

Evaluating the Da'wah Safari Program Using the Kirkpatrick Model: Improving Islamic Character and Da'wah Skills in Primary Education

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ABSTRACT

In response to the weakening of students' Islamic character due to globalization and digital influences, Madrasah Ibtidaiyah Madinatunnajah implemented the Da'wah Safari program to strengthen students' religious values and public speaking skills. This study evaluates the program's effectiveness in improving students' da'wah competencies and Islamic character using the Kirkpatrick evaluation model. A qualitative descriptive approach was employed, using the four-level Kirkpatrick model: reaction, learning, behavior, and results. Data were collected through interviews, observations, and document analysis involving seven informants, including school leaders, teachers, students, parents, and community members. Thematic analysis was conducted based on Miles, Huberman, and Saldaña's framework. Findings at the reaction level showed high student enthusiasm and satisfaction. At the learning level, students demonstrated improved understanding of Islamic teachings and da'wah techniques. Behavioral changes included increased discipline, confidence in public speaking, and consistent religious practice. At the results level, the program contributed to positive community engagement and enhanced the school's public image. The Da'wah Safari program proved effective in fostering Islamic character and da'wah skills through experiential learning and community-based activities. The structured integration of religious content and public performance developed students' moral behavior and communication abilities. While the use of digital media remains limited, this presents an opportunity for program development and wider dissemination in the future.

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1. INTRODUCTION

The influence of globalization and technological advances has significantly reshaped the moral and religious values of today's youth, including their understanding and practice of Islamic teachings. Increased exposure to secular media and weakened parental and social guidance have made the younger generation more vulnerable to cultural influences that are contrary to Islamic principles. These concerns underscore the need for educational interventions that strengthen Islamic character and religious awareness from an early age. In response, Madrasah Ibtidaiyah Madinatunnajah launched the Safari Da'wah program, an annual initiative designed to strengthen students' Islamic identity through public da'wah visits to the local ta'lim assembly. Beyond spiritual education, the program aims to improve public speaking skills, confidence, and school community presence. Similar programs implemented in other institutions have shown promising results in promoting moral values, leadership, and religious behavior.

Although such programs have been praised, there is still a lack of a structured and comprehensive evaluation assessing their long-term effectiveness in character building. Existing studies tend to describe results anecdotally without applying a robust evaluation model. In addition, the research evaluating the Safari Da'wah type program uses a limited established educational assessment framework, especially in the context of basic Islamic education.

To address this gap, the study applied the Kirkpatrick model, an established framework for evaluating training and education programs, at four levels: Reaction, Learning, Behavior, and Outcomes. Although widely used in corporate training, this model has also been used in educational settings to assess student engagement, knowledge acquisition, behaviour change, and overall outcomes, making it suitable for evaluating character education programs such as Safari Da'wah. For example, studies in the context of religious and formal education have used the Kirkpatrick model to analyze curriculum effectiveness and student development holistically, moving beyond surface-level feedback to long-term behavioral outcomes. By applying the Kirkpatrick model critically, this study provides a multidimensional evaluation of the Da'wah Safari program to determine its effectiveness in fostering Islamic character among students. This research aims to generate actionable insights for program improvement and inform similar initiatives in other educational institutions. The study aims to evaluate the effectiveness of the Da'wah Safari program in Madrasah Ibtidaiyah Madinatunnajah using the Kirkpatrick model.

This research question aims to explore various aspects of the impact of the Da'wah Safari program on students. First, it investigates students' reactions to the program, seeking to understand their initial responses and feelings about the experience. Second, it examines the extent to which students acquire religious knowledge and skills through the program, assessing the depth and breadth of learning outcomes. Third, this study looks at how the program affects students' behavior in their daily religious practices, specifically how it can encourage or reinforce religious habits and values. Finally, this study explores the long-term outcomes of the program on students' Islamic character, evaluating its long-term effects on their personal growth and alignment with broader institutional goals. This series of research questions is designed to provide a comprehensive evaluation of the effectiveness of the Da'wah Safari program in encouraging direct and long-term religious development among students.

In the modern era, the rapid development of technology and the flow of globalization have had a significant effect on the values of Islamic teachings in daily life, especially among the younger generation (Putri, Yanto, Istan, & Destriani, 2024). Open access to a wide range of foreign information and cultures from around the world has led to a shift in moral and religious values that were once held to but now seem increasingly ignored (Susanti, Mu'min, Mausili, Sajidin, & Hafid, 2024). This crisis is especially noticeable among children and adolescents, who are often more interested in popular culture that is contrary to Islamic principles. As a result, young people who are expected to continue the mission of spreading Islamic teachings tend to lack adequate understanding and practice religious teachings in their daily lives. This situation is exacerbated by the lack of attention of parents in guiding their children in religious matters (Nurdiana, 2023). Peer influence also often leads them to popular

culture that deviates from Islamic values (Istiqomah & Widiyanto, 2020). The absence of strong parental and socio-environmental support in shaping Islamic character makes the younger generation more vulnerable to the erosion of religious values in their lives. Therefore, there is a growing need for educational programs that can effectively increase students' religious awareness and inculcate Islamic values from an early age.

Madrasah Ibtidaiyah Madinatunnajah in South Tangerang initiated the Da'wah Safari program to overcome these challenges. This program aims to strengthen the Islamic character of students through structured and comprehensive da'wah activities (Himmawan & Rusydi, 2021). Da'wah refers to efforts to disseminate Islamic teachings in various aspects of life, aiming for happiness both in the world and in the hereafter. Da'wah includes all deliberate activities accompanied by noble characters that bring goodness to the present and future lives (Hardian, 2018). Thus, the Da'wah Safari can be understood as a journey undertaken by individuals or groups to convey Islamic messages to various communities. Previous studies support the benefits of the program. For example, MT Al-Yakin Pungpungan Student Council organizes the character of the Da'wah Safari program among its members. The program is designed to instill leadership values, build discipline, and foster awareness of the importance of following the rules (Sahri & Choiri, 2018). Similarly, MT Nasyiatu Syubban Tobungan Galis Pamekasan implements the Da'wah Safari to instill the values of aqidah, build good morals, and motivate religious behavior such as regular worship and positive behavior (Mabruroh, 2023). Furthermore, the Da'wah Safari program by MA at the Darunnajah 2 Cipining Islamic Boarding School emphasizes on strengthening communication skills and developing creative thinking (Cartini, 2024). These findings collectively confirm that the Da'wah Safari is a strategic character building approach.

At Madrasah Ibtidaiyah Madinatunnajah, the Da'wah Safari program is carried out by the tour method, moving from one ta'lim assembly to another across South Tangerang. It is an annual program designed to build students' confidence and public speaking skills and prepare them to interact with the wider community. Students are trained to engage outside of their peer group by performing in public places, which ultimately develops a stronger Islamic identity and social beliefs. In addition, this program serves as a promotional tool for madrasahs. The student's appearance is expected to leave a positive impression on members of the community who may be considering enrolling their children in school. This approach also strengthens the relationship between madrasahs and the community. Most importantly, it motivates students to become better individuals who contribute to building the Islamic environment around them (Suprianto, Fitriyani, Usman, Hartina, & Hamdi, 2019).

Given its importance, the Da'wah Safari program requires a structured and comprehensive evaluation to determine its effectiveness in achieving its goals. Evaluations help identify the strengths and weaknesses of the program, ensuring that future implementations are more effective and relevant to student needs. In addition, the evaluation supports the program's continued development, enabling it to produce a broader and more meaningful impact on character education among the younger generation. The Kirkpatrick model is considered appropriate for assessing program success because of its proven effectiveness in evaluating training and education programs. The model consists of four levels of evaluation: Reaction, Learning, Behavior, and Outcome. Reaction Rate examines participants' initial response to the program; the level of learning evaluates the improvement of knowledge and skills; Behavior level assesses changes in participants' daily behavior; and Outcome levels analyze long-term outcomes and the overall impact of the program on institutional objectives (Hidayat, Alam, Lutvaidah, & Santosa, 2023).

The Kirkpatrick evaluation model has been widely used in a variety of education and training contexts to comprehensively assess program effectiveness through four levels of evaluation: reaction, learning, behavior, and outcomes. Malik (2022), applied this model to the evaluation of the CPNS pre-service training program and found that the model was able to describe changes in participants' knowledge, skills, and behaviors holistically. In formal school settings, the application of the Kirkpatrick model to the training of educators and education staff also showed a significant improvement in participants' reactions and learning (Didin & Jahani, 2025). In addition, Amalia,

Sa'idah, & Suwadi (2025), found that this model was effectively used to evaluate learner empowerment programs in primary education, particularly in measuring skills and behavioural changes resulting from training. These findings confirm the relevance of the Kirkpatrick model in educational research as a framework capable of mapping the impact of programs from the initial level of reaction to the final outcome of behavior change.

The Kirkpatrick model provides a comprehensive understanding of the impact of programs on different dimensions of student development (Azizah, Fatonah, & Syarifuddin, 2023). This allowed researchers to evaluate immediate reactions and deeper transformations in students' behavior and character, especially regarding Islamic values. This holistic approach is very important, as the Da'wah Safari program is designed to go beyond intellectual understanding and encourage changes in attitudes and behaviours that are in harmony with Islamic teachings. Therefore, using the Kirkpatrick model is critical in generating meaningful insights and providing strategic recommendations for future program improvement. This evaluation is expected to contribute significantly to the development of the Safari Da'wah program and become a reference for other schools that aim to implement similar programs more effectively in building Islamic character among youth. Through such a comprehensive analysis, the evaluation will identify areas for improvement and improve the quality of the program and its long-term impact on students and educational institutions.

2. METHODS

This study uses a descriptive qualitative approach to evaluate the effectiveness of the Da'wah Safari Program at Madrasah Ibtidaiyah Madinatunnajah. This approach was chosen to describe the phenomenon as occurring naturally without manipulating variables, as well as to understand the processes, meanings, and experiences of the parties involved in the implementation of the program. Qualitative research is descriptive and analytical, with an emphasis on field-based evidence supported by theoretical frameworks (Awake, 2019; Creswell, 2014). The research was carried out at Madrasah Ibtidaiyah Madinatunnajah which is located on Jl. Sumatra, Jombang, Ciputat, South Tangerang, Banten, Indonesia. The research informants amounted to seven people who were purposively selected to obtain a comprehensive perspective, consisting of one madrasah head, one teacher mentor of the Da'wah Safari Program, three grade VI students who are active participants in the Da'wah Safari Program for the current year, one parent of students whose children participated in the Da'wah Safari program, and one leader of the taklim council where the Da'wah Safari activities were carried out.

Data collection was carried out in November 2024 through five in-depth interview sessions that included interviews with madrasah heads, mentor teachers, students, parents, and leaders of the taklim council. In addition to interviews, this study also uses direct observation of the implementation of Da'wah Safari activities as well as document analysis, such as activity notes, program reports, and relevant learning materials. The interviews used were semi-structured so that they allowed in-depth data mining but still directed according to the focus of the research. In this study, the researcher plays the role of the main instrument that is directly involved in the process of data collection and interpretation. The data was analyzed using a thematic analysis approach by referring to the qualitative data analysis procedure presented by the Miles, Huberman, & Saldaña (2014), which includes the stage of data reduction, data presentation, and conclusion drawing and verification. All interview data was transcribed verbatim and read repeatedly to gain a deep understanding of the context and meaning of the data.

The initial stage of analysis was carried out through open coding of informant statements and observation notes by providing initial codes, such as the courage to preach, increase confidence, and mastery of da'wah materials. The codes are then analyzed and grouped based on the similarity of meanings to form the main categories and themes, including improving students' da'wah skills, strengthening understanding of Islamic teachings, and changing students' religious behavior. This process reflects the use of inductive coding frameworks, which start from field data to the formation of

conceptual themes (Miles et al., 2014). The themes that have been formed are then interpreted and mapped into four levels of evaluation of the Kirkpatrick model, namely Reaction, Learning, Behavior, and Results, in order to comprehensively assess the effectiveness of the Da'wah Safari Program. To increase the reliability and validity of the findings, data sources were triangulated by comparing the results of interviews, observations, and documents, as well as confirming the perspectives of various informants, namely madrasah heads, teachers, students, parents, and leaders of the taklim council (Scott, 2014).

The findings at the Results level in this study represent an initial indication of the impact of the program based on informant perceptions, without longitudinally measuring long-term impacts. This study also pays attention to the ethical principles of research, where informed consent is obtained from all informants before data collection is carried out. The identity of the informant is kept confidential using pseudonyms, and all data is used in a limited manner for academic purposes (Creswell, 2014).

3. FINDINGS AND DISCUSSION

3.1 Implementation of the Da'wah Safari Training Program



Figure 1. Implementation of the Da'wah Safari Training Program at Madrasah Ibtidaiyah Madinatunnajah, South Tangerang

The Da'wah Safari training program at Madrasah Ibtidaiyah Madinatunnajah, South Tangerang, is a strategic effort to instill Islamic character in students through structured and interactive da'wah activities. According to interviews with school leaders and teachers, the program aims to deepen students' understanding of religion and train them to convey the message of Islam to the community with confidence. The program combines religious education with the development of social skills, encouraging students to speak in public, think critically, and engage directly with society. It also helps students build a strong Islamic identity, recognizing that Islam encompasses worship and social contribution.

Preparation includes selecting prospective students and providing intensive training in religious content, public speaking, and confidence-building. The topics are adapted to local needs, and activities are held in nearby mosques and religious gatherings, where students give speeches and Qur'an readings and give motivational messages. This program has shown a positive impact. Students reported an increase in confidence, and teachers observed an increase in class engagement. Parents noted positive behavioral changes at home, such as improved discipline and communication. Community leaders also appreciated the fresh energy and inspiration brought by the students. Despite its success, the program faced challenges, including limited funding, transportation difficulties, and the need to adapt to diverse cultural contexts. Teachers also highlight the wide range of religious understandings among students, which requires a personalized training approach.

These findings are reinforced by the direct experience of the informants. One of the students said that his involvement in the Da'wah Safari made him more courageous to speak in public, *"At first I was afraid and nervous, but after practicing and performing a lot, I became more confident"* (S1). Another student added that this activity requires more serious material readiness, *"If I want to give a lecture in front of a large crowd, I must really understand the content"* (S2). The mentor teacher also observed changes in

student participation in the classroom, "Children who were previously passive began to dare to ask questions and appear to lead activities" (GM). Parents confirm these changes at home, especially in the discipline of worship and communication, "Now my child is more diligent in prayer and more daring to speak" (OT).

3.2 Evaluation of the Kirkpatrick Model in the Da'wah Safari Program



Figure 2. Evaluation of the Kirkpatrick Model

The evaluation of the Da'wah Safari program at Madrasah Ibtidaiyah Madinatunnajah can be analyzed using the Kirkpatrick model approach, which includes an assessment of the participants' reactions, learning, behaviors, and outcomes. This evaluation provides a comprehensive overview of the effectiveness and impact of the program in various aspects for the students and the communities involved. The following is an explanation of the evaluation of the Safari Da'wah training program based on the four levels of assessment in the Kirkpatrick model, namely: reaction (participants' response to the program), learning (learning achievement), behavior (behavior change after training), and outcome (results achieved by the program in an organizational or institutional context).

3.2.1 Evaluation of Reactions in the Da'wah Safari Program

Catalanello and Kirkpatrick (1968), emphasizing that evaluating participants' reactions is an important first step in assessing the effectiveness of the program, as it reflects their level of satisfaction with the process. A program is considered successful when participants feel comfortable and satisfied, as this increases their interest, motivation, and engagement in activities. When participants experience enjoyment and a sense of satisfaction, it fosters a stronger commitment to continue participating in da'wah activities; Instead, dissatisfaction can reduce motivation and inhibit ongoing engagement. Supporting this, Donald & James (2007), argue that the success of a program is greatly influenced by the level of interest, attention, and motivation of participants during its implementation.

The findings of the study showed that participants responded to the Safari Da'wah program very positively. Students express feelings of satisfaction, enthusiasm, and motivation, especially because the program presents a meaningful learning experience that is different from routine classroom activities. One of the students stated, "I like the Da'wah Safari because it feels fun and different from the usual class" (S3). The positive reaction was also confirmed by the mentor teacher who observed the students' attendance and readiness levels during the training. The teacher said that "Children rarely miss training and instead ask for extra time" (GM). This shows that participant satisfaction is not only emotional, but also reflected in active involvement during the program. These findings are in line with reaction evaluation indicators in the Kirkpatrick model that emphasize participant satisfaction and interest as an early indicator of program success.

In addition, students recognize that the Da'wah Safari program helps train courage, increase confidence, and provide valuable opportunities to practice public speaking. One of the students revealed that the delivery of material accompanied by inspirational stories made them more interested and motivated to listen. This shows that the program is able to meet the emotional and motivational needs of participants. The mental readiness of students also plays an important role in the effectiveness of the implementation of the program. Through structured preparation, such as intensive training conducted 2–4 weeks before the activity, division of tasks according to students' potential, and ongoing

teacher mentoring, students are able to overcome nervousness and increase their confidence. Teachers actively provide motivation, guidance, and assessment of student development throughout the process. Although there are some challenges, such as differences in the level of memorization and mental readiness of students, these obstacles can be managed well through collaborative support between teachers, schools, and parents. This support creates a conducive environment and supports the optimal development of students' character.

3.2.2 Evaluation of Learning in the Da'wah Safari Program

The effectiveness of a learning program can be evaluated through changes in attitudes, increased knowledge, and skill development of participants after participating in the program (Muh. Anwar HM, Mania, & Mawardi, 2023). In the context of the Da'wah Safari program, learning evaluation is very relevant because this program aims to deepen understanding of Islamic values while improving students' da'wah competence. The mentor teacher explained that the improvement in learning can be seen from the students' ability to explain the material along with concrete examples in daily life. One of the teachers said, "*After the Da'wah Safari, students can explain patiently and honestly with examples of daily life*" (GM). This is strengthened by the statement of the head of the madrasah who emphasized that students not only memorize the material, but also understand its meaning, "*They learn to be responsible for what is conveyed to the community*" (KM).

The focus of the learning evaluation in this program is to assess the extent to which students experience improvements in knowledge, attitudes, and skills as a result of their involvement. At Madrasah Ibtidaiyah Madinatunnajah, the Safari Da'wah program has proven to contribute significantly in improving students' understanding of Islamic teachings as well as becoming a forum for developing public speaking skills. The program integrates Islamic values into daily practice through structured learning strategies, such as memorization of materials, thematic assignments, lectures, speech exercises, and continuous assessment. The results of interviews with madrasah heads and mentor teachers show that this program improves students' understanding of the basic principles of Islam, such as *akhlaqul karimah*, *birrul walidain*, and the importance of reading the Qur'an. In addition, students are encouraged to apply this knowledge directly in da'wah activities in the community, including conveying the stories of Islamic figures that are relevant to the message conveyed.

The learning method is designed by emphasizing the formation of manners and morals before cognitive aspects. This approach aims to ensure that students are not only able to convey da'wah material well, but also interact politely and responsibly with the community. The preparation process includes memorization and speech practice, where each student is guided to master one da'wah theme in depth so that they are able to convey the material confidently without relying on written scripts. The *techniques of istinbath* and *muhadharah* are applied regularly to get students used to public speaking and interacting with the audience. Learning evaluation is carried out by teachers through direct observation during the Da'wah Safari activity. The results of the evaluation showed a significant increase in student knowledge, attitudes, and behaviors. Students who were previously less disciplined in carrying out religious practices became more consistent in carrying out prayers and practicing Islamic values in their daily lives. In addition, public speaking skills have also improved, characterized by the ability to adjust intonation, insert interactive elements such as rhymes or quizzes, and maintain eye contact with the audience.

This development has an impact on increasing students' confidence, so that they are able to perform well even outside the school environment. The long-term impact of the program can be seen from the achievements of Safari Da'wah alumni, where some of them managed to win speech competitions and were trusted to host various school activities. This confirms the success of Safari Da'wah as a continuous learning program. In line with Kirkpatrick's theory, effective learning is reflected in participants' internal changes, including attitudes, understanding, and skills (Rahmawati, Putri, & Zein, 2021). The Safari Da'wah program is proven to cultivate these three aspects, thus not only

enriching students' Islamic insights, but also equipping them with practical skills that are useful in social and religious life.

3.2.3 Behavior Evaluation in the Da'wah Safari Program

In evaluating the Da'wah Safari training program at MI Madinatunnajah, a focus was placed on changing participants' behavior after completing the program, following the Kirkpatrick model, which emphasizes on program impact assessment. One effective approach to this evaluation is to compare participants' behaviors before and after the program to directly observe changes in attitudes and understanding of religion (Ritonga, Saepudin, & Wahyudin, 2019). Interviews with various informants revealed that this program has contributed significantly to building students' confidence and da'wah skills, especially through hands-on practice in the setting of the *taklim* assembly. According to a student's parents, this program significantly affects the children's ability to understand and practice da'wah, including quoting verses of the Qur'an and delivering da'wah content effectively. The students themselves also shared that the Da'wah Safari helped boost their confidence, despite facing challenges such as nervousness. The leader of the *taklim* assembly corroborates this, noting that although students sometimes experience nervousness or forget their material, they are still able to deliver da'wah with confidence, demonstrating their ability to convey messages effectively.

Based on the results of the research, students showed good manners while in the *taklim* assembly, such as waiting for their turn to appear in an orderly manner and greeting the congregation politely. The leader of the *taklim* assembly said, "Even though they are still children, they are brave and polite when they perform" (PM). The findings of the study show that the Da'wah Safari program provides students with valuable experiences, deepens their understanding of Islamic teachings, as well as contributes to their character development. By applying what they learn in class to real-life situations, students reinforce the discipline of worship and adopt behaviors that are in line with the teachings of Islam. This is in line with the evaluation of the level of behavior in the Kirkpatrick model, as the program not only facilitates theoretical understanding, but also encourages students to apply Islamic principles in their daily lives. Therefore, the Da'wah Safari program at MI Madinatunnajah can be considered effective and sustainable in fostering positive behavior changes in students (Ananda & Rafida, 2017).

In addition, as a reinforcement of the behavior changes that have been observed, Safari Da'wah activities have had a significant positive impact on the development of students' character, especially in terms of confidence, public speaking skills, and understanding of religious values. This program allows students to practice da'wah directly through speeches, Qur'an readings, and the role of MC. During the process, students receive intensive guidance from mentors who help them prepare materials and refine delivery techniques. As a result, students who were initially shy and lacked confidence showed significant improvements in courage and public speaking ability. These findings are in line with behavioral evaluations that provide a clear picture of the program's long-term impact on participants (Alamsyahril, 2020). The long-term effect of the Da'wah Safari program is seen in the increase in students' religious discipline, characterized by consistency in performing prayers on time and reciting the Qur'an regularly.

One student stated, "Through the Da'wah Safari, I feel more motivated to deepen my understanding of Islam and practice it every day," which shows that the program not only focuses on the cognitive aspect, but also encourages the formation of religious attitudes and disciplines. In addition, the impact of the Da'wah Safari program is reflected in the students' ability to face the challenge of appearing in front of the public. The program has created a sustained behavior change, in which students not only understand Islamic values theoretically, but also apply them in daily life. These behavioral changes were also observed by teachers and parents, including increased discipline, better cooperation, and improved manners. One teacher said: "They started to show more respect when they entered the classroom and even reminded each other to pray." This shows the internalization of Islamic values taught through the Safari Da'wah program, thereby strengthening its effectiveness in the long term.

3.2.4 Evaluation of Results in the Da'wah Safari Program

At the evaluation stage of the results, the focus shifted to assess the final impact of the Da'wah Safari program for the participants. This evaluation assesses the program's success in achieving predetermined goals, such as improving students' religious attitudes, strengthening communication skills in the context of Islamic da'wah, and fostering positive student contributions to schools and society. According to Kirkpatrick's model, the level of success is the most critical stage because it reflects the real impact of training on the overall success of the organization (Bates, 2004). When implemented effectively, the evaluation of results ensures that the training program is a valuable investment for the future of the institution.

The Da'wah Safari program at Madrasah Ibtidaiyah Madinatunnajah has been proven to have a significant impact on improving people's religious understanding and developing students' Islamic character. Interviews with madrasah heads show that this program expands the public's understanding of Islamic teachings through the adoption of diverse da'wah themes. Although the general theme is relatively consistent every year, the variety of delivery styles and the content of students' da'wah presents a new perspective and motivation for the congregation. The mentor teacher of Safari Da'wah also emphasized that this program functions as a means of promoting madrasah values, because the confidence and competence of students in conveying Islamic messages in front of the public leave a positive impression on the community.

In the context of institutional impact, the head of the madrasah said that the Da'wah Safari also strengthens public trust in the madrasah, *"Parents see firsthand the ability of children, it is an added value of the school"* (KM). In addition, interviews with students showed that the Safari Da'wah program not only increases their motivation in preaching, but also encourages the audience to better understand and practice the teachings of Islam. This view was reinforced by the leadership of the taklim council who emphasized that the Da'wah Safari activity helped pilgrims understand and remember Islamic messages better. This program has also been proven to strengthen students' religious character through habituation of preaching ethics, strengthening manners, and emphasizing harmony between words and deeds.

In line with the theory of outcome level evaluation in the Kirkpatrick model, these findings suggest that Da'wah Safari provides broad benefits in supporting the achievement of program and institutional goals. However, the head of the madrasah and the mentor teacher recommended that there be a more intensive training reinforcement to increase student confidence and strengthen collaboration between the mentor teacher and the homeroom teacher. This effort is seen as important to optimize the implementation of the Da'wah Safari program and expand its positive impact in a sustainable manner.

3.3 The Effectiveness of the Da'wah Safari Program Based on the Kirkpatrick Model

This study evaluates the effectiveness of the Da'wah Safari program at MI Madinatunnajah using the Kirkpatrick evaluation model. The results of the study showed that at the reaction level, students responded very positively. They felt happy and motivated because the program was delivered in a fun and interactive way, including da'wah practice activities, Qur'an readings, and Islamic music performances. These findings are in line with Rahmawati (2021), which found that practice-based programs increased participant engagement. However, this is different from Ahmad (2019), who noted that lecture-based training without practical sessions tends to be less interesting.

At the learning level, the program has been proven to improve students' understanding of Islamic sermons as well as develop practical skills, such as public speaking and conveying religious messages effectively. Many students report an increase in confidence after participating in this program. According to Kirkpatrick's theory, learning outcomes are shown through the improvement of knowledge and skills. These findings are supported by Shirley (2020), which states that the direct approach is more effective in building communication skills than the theoretical approach alone.

Furthermore, at the behavior level, the program brings positive changes in students' attitudes, including increased discipline, courage in public speaking, and a stronger commitment to Islamic values in daily life. Kirkpatrick's model emphasizes that behavior changes reflect real-world application of learning. Joseph (2022), supports this, suggesting that active engagement programs trigger behavioral improvements, although Fitriani (2018), emphasizing that a lack of post-training monitoring can limit its impact.

Based on the results of the research, students also showed good manners while in the taklim assembly, such as waiting for their turn to appear in an orderly manner and greeting the congregation politely. The leader of the taklim assembly said, *"Even though they are still children, they are brave and polite when performing"* (PM). These findings show that the Da'wah Safari program provides students with valuable experiences, deepening their understanding of Islamic teachings, as well as building character. By applying the knowledge learned in the classroom to real situations, students strengthen the discipline of prayer and adopt behaviors that are in line with Islamic values. Therefore, this program can be considered effective and sustainable in fostering positive behavior change in students.

In addition, Da'wah Safari activities have a significant impact on the development of students' character, especially confidence, public speaking skills, and understanding of religious values. This program allows students to practice da'wah directly through speeches, Qur'an readings, and becoming MCs. During this process, students are intensively mentored by mentors, who help prepare materials and refine delivery techniques. As a result, students who were initially shy or lacked confidence showed significant improvements in their courage and speaking ability. This is in line with behavioral evaluations, which highlight the long-term impact of the program on participants.

Other long-term effects include improved religious discipline, with students becoming more consistent in performing prayers on time and reciting the Qur'an regularly. One student stated, *"Through the Da'wah Safari, I feel more motivated to deepen my understanding of Islam and practice it every day,"* indicating that the program emphasizes not only academic growth but also the development of religious attitudes and disciplines. The impact of the program is also seen in students' ability to face public performance challenges, with the sustained result that they not only understand Islamic values theoretically, but also apply them in daily life. Observable behavioral changes, including improved discipline, better cooperation, and good manners, were reported by teachers and parents. One teacher mentioned, *"They began to show more respect when entering the classroom and even reminded each other to pray,"* indicating the internalization of the values taught during the program and strengthening its long-term effectiveness.

At the results level, this program also has a wider impact, reaching parents and the community. Parents reported an improvement in their children's Islamic character, while the school managed to strengthen its social ties with the community. This is in accordance with Zulkifli (2021), ANG found that community-based programs build stronger character and social bonds, in contrast to Anwar (2017), which suggests that internal programs without community involvement have a limited reach. Overall, the Da'wah Safari effectively shapes the character of Islam, improves communication skills, and strengthens students' understanding of religious teachings. This success shows that Kirkpatrick's model is relevant for assessing Islamic character education in madrasas. This research also highlights the importance of collaboration between madrasas, parents, and the community in supporting the development of students' character (Rahmawati 2021; Yusuf 2022).

However, regarding technology integration, MI Madinatunnajah has not fully utilized digital media to present the Da'wah Safari program. The mentor teacher admitted that digital documentation of activities is still limited, *"We are still focusing on direct coaching, not optimal on social media"* (GM). This shows that technology integration is an area of program development in the future, not an indicator of implementation failure. Nonetheless, the school plans to train teachers and students to use digital platforms, provide supporting equipment, and optimize the use of social media. These measures aim to expand the reach of da'wah and strengthen school-community relations (Zulkifli, 2021). Thus, the

transition to adaptive digital da'wah is an important strategy for program sustainability in the modern era.

3.4 Implications of the Utilization of Technology in the Da'wah Safari Program

Based on the results of field observations during the implementation of the Da'wah Safari Program at Madrasah Ibtidaiyah Madinatunnajah, the use of technology in supporting the publication and marketing of the program is still relatively limited. Da'wah Safari activities are mostly carried out as internal and community-based activities, with conventional communication patterns through direct coordination between teachers, students, and parents. The documentation of the activities carried out has not been systematically directed as part of the school's digital communication strategy. The results of observations on madrasah social media during the program implementation period show that digital publication activities have not represented the implementation of Da'wah Safari optimally. The content displayed is relatively limited, both in terms of frequency and variety, and there has been no use of the live streaming feature during the activity. This condition indicates that the program's information reach is still limited and has not targeted a wider audience outside the school community and the surrounding environment.

The observational findings show that there is a gap between the potential of digital technology as a means of marketing educational programs and the practices applied in the Da'wah Safari Program. In fact, the use of digital media, such as social media, school websites, and audiovisual documentation, has the potential to increase the visibility of programs, expand the reach of da'wah, and strengthen the image of madrasahs as educational institutions that are adaptive to the development of the times (Yandra, Mahfudnurnajamuddin, & Suriyanti, 2024). Therefore, the use of technology in the Da'wah Safari Program can be positioned as an implication of future program development, not as an indicator of weakness in the current program implementation. The integration of more planned digital communication strategies, such as the sustainable management of social media content and documentation of activities, has the potential to support the sustainability of the program and strengthen the relationship between the madrasah and the community. In line with the findings Abdullah, Arinda, Kamal, Prasetyaningtyas & Rosyidi (2025), Technology optimization is an important factor in building an image of educational institutions that are credible and responsive to social and technological dynamics.

4 CONCLUSION

This study assessed the effectiveness of the Da'wah Safari program at Madrasah Ibtidaiyah Madinatunnajah using the Kirkpatrick evaluation model, which includes four levels: reaction, learning, behavior, and results. The findings show that the program has succeeded in improving public speaking skills, strengthening the discipline of religious practice, and fostering students' Islamic character. In addition, this program strengthens positive involvement between schools and the community, as well as a means of promoting madrasahs and strengthening Islamic identity in the surrounding environment.

Based on these findings, practical implications include the importance of incorporating structured community-based da'wah programs into the formal curriculum to support students' spiritual and social development. Furthermore, the use of digital technology such as social media, video documentation, and live streaming can expand the reach of the program, provide long-term learning resources, and improve students' da'wah skills in a more interesting and interactive format.

However, this study has limitations, including: small sample size and limited to seven informants, the specific context of Madrasah Ibtidaiyah Madinatunnajah, and qualitative nature that is interpretive so that it has the potential to bring subjective bias. In addition, the absence of long-term impact tracking limits conclusions regarding the sustainability of behavior change. For further research, it is recommended to use a mixed method approach with a larger and more diverse sample, as well as to

research long-term behavioral changes and the application of digital-based da'wah. This is expected to provide more comprehensive insights and support the development of adaptive Islamic character education in the modern and digital era.

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