education contribute to sustained interest and long-term participation in spiritual routines. Thus, the Dhuha habituation program's ability to elicit strong positive reactions serves as a foundational element for achieving deeper cognitive and behavioral outcomes.

At the **learning level**, the study found measurable improvement in students' knowledge and attitudes regarding *sunnah* prayers. The integration of digital tools such as Quizizz and reflective *LKPD* activities supported active learning, allowing students to connect theoretical understanding with daily practice. This aligns with Sava et al. (2024), who highlighted that formative evaluation methods enhance learners' cognitive engagement and reflective awareness. Furthermore, Alim and Mulyono (2022) confirmed that experiential learning in Islamic contexts strengthens not only conceptual comprehension but also the affective dimension of spiritual learning. The SMPIT Nur Hidayah case demonstrates how the Kirkpatrick model's second level can effectively capture this multidimensional learning improvement, showing that meaningful learning occurs when knowledge is intertwined with emotional and spiritual growth.

The **behavior level** findings reveal a tangible transfer of learning, reflected in students' consistent participation in Dhuha prayers and increased sense of responsibility. According to Kirkpatrick and Kirkpatrick (2016), this stage is where learning becomes meaningful through real behavioral application. Students' increased initiative to lead prayers and remind peers illustrates the internalization of religious discipline, supporting the concept of *transfer of training* emphasized by Firdaus and Kartika (2023). These results are consistent with Noor et al. (2022), who found that continuous religious habituation nurtures prosocial behavior and moral consistency among adolescents. Therefore, the behavioral transformation observed at SMPIT Nur Hidayah reinforces the idea that well-structured spiritual habituation programs can bridge the gap between religious cognition and ethical practice.

At the **results level**, the program's broader impact extended beyond individual student outcomes to the overall school culture. Teachers reported that the spiritual atmosphere of the school improved, with students demonstrating stronger discipline, cooperation, and moral awareness. This confirms Kirkpatrick's assertion that effective training yields not only individual benefits but also organizational improvements. These results align with Abdullah and Sholeh (2023), who demonstrated that worship-based habituation programs in Islamic schools promote institutional well-being and academic engagement. Riyadi and Mulyono (2023) similarly found that sustained religious routines contribute to the development of a holistic educational environment that integrates intellectual, emotional, and moral dimensions.

Overall, the discussion highlights that the implementation of Kirkpatrick's Four-Level Model in evaluating the Dhuha Prayer Habituation Program provides both theoretical and practical insights. Theoretically, this study reinforces the model's applicability in faith-based and character education settings, expanding its use beyond corporate and vocational contexts. Practically, it offers an evidence-based framework for Islamic schools to design, monitor, and refine habituation programs that strengthen students' moral and spiritual formation. The integration of digital tools, reflective evaluation, and continuous mentoring represents a modern adaptation of Kirkpatrick's model suitable for the contemporary Islamic educational landscape.

## CONCLUSION

The application of Kirkpatrick's Four-Level Evaluation Model to the *Dhuha Prayer Habituation Program* at SMPIT Nur Hidayah Surakarta proved to be effective in providing a comprehensive understanding of the program's impact on students' cognitive, behavioral, and spiritual development. Evaluation through the four stages—reaction, learning, behavior, and results—demonstrated progressive improvements in students' comprehension of *sunnah* prayer materials, their discipline in performing Dhuha prayers, and their internalization of spiritual values in daily life. The findings also revealed that the program successfully strengthened students' religious character, reflecting the holistic integration of knowledge, attitude, and practice within the framework of Islamic education.

The study highlights that the Kirkpatrick model serves not only as an evaluation framework but also as a diagnostic and developmental tool for continuous improvement of religious habituation programs. By identifying which aspects of the program were most effective and which required enhancement, educators can refine instructional design, mentoring strategies, and student engagement mechanisms. These findings have practical implications for schools and policymakers, particularly in designing character education initiatives that balance spiritual formation with measurable learning outcomes.

From a theoretical standpoint, this study extends the applicability of the Kirkpatrick model beyond corporate and vocational contexts into the realm of faith-based education and spiritual pedagogy. It reinforces the model's relevance in assessing not only cognitive and behavioral changes but also the cultivation of moral and religious character—dimensions often overlooked in conventional evaluation frameworks. Thus, the adaptation of Kirkpatrick's model within Islamic Religious Education (PAI) provides a valuable contribution to the discourse on holistic evaluation approaches that integrate intellectual growth with spiritual development.



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