

Evaluation of the Prophet Ibrahim's Prayer-Based Family Camp Program for Strengthening the Independent Character of Muslim Families: CIPP Model Analysis

Parina^{1*}, Syihabuddin², Momod Abdul Somad³, Aceng Kosasih⁴
¹²³⁴Universitas Pendidikan Indonesia, Indonesia
*parina@upi.edu

Abstract

This study evaluates the effectiveness of Prophet Ibrahim's Prayer-Based Family Camp Program in strengthening the independent character of Muslim families using the CIPP (Context, Input, Process, Product) model. The study contributes to Islamic family education by offering an evaluative framework for prophetic value-based family programs integrating Qur'anic spirituality and experiential learning. Independent character is defined as the ability of family members to demonstrate initiative, responsibility, worship discipline, and self-leadership within an Islamic moral framework. A qualitative evaluative approach employed participatory observation, in-depth interviews, family reflection sheets, and program documentation. Data were analyzed using the Miles and Huberman interactive model aligned with four CIPP components. Findings indicate high relevance to families' spiritual and relational needs, particularly communication gaps and irregular shared worship. Input evaluation shows prayer-based modules, outdoor experiential design, and facilitator support are adequate, although facilitator standardization and operational procedures require strengthening. Process evaluation reveals that *tadabbur* alam, prophetic narratives, collaborative tasks, and guided reflection effectively internalize values. Product evaluation demonstrates improved family communication, more consistent joint worship routines, and strengthened children's independent character. The study underscores structured evaluation and the program's potential for adaptation to similar educational environments.

Keywords: CIPP evaluation, Prophetic values, Family camp program, independent character, Islamic family education.

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INTRODUCTION

The family is the first and main educational environment in the formation of character and moral resilience of the Muslim generation. However, in the modern context, many Muslim families face challenges in the form of changing patterns of interaction due to the development of digital technology, socio-economic pressures, and a decrease in the intensity of communication and spiritual involvement in the household. This condition has an impact on the weakening of the family's educational function and the increasing need for coaching programs that are able to strengthen emotional, spiritual, and moral relationships between parents and children. Various studies show that parenting patterns based on Islamic values and

spiritual involvement have proven to be a source of family resilience (Abubakar, 2023; Basir, 2020; Dwinandita, 2024). However, empirical evaluative research examining the effectiveness of value-based family programs in strengthening independent character among Muslim families remains limited.

In the Islamic tradition, the Prophet Ibrahim's Prayer as stated in QS. Ibrahim verses 35–41 provide a strong spiritual foundation for the formation of civilized and visionary families. The prayer contains a request for descendants to remain steadfast in monotheism, be able to uphold prayer, and be part of a pious community. Several studies confirm that the narrative of the Ibrahim family contains educational values in the form of example, obedience, independence in worship, and responsibility across generations (Alazemi et al., 2024; Hilmi, 2024). Research on the dynamics of family spirituality also shows that the practice of joint prayer can strengthen emotional closeness and the quality of parent-child interaction (Chelladurai et al., 2018; Mahoney, 2010). In this study, independent character is defined operationally as the ability of family members to demonstrate initiative, responsibility, worship discipline, and self-leadership within the Islamic moral framework. Thus, the integration of the value of the Prophet Ibrahim's Prayer in family development programs has the potential to be an effective strategy in strengthening the independent character of Muslim families.

The Family Camp program is a family education intervention emphasizing experiential outdoor activities. Previous studies show that family camps effectively enhance communication, togetherness, and parenting functions (Garst et al., 2013; Jirásek et al., 2017). In Islamic education, such programs serve as a medium for value internalization through spiritual experience and reflection, while also strengthening family–school collaboration (Kamil & Abdullah, 2025). However, despite their growing use, research examining family camp effectiveness from an Islamic educational perspective—particularly those integrating prophetic spirituality—remains limited.

On the other hand, **the CIPP (Context, Input, Process, Product)** evaluation model is one of the most widely used evaluative approaches in assessing the effectiveness of educational programs comprehensively (Al-Khathami, 2020; Stufflebeam & Zhang, 2017; Suri & Hariyati, 2024). Various studies have applied the CIPP model in program evaluation, both in formal and non-formal education (Alanshori et al., 2025; Bagaskara et al., 2023; Zhang & Zhang, 2022). However, studies that combine the CIPP model with prophetic values-based family development programs are still very rare, and no studies have been found that specifically evaluate the Family Camp program that uses Prophet Ibrahim's Prayer as a spiritual foundation and character education. This gap demonstrates the need for an evaluative study that not only assesses the success of the program but also systematically links it to the Qur'anic value framework.

Based on this background, this study aims to evaluate the Prophet Ibrahim Prayer-Based Family Camp Program using the CIPP model, which includes context, input, process, and product analysis. This evaluation is expected to be able to provide a comprehensive overview of the effectiveness of the program in strengthening the independent character of Muslim families as well as identifying aspects that need to be improved so that the program can be developed contextually in a similar Islamic educational environment.

The novelty of this research lies in the integration of the CIPP evaluation framework with prophetic spiritual values as the conceptual foundation of the development of the Muslim family. In contrast to previous studies that generally separate between program evaluation and spiritual approaches, this study places the value of the Qur'an not only as learning content, but also as an evaluative lens. Conceptually, this approach contributes to the development of Islamic educational evaluation theory by presenting the perspective that Qur'anic spirituality can serve as an analytical basis in assessing and improving the quality of family education interventions. Thus, this research is expected to make a theoretical and practical contribution to the development of a model of family development and character education based on Islamic values.

RESEARCH METHOD

Evaluation Approach and Framework

This study uses an evaluative qualitative approach with the CIPP (Context, Input, Process, Product) evaluation model as the main analytical framework. The qualitative approach was chosen because it allows researchers to explore the experiences, perceptions, and dynamics of family interaction in depth during the implementation of the Prophet Ibrahim's Prayer-Based Family Camp Program. The CIPP model is used as a comprehensive evaluation tool to assess program relevance, resource readiness, activity implementation, and achieved results. This framework is widely used in educational program evaluation because it provides a comprehensive picture of the effectiveness of an intervention and is recommended by Stufflebeam as a formative evaluation model oriented towards program improvement (Al-Khathami, 2020; Stufflebeam & Zhang, 2017; Suri & Hariyati, 2024).

Location and Research Participants

The research was conducted during a Family Camp organized by SIT Al Kawaakib Jakarta in an open area designed for spiritual, reflective, and educational family interaction. The program involved 105 families and 170 students, all of whom were observed, while in-depth interviews were conducted with 15 purposively selected families, 4 facilitators, and 8 children based on program involvement and willingness to provide data. Participants attended the full two-day, one-night program consisting of value-building sessions, outdoor activities, collective worship, and family reflection. Purposive sampling criteria included willingness to participate in all program activities, readiness to provide interview and observation data, and active involvement in Islamic value-based family education, ensuring comprehensive representation of the program experience.

Data Collection Instruments and Techniques

Research instruments included semi-structured interviews, observation sheets, field notes, family reflection sheets, and program documentation to obtain rich and in-depth data. Data were collected through participatory observation, in-depth interviews with parents, facilitators, and selected children, as well as activity documents. Credibility was ensured through method and source triangulation by comparing findings from observations, interviews, participant reflections, and documentation. (Chelladurai et al., 2018; Susanti et al., 2023).

Data Analysis Techniques and Application of the CIPP Framework

Data analysis employed the Miles and Huberman interactive model, consisting of data reduction, data display, and conclusion/verification. During data reduction, the researcher selected, coded, and grouped data according to the four CIPP components as the main analytical framework:

1. **Context:** analyze data on the needs of Muslim families, family communication challenges, common worship habits, and the socio-spiritual backgrounds of program participants.
2. **Input:** includes modules based on the Prophet Ibrahim's Prayer, experience-based outdoor activity design, facilitator competence, facility readiness, and activity operational procedures.
3. **Process:** focuses on the implementation of activities such as natural contemplation (*tadabbur*), prophetic narratives, family collaborative activities, and reflection sessions as a mechanism for internalizing values.
4. **Product:** assess changes that appear to improve the quality of family communication, strengthen joint worship routines, and indicators of children's independent character, which include initiative, responsibility, worship discipline, and self-leadership.

Data Validity and Validity

Data validity and reliability were ensured through source and method triangulation, member checking to confirm interpretations, and an audit trail documenting data collection, analytical decisions, and coding revisions. This approach aligns with qualitative research practices in family education and spirituality that emphasize the credibility of participants' experiences (Abubakar, 2023; Mahoney, 2010).

RESULTS AND DISCUSSION

Context Evaluation

The context evaluation in this study aims to identify participants' needs, backgrounds, and the relevance of the Prophet Ibrahim's Prayer-Based Family Camp Program for Muslim family development. Findings from observations, interviews, and family reflection sheets indicate that many families struggle to maintain communication intensity, quality time, and consistent collective worship—not due to low religious commitment, but limited time and the absence of structured shared routines at home. A distinctive feature of the SIT Al Kawaakib families is their relatively high religious awareness and enthusiasm for learning; however, this awareness is not always translated into consistent and organized family practices. This condition is consistent with the findings of Dwinandita (2024), who stated that Muslim families in Southeast Asia face a decline in the intensity of domestic communication and spiritual practices due to social changes and modern pressures.

This is also reinforced by Abubakar (2023), who explains that the pandemic and the new normal era have caused many families to lose a consistent rhythm of Islamic parenting, including strengthening the structure of worship, emotional closeness, and cooperation within the family. In this context, families need a structured, practical coaching model that can meaningfully reglue relationships between family members.

This need is increasingly evident when participants describe the difficulty in internalizing spiritual values in children during the dominance of digital devices and educational models that are too academic. Basir (2020) emphasized that family education based on Qur'anic values can only be effective if parents are able to present concrete spiritual experiences, not just verbal instructions. Thus, family development programs need to offer an applicable approach through joint activities that bring the Qur'anic values to life in real terms.

In the context of Muslim family spirituality, **the Prophet Ibrahim's Prayer** (QS. Ibrahim: 35–41) is an important reference for parents to build a strong educational vision. The prayer reflects the awareness that the formation of hereditary character requires a combination of worship, example, and constant prayer. The findings of the study show that most families feel that they do not yet have a clear conceptual framework to internalize these values in daily life. They interpreted Ibrahim's prayer as a generational compass that directs the family towards monotheism, perseverance in worship, and spiritual independence of children. This finding is in line with Hilmi's (2024) research, which shows that the story of the Ibrahim family contains the values of patience, example, and commitment to worship as key elements of family education. Alazemi et al. (2024) also emphasized that the structure of Ibrahim's prayer is a prototype of family formation that combines spiritual, moral, and civilizational values, making it relevant to be applied in the context of contemporary Muslim families.

The relevance of the Family Camp program becomes even stronger when it is associated with the family's need to build meaningful interactions. Family camp provides a safe space for families to do activities together, talk more intensely, and open space for reflection that has been difficult to achieve in daily routines. The results of observations showed that parents felt that Family Camp presented a different atmosphere because activities were carried out outdoors, involved all family members, and focused on togetherness. These findings are in line with the research of Garst et al. (2013), which showed that family camps significantly improve emotional connections, family cooperation, and meaningful learning between parents and children. Similarly, the study of Jirásek et al. (2017) found that family activities in the outdoors trigger positive effects in the formation of social and personal relationships, especially when activities are carried out collaboratively.

From the perspective of Islamic parenting, this context shows the need for programs that not only teach theory but also offer a hands-on spiritual experience. Chelladurai et al. (2018) explain that prayer and spiritual practices performed together in the family serve as emotional glue and build collective awareness of the purpose of family life. Mahoney's (2010) research also confirms that relational spirituality in the family is a strong predictor of emotional well-being, moral identity formation, and family resilience. Thus, Family Camp based on the Prophet Ibrahim's Prayer can be seen as a form of spiritual practice that strengthens the parent-child relationship while deepening the meaning of worship in the family context.

In addition to spiritual needs, families also express the need for a coaching model that is easy to understand, structured, and able to be applied in daily life. Many parents feel that conventional parenting programs are too theoretical and difficult to implement consistently. This is where the concept of experiential

learning becomes very relevant, as the Family Camp program presents educational values through hands-on experience, not just knowledge transfer. This approach is in accordance with the findings of Kamil & Abdullah (2025), who show that educational collaboration through family-school activities strengthens the internalization of values because the process is participatory and experience-based.

In addition, from the aspect of the institutional context, the implementation of Family Camp is in accordance with the needs of schools and communities to strengthen parent-school relationships. Many integrated Islamic schools need an activity model that can increase parental trust, communication, and participation. This is in line with the view of Susanti et al. (2023), who affirm that parent-child interaction in the context of Islamic education is a fundamental element that strengthens the family structure and supports the effectiveness of formal education. Thus, Family Camp can be a strong bridge to improve the family-school education ecosystem.

Overall, the context evaluation shows that the Prophet Ibrahim's Prayer-Based Family Camp Program is highly relevant to the needs of Muslim families in the modern era. This program answers the challenges of family communication, irregularities in worship practices, weak spiritual involvement, and the family's need for a meaningful shared experience. The integration of Ibrahim's prayer values in the program provides a strong spiritual foundation, while the experiential learning approach makes the program easier to implement and has a direct impact. Thus, the context of this study shows that Family Camp is not only a family education intervention, but also a generational character-building strategy that is very much in line with the real needs of today's Muslim families.

Input Evaluation

Input evaluation aims to examine program readiness, resource completeness, planning quality, and the program's ability to provide adequate facilities to achieve family development goals. In the Prophet Ibrahim's Prayer-Based Family Camp Program, there are several input components that are the focus: program design, activity modules, facilitator competencies, operational implementation standards, and family readiness as participants. Overall, the findings indicate that the program is organized with a comprehensive structure; however, several aspects still require strengthening. This structural input influences the development of independent character by providing families with systematic opportunities to practice initiative, shared responsibility, and disciplined worship through collaborative and reflective activities. Without consistent standardization and facilitator readiness, the depth of character internalization may vary among participants

In terms of design, the Family Camp consists of integrated activities including opening sessions, tadabbur alam, the story of Prophet Ibrahim, collaborative family tasks, discussions, reflections, and closing commitments. The program integrates spiritual, emotional, and social learning through value-based experiential approaches, allowing families to internalize values through direct shared activities rather than verbal instruction alone. This approach is in line with the findings of Garst et al. (2013), who explain that family camps are effective when they are designed in a structured manner with collaborative experiences in mind as

a learning vehicle. This experience plays an important role in building the family's capacity to translate values into real practice.

The Family Camp activity module is also prepared based on the values of the Prophet Ibrahim's Prayer which focuses on monotheism, worship independence, parental example, and generational expectations. This module describes Ibrahim's narrative in a format that is easy for families, including children, to understand, and combines it with reflective activities such as family journaling, prayer writing, and value discussions. Hilmi (2024) confirms that the educational values in the story of the Ibrahim family are very rich and can be translated into activities that facilitate reflection and action. The integration of this prophetic narrative-based module is in accordance with the concept of Qur'anic family education as stated by Basir (2020), which emphasizes the importance of example, family dialogue, and worship habituation as the foundation of character education. Thus, the Family Camp module has high relevance with the aim of strengthening the independent character of Muslim families.

However, the effectiveness of the module is greatly influenced by the facilitator's ability to implement it. An evaluation of the inputs found that some facilitators had good competence in guiding families, especially those with experience in Islamic education or family counseling. They can convey the material of Ibrahim's story touchingly, facilitate reflective discussions, and create a safe atmosphere for families to share experiences. Research by Chelladurai et al. (2018) shows that spiritual activity guides play an important role in building an atmosphere of openness and deepening of family spiritual involvement. However, some other facilitators faced difficulties in managing family group dynamics or relating Ibrahim's narrative to the context of modern life. This shows that facilitator training needs to be strengthened so that the quality of material delivery can be evenly distributed.

Furthermore, the input evaluation examines the Standard Operating Procedures (SOPs), which are guides for the implementation of the program. The Family Camp SOP covers technical aspects such as the flow of activities, time management, discipline, safety mechanisms, and the use of tools. Overall, the SOP has provided an adequate basic structure, but some participants felt that the technical instructions related to transitions between activities were still unclear, confusing some sessions. The inaccuracy of time in some agendas also impacts the effectiveness of implementing reflection sessions that require calm. Research by Bagaskara et al. (2023) and Alanshori et al. (2025), which evaluated educational programs using CIPP, confirms that weak inputs in terms of SOPs can affect the effectiveness of process and product stages. Therefore, improvements to SOPs, especially in the aspect of time management and smooth flow of activities, are important to improve the quality of the program.

Another input component that was evaluated was the family's readiness as program participants. The findings show a variation in readiness among families: some come with high motivation and mature spiritual readiness, but there are also families who are still awkward or lack a clear understanding of the program's goals. Some parents come with the expectation that Family Camp will provide intensive parenting material, while others see it as a recreational activity with children. This variation in perception and readiness affects the level of family involvement in each session. Suri & Hariyati (2024) emphasized that the compatibility between the

needs of participants and program goals is one of the important factors that determine the effectiveness of CIPP evaluations. This suggests that there needs to be a better initial briefing so that participants have a common understanding of the spiritual and pedagogical goals of Family Camp.

From the perspective of Islamic education, the readiness of parents is also related to their ability to carry out spiritual roles in the family. Some parents admit that they have not been consistent in carrying out worship together or getting used to prayer in the family. Abubakar's (2023) research highlights that many Muslim families face challenges in maintaining collective worship routines due to time pressures and modern lifestyles. These findings reinforce the argument that Family Camp programs need modules that help parents improve their spiritual capacity in order to serve as role models for children. Mahoney (2010) added that relational spirituality develops when parents are able to integrate religious values in their daily interactions with children.

In terms of facilities and services, Family Camp's input shows that organizers provide an environment that supports meaningful learning experiences, including natural open spaces, worship facilities, and tools for collaborative activities. The natural environment provides an atmosphere that makes it easier for families to do tadabbur and reflection, as emphasized by Kamil & Abdullah (2025) that family-school collaborative activities carried out outdoors increase the effectiveness of value learning. The findings of Jirásek et al. (2017) also show that the outdoors improves the quality of social interaction and emotional closeness of families.

Overall, the evaluation of the inputs showed that the Family Camp Program had a strong foundation through program design, prophetic value-based modules, and the support of experienced facilitators. However, there are several aspects that need to be improved, such as standardizing facilitator competencies, improving SOPs, and increasing family readiness before participating in the program. Strengthening these aspects is important so that the program implementation process can run more effectively and produce a more optimal coaching impact.

Process Evaluation

The evaluation of the process in this study focuses on how the Prophet Ibrahim's Prayer-Based Family Camp Program is implemented, the extent to which the activities are carried out according to plan, and how the family's participation during the activities takes place. In general, the results of the observations show that the implementation of the program is going well and can create a deep learning atmosphere, although there are still some technical aspects that need to be refined so that the program's goals can be achieved more optimally. The main series of activities observed included the opening, tadabbur (contemplation of nature), the delivery of the story of the Prophet Ibrahim, family collaborative activities, reflection sessions, and closing.

The activity began with an opening aimed at building an atmosphere of togetherness and harmonizing the program objectives between the facilitators and participants. At this stage, the facilitator introduces the basic concept of Family Camp, its spiritual purpose, and the emphasis on the Prophet Ibrahim's Prayer as a foundation of values. Clearly articulating goals proves important because it affects the level of focus and participation of the family in the later stages. The study of

Garst et al. (2013) shows that the collective understanding of goals at the beginning of the activity greatly determines the quality of participants' involvement in the camp program. Similarly, Kamil & Abdullah's (2025) research confirms that the alignment of understanding between facilitators and participants is an integral part of the collaborative process in family education programs.

The next stage is the nature contemplation (*tadabbur*) activity, which is one of the key elements of the program. This activity is designed to bring families to a direct reflective experience in the outdoors to strengthen spiritual awareness and *tawadhu*. Observations showed that the *tadabbur* of nature had a strong emotional impact on the participants, especially when the facilitator associated natural phenomena with the value of monotheism and submission to Allah, as exemplified in the prayers of the Prophet Abraham. Direct experience in nature is in accordance with the experiential learning approach, where participants interpret values through sensory, emotional, and intellectual interactions. Jirásek et al. (2017) state that outdoor activities are effective in increasing the depth of reflection and quality of social relationships because the natural environment presents a transformative experience. When parents and children walk together, discuss God's creation, or meditate in nature, they experience moments of spiritual bonding that are rarely created in their daily routines.

One of the most influential sessions in the program was the presentation of the story of the Prophet Ibrahim. The facilitator conveyed the narrative of the spiritual journey and generational education carried out by Ibrahim—especially about the steadfastness of monotheism, patience, and example in leading the family. Participants revealed that the story provided a concrete picture of how prophetic values can be applied in the context of the modern family. Hilmi (2024) emphasized that the story of the Ibrahim family contains great spiritual and pedagogical power because it depicts family dialogue, submission to God's commandments, and commitment to building a godly generation. Alazemi et al. (2024) also emphasize that Ibrahim's family values are relevant as a model of Muslim families because they blend worship, family leadership, and cross-generational values education. In the implementation process, this narrative is delivered interactively, equipped with visual illustrations, role-playing, and reflective dialogue, so that children can understand it easily. This narrative approach is in line with the concept of Qur'anic family education as stated by Basir (2020), which emphasizes the importance of stories and examples as a medium for internalizing values.

Family collaborative activities are at the core of the Family Camp implementation process. These activities include cooperative games, making family projects, outdoor challenges that must be completed together, and congregational worship activities. These activities are designed to strengthen communication, discipline, a sense of responsibility, and cooperation between family members. Observations show that families who were initially awkward or less compact slowly become more involved and support each other as the activities progress. This is in line with the research of Garst et al. (2013), who found that collaborative activities in family camps increase trust and problem-solving skills together. Susanti et al.'s (2023) research on Muslim family interactions also supports this finding, that joint activities have a significant effect on the formation of communication patterns and emotional relationships.

Family reflection sessions are the most transformative part of the program. In this session, parents and children are invited to write down their experiences, the values they learned, and the commitments they want to carry out after returning home. The facilitator guides the session with in-depth questions, such as: "Which Ibrahim value touches your family the most?" or "What changes would you like to start at home?" This reflective approach is in line with the spiritual principles of parenting that emphasize reflection as a process of internalizing values (Abbas & Tufail, 2020; Chelladurai et al., 2018). Mahoney (2010) also states that spiritual reflection in the context of the family helps to raise collective consciousness, unify family goals, and strengthen a shared spiritual identity.

In addition, the implementation of the program shows how the facilitator seeks to keep the dynamics of activities conducive. The facilitator sets the rhythm of the activity, provides clear instructions, and ensures that each family gets a balanced space for participation. However, the findings also point to challenges, such as differences in the rhythm of child development, variations in family motivation, and difficulty maintaining participants' focus in several longer sessions. These challenges are commonly found in camp programs and outdoor activities. Garst et al. (2013) noted that the success of camp programs is often influenced by the facilitator's ability to manage group dynamics, overcome participant fatigue, and maintain a participatory spirit. In this program, some facilitators have carried out this role effectively, but the delivery standards between facilitators are still diverse, so the improvement of structured competencies is an important need.

From the perspective of program evaluation, the process of implementing the Family Camp can be considered quite consistent with the program's objectives, but there is still some room for improvement, especially in the aspects of time management, transition flow between activities, and consistency of facilitation. The study of Alanshori et al. (2025) and Bagaskara et al. (2023) shows that weaknesses in inputs usually have a direct impact on the implementation process, especially related to the effectiveness of core activities. In these cases, when SOPs or facilitator briefings are less than optimal, some activities become less effective or do not reach the expected depth of reflection. Therefore, strong integration between inputs and processes is a prerequisite for the program to produce maximum impact in product evaluation.

Overall, the evaluation of the process showed that the Prophet Ibrahim's Prayer-Based Family Camp Program was able to create an immersive learning experience through a combination of prophetic narratives, collaborative activities, spiritual reflection, and an outdoor atmosphere. The implementation process involving intensive interaction between parents and children has been shown to support the formation of independent character, improve communication, and strengthen family spirituality. Although there were still technical constraints in implementation, the entire process showed consistency between the program design and the resulting experience, thus providing a solid foundation to make a positive impact on participants' families.

Product Evaluation

The product evaluation in this study focuses on the results that emerged after the implementation of the Prophet Ibrahim Prayer-Based Family Camp Program, both

in the form of changes in family behavior, strengthening independent character, improving the quality of emotional relationships (bonding), and the level of satisfaction of participants with the program. The findings of the study show that the program has a real positive impact, but the impact is still at the stage of initial changes or short-term outcomes, so the sustainability of the change requires assistance and follow-up evaluation.

One of the most prominent findings is the change in the pattern of interaction between parents and children. After participating in the program, many parents report that they become more aware of the importance of spending quality time with their children and more often invite children to dialogue about the values of faith and daily life. Children also seem to be more open in expressing their feelings and opinions to their parents. These findings are in line with the research of Garst et al. (2013), which showed that family camp can strengthen family functions through improved communication, togetherness, and mutual trust. Jirásek et al. (2017) also found that family camping experiences provide opportunities for family members to develop warmer personal and social relationships through shared activities outside of routine. From the perspective of Islamic education, this change is important because warm and open communication is the main medium for transmitting values and building exemplars.

Another impact is the strengthening of the spiritual dimension and the practice of worship in the family. After the program, most families reported an increase in the frequency of congregational worship, particularly praying together, reading the Qur'an, and praying together before going to bed. The Prophet Ibrahim's prayer is used as one of the prayers that is often read. The Prophet Ibrahim's prayer is used as one of the prayers that is often read together, both at special times and in spontaneous moments when parents remind their children of the purpose of life and the value of worship and independence. This change reflects the internalization of prophetic values that are the main goal of the program. Research by Chelladurai et al. (2018) indicates that the practice of praying together as a family has a significant impact on fostering emotional attachment and shared spiritual awareness. Mahoney (2010) also emphasized that family spiritual rituals function as "relational anchors" that strengthen the moral identity and psychological well-being of family members. In this context, the use of the Prophet Ibrahim's Prayer as the main prayer carries a deeper spiritual nuance because it contains the message of monotheism, the mission of generational education, and the ideal for posterity to remain steadfast in worship.

Another important result is the strengthening of independent character in children and parents. This program facilitates activities that require children to make decisions, complete tasks with their families, and dare to express their opinions. Parents reported that children became more initiative in helping with household chores, more disciplined in worship, and more responsible for their personal equipment after participating in the program. These findings are in line with the study of Abbas & Tufail (2020), which states that spiritual parenting facilitates the emergence of children's moral character through modeling, dialogue, and meaningful activities in the family. The process of internalizing Ibrahimiah's values such as courage, perseverance in worship, and responsibility—occurred through first-hand experience in family activities during the camp. This strengthens Basir's (2020) view that Qur'anic family education requires real practice that is carried out together, not just instruction.

The program also resulted in increased family bonding. Many families say that collaborative outdoor activities, group challenges, and nighttime reflections make them feel closer emotionally. Parents are aware of other sides of their children that were previously invisible at home, including independence, empathy, and problem-solving skills. Observational findings show that after going through various challenges together, families become more compact and display more positive communication patterns. Research by Susanti et al. (2023) corroborates that family interaction in Islamic value-based activities has a significant impact on strengthening family structure and improving parenting functions. Externally, this program also builds social bonds between families who participate in the activity, thus creating a learning community that can support each other after the program ends.

In terms of participant satisfaction, most families gave a positive assessment of the overall activity, including relevant materials, interesting activities, warm camp atmosphere, and facilitator competence. Participants feel that the program offers a different experience and touches on their emotional and spiritual side. They also considered the Prophet Ibrahim's Prayer module to be a very memorable part because it touched on the deepest dimension of parents' spiritual aspirations towards their children. This shows that the program has a high level of meaningfulness, one of the important indicators of the success of the implementation of family education interventions (Kamil & Abdullah, 2025).

However, the product evaluation also identified several areas that needed strengthening. First, despite positive changes in family behavior, some changes are still short-term and require ongoing follow-up. This is in line with the findings of Group (2025), Program sustainability is strongly influenced by post-program follow-up mechanisms designed with participants. Some families also expressed the need for more systematic support materials such as worship monitoring sheets, weekly discussion guides, and Ibrahimiah value-based home activities while fatigue among younger children in certain sessions indicates the need to adjust modules to developmental levels. From the CIPP perspective, program outcomes can be grouped into immediate and intermediate results. Immediate outcomes include improved family communication, spiritual engagement, and positive shared experiences, while intermediate outcomes involve strengthened worship habits, enhanced independent character, and a collective commitment to building civilized families. Research by Alanshori et al. (2025) shows that an effective program usually results in change at both of these levels, provided that the inputs and processes are of high quality. In this study, although the results were positive, the uneven quality of input and the still varied facilitation process affected the depth of impact achieved by some families.

From the perspective of Islamic education, the success of the Family Camp program can also be seen as a form of revitalizing the role of the family as the first madrasah. Nugraha (2025) emphasized that the success of Islamic education is highly determined by the collaboration between home education and formal educational institutions. When parents take an active role as educators, such as in this program, the impact of values becomes stronger and lasts. This shows that Family Camp is not just a momentary activity, but a strategy that can strengthen the family-school education ecosystem, as encouraged by Kamil & Abdullah (2025).

Overall, the product evaluation shows that the Prophet Ibrahim's Prayer-Based Family Camp Program has a positive impact on the family, especially in terms of communication, spirituality, and independent character. The program successfully builds meaningful shared experiences, strengthens emotional bonds, and stimulates family commitment to Qur'anic values. However, the effectiveness of the program can still be improved through strengthening follow-up modules, improving facilitator competencies, and personalizing materials according to children's age. By improving these aspects, the program has the potential to become a strong, sustainable, and replicable model of Muslim family formation in various Islamic educational institutions. The grid and details in the image must be clearly readable and should not be written on top of each other.

CONCLUSION (13pt)

This research shows that the Prophet Ibrahim's Prayer-Based Family Camp Program has an important meaning as a family education approach that integrates the spiritual values of the Qur'an with experiential learning. The findings of the study indicate that strengthening self-reliance in Muslim families does not only depend on normative delivery of values but is more effective when these values are internalized through shared experiences involving dialogue, spiritual reflection, and collective worship practices. In this context, the Prophet Ibrahim's Prayer functions not just as a prayer text but as a framework of values that directs the vision of family education across generations.

Conceptually, this study emphasizes that the evaluation of family education programs based on Islamic values can be carried out systematically through the integration of the CIPP model with prophetic spirituality as an evaluative lens. This approach expands the understanding that Qur'anic values are not only relevant as learning materials but also as a basis for analysis in assessing the quality of family education interventions. Thus, the main contribution of this research lies in strengthening the paradigm of Islamic education evaluation that places the family's spiritual experience as a core element of character formation.

The implications of this research are not only practical but also open the way for the development of a more structured and sustainable model of Muslim family development. The Family Camp program shows the potential as a model of collaboration between schools, parents, and communities in building an ecosystem of character education based on Islamic values. However, the findings of this study represent more initial changes or short-term outcomes, so the development of follow-up mechanisms, family assistance, and model adaptation in various social contexts are important agenda to ensure the sustainability of program impact.

In the future, the development of this model can be directed to the preparation of household-based follow-up modules, increasing the standardization of facilitator competencies, and integrating more objective and longitudinal evaluation instruments. With the strengthening of these aspects, the Family Camp approach based on prophetic values has the potential to develop into an adaptive Islamic family education model, contextual, and able to answer the challenges of character formation of the Muslim generation in various educational environments.

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