INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

Evaluating Value Education through the Activities of the Teman Panti Samarinda Community in Fostering Productive Personality: An Erich Fromm Perspective

Rini Eka Lestari[1*], Sugeng[2]

[*1, 2] Universitas Islam Negeri Sultan Aji Muhammad Idris Samarinda, Indonesia.
[*1]email: riniekalestari05@gmail.com
[2]email: sugeng.medina01@gmail.com

ARTICLE INFO

Article history:
Received: June 27, 2026
Revised: July 25, 2026
Accepted: August 28, 2026
Available Online: September 10, 2026

Keywords:
CIPP Evaluation; Community-Based Education; Erich Fromm; Productive Personality; Value Education.

Please cite this article: Lestari, R. E., & Sugeng. (2026). Evaluating value education through the activities of the Teman Panti Samarinda community in fostering productive personality: An Erich Fromm perspective. *Jurnal Studi Islam dan Humaniora, 4*(3), 345-366

ABSTRACT

This study aims to evaluate value education through the activities of the Teman Panti Samarinda Community in fostering productive personality from Erich Fromm's perspective. A qualitative phenomenological approach was employed. Data were collected through participatory observation, in-depth interviews with 12 community members who had participated in at least three activities, and documentation. Data trustworthiness was established through technique and source triangulation. The data were analyzed using the CIPP (Context, Input, Process, Product) evaluation model and Erich Fromm's productive personality framework, comprising productive love, productive thinking, happiness, and voice of conscience. The findings indicate that community activities function as a space for value education based on social experience. Productive love emerged through care, empathy, attention, and responsibility; productive thinking through members' involvement in planning and implementing activities; happiness through sharing and meaningful experiences; and voice of conscience through intrinsic motivation to help and benefit others. The CIPP evaluation demonstrates contextual relevance, adequate resource support, participatory processes, and positive development of productive personality orientations. However, value internalization has not been fully sustained beyond the activities. Therefore, reflective activities, habituation, mentoring, and program continuity are needed to strengthen sustainable value internalization.

ABSTRAK

Penelitian ini bertujuan mengevaluasi pendidikan nilai melalui kegiatan Komunitas Teman Panti Samarinda dalam pembentukan kepribadian produktif perspektif Erich Fromm. Penelitian menggunakan pendekatan kualitatif dengan desain fenomenologi. Data diperoleh melalui observasi partisipatif, wawancara mendalam terhadap 12 anggota yang telah mengikuti kegiatan komunitas lebih dari tiga kali, serta dokumentasi. Keabsahan data dilakukan melalui triangulasi teknik dan sumber. Data dianalisis menggunakan model evaluasi CIPP (*Context, Input, Process, Product*) dan perspektif kepribadian produktif Erich Fromm yang

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

		meliputi *productive love, productive thinking, happiness, dan voice of conscience*. Hasil penelitian menunjukkan bahwa kegiatan komunitas berfungsi sebagai ruang pendidikan nilai berbasis pengalaman sosial. *Productive love* berkembang melalui kepedulian, empati, perhatian, dan tanggung jawab. *Productive thinking* melalui keterlibatan dalam perencanaan dan pelaksanaan kegiatan. *Happiness* melalui pengalaman berbagi dan kebermaknaan. Sedangkan *voice of conscience* melalui motivasi internal untuk membantu dan memberikan manfaat kepada orang lain. Evaluasi CIPP menunjukkan relevansi konteks, dukungan sumber daya dan proses partisipatif, serta perkembangan orientasi kepribadian produktif. Namun, internalisasi nilai belum sepenuhnya berkelanjutan setelah kegiatan berakhir. Oleh karena itu, diperlukan refleksi, pembiasaan, pendampingan, dan keberlanjutan program.
Page: 345-366		This is an open acces article under the CC-BY-SA lisence (https://creativecommons.org/licenses/by-sa/4.0/)

A. Introduction

Education is fundamentally concerned not only with the development of knowledge and skills but also plays an important role in shaping individuals' values, attitudes, and behavior in social life (Astuti et al., 2023). Value education is an essential part of this process because values cannot merely be known cognitively; they must also be internalized and manifested in concrete actions (Resty et al., 2025). Value education therefore concerns how individuals recognize values, understand their meaning, internalize them, and use them as a basis for decision-making and behavior in everyday life (Mardiah et al., 2025).

Value education takes place not only in formal educational institutions such as schools and universities (Lestari et al., 2023). Social environments and communities can also serve as educational spaces in which individuals gain direct experience in developing care, responsibility, cooperation, empathy, and other human values (Fauziyah & Ningsih, 2025). Direct social interaction provides opportunities to learn through experience, role modelling, habituation, and participation in shared activities (Nurhaliza, 2024). Communities can therefore be regarded as non-formal educational settings with the potential to support value internalization.

One community engaged in such social and educational activities is the Teman Panti Community in Samarinda, East Kalimantan. The community began its activities in

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

2023 and organizes visits to orphanages involving university students, lecturers, and members of the public. Activities include reading together, storytelling, playing, singing, sharing food, donating clothing or usable goods, and providing assistance to children in orphanages. These activities are not solely oriented toward material assistance; they also create social interactions and shared experiences between community members and the children.

During the activities of the Teman Panti Samarinda Community, members' experiences revealed characteristics of productive personality as conceptualized by Erich Fromm. These experiences were evident in four dimensions: productive love, productive thinking, happiness, and voice of conscience. Members demonstrated care and empathy toward the children, participated in planning and preparing activities, experienced happiness and a sense of meaning through sharing, and developed an inner drive to become people who benefit others.

These preliminary findings suggest that the activities of the Teman Panti Community can be understood as a space for value education grounded in social experience. Values such as love, care, responsibility, cooperation, respect for others, creativity, and social responsibility are not merely conveyed theoretically; they are experienced and practised through members' participation in community activities. This highlights the importance of examining these activities not only from the perspective of personality formation but also from that of value education.

Nevertheless, these observations do not yet provide a systematic account of how value education is planned and implemented or how it brings about changes among community members. It remains unclear whether the values that emerge during activities have become part of members' internalization processes or are limited to the experiences they have while participating. One member's account indicated that the feeling of being a productive person occurred during the activities but did not consistently continue after they ended.

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

This situation points to the need for a more systematic evaluation. Evaluation is necessary not only to examine activity outcomes but also to understand program needs and objectives, resource readiness, implementation processes, and the results achieved. A comprehensive evaluation can establish the extent to which the Teman Panti activities function as a space for value education and identify factors that support or hinder this process.

This study evaluates value education using the CIPP (Context, Input, Process, Product) model developed by Daniel L. Stufflebeam. The model enables a comprehensive evaluation of program context and needs, resources and planning, implementation processes, and outcomes (Fadillah et al., 2025). Value education theory is used to understand the processes of value transmission and internalization, while Erich Fromm's theory of productive personality provides a framework for examining the outcomes of value education through productive love, productive thinking, happiness, and voice of conscience.

Accordingly, this study aims to evaluate value education through the activities of the Teman Panti Samarinda Community in fostering productive personality from Erich Fromm's perspective. It is expected to contribute to the development of research on community-based value education and provide recommendations for improving Teman Panti activities so that value education extends beyond temporary experiences and encourages more sustainable value internalization and productive personality development.

B. Methods

This study employed a qualitative evaluative design to examine the implementation of value education through the activities of the Teman Panti Samarinda Community and its contribution to the development of members' productive personality. The evaluation was guided by the CIPP model (Context, Input, Process, Product) developed by Stufflebeam. This model was selected because it provides a comprehensive framework for evaluating programs in terms of contextual relevance and

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

needs, resource availability, implementation processes, and outcomes related to value education. To deepen the interpretation of the evaluation findings, the study also drew on Erich Fromm's concept of productive personality, encompassing productive love, productive thinking, happiness, and the voice of conscience. Integrating these two frameworks enabled the study to examine both program implementation and the meanings members attributed to their social experiences in the process of internalizing values.

The study was conducted within the Teman Panti Samarinda Community, located in East Kalimantan, Indonesia, which has organized social activities in various orphanages since 2023. The community's activities include visits to orphanages, shared reading activities (read-aloud sessions), food sharing, donations of clothing and other goods, and educational and recreational activities with children living in orphanages. This setting was selected because the community's activities provide opportunities for members to engage directly in social interactions, develop concern for others, and reflect on humanitarian values through practical experiences. The evaluation focused on the alignment between program objectives and social needs, the resources supporting program implementation, the processes through which value education was delivered, and the potential outcomes of these activities in relation to members' understanding, attitudes, and behaviors.

The study drew on both primary and secondary data. Primary data were obtained from active members of the Teman Panti Samarinda Community who had direct experience participating in its activities. Informants were selected through purposive sampling based on the criterion that they had participated in community activities at least three times. This criterion was intended to ensure that informants had sufficient relevant experience to describe program implementation and explain how they understood and interpreted the values acquired through their participation. Secondary data were obtained from relevant documents and activity records, including documentation of social activities, community publications, and available activity

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

reports. These sources complemented the interview data and provided additional context for understanding the program and its implementation. The number and characteristics of informants, as well as the data collection period, should be reported in accordance with the actual research records.

Data were collected through participant observation, in-depth interviews, and documentation. Participant observation was conducted to examine members' involvement in community activities, their interactions with children in orphanages, the distribution of responsibilities, collaborative practices, and behaviors reflecting social concern and responsibility. In-depth interviews explored members' motivations for joining the community, meaningful experiences during their participation, the values they perceived as having learned, perceived changes in their ways of thinking and interacting with others, and the extent to which these values were applied beyond community activities. Documentation was used to obtain supplementary information regarding the nature, objectives, and implementation of the activities. These three data collection techniques were employed complementarily to develop a comprehensive understanding of members' experiences and the processes of value education within the community.

Data analysis followed four stages: data collection, data condensation, data display, and conclusion drawing. Data from observations, interviews, and documents were first compiled and then selected and coded according to their relevance to the research focus. Related codes were grouped into themes representing the program context, available resources, implementation processes, and outcomes of value education. The data were subsequently presented through narrative descriptions and thematic matrices to illustrate the relationships among program implementation, members' experiences, and indications of productive personality development. Conclusions were formulated by examining patterns and relationships across themes and were subsequently reviewed through comparisons among interview findings, observational records, and documentary evidence. Data trustworthiness was addressed

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

through methodological and source triangulation to strengthen the credibility of the interpretations.

C. Result and Discussion

Research Findings

Interviews with 12 members of the Teman Panti Samarinda Community who had participated in community activities more than three times indicated that the activities contributed to the development of members' productive personality. The findings were evident across Erich Fromm's four dimensions of productive personality: productive love, productive thinking, happiness, and voice of conscience. The interview data showed that members' experiences in social activities did more than facilitate participation in humanitarian work; they also encouraged care, creativity, a sense of meaning, and intrinsic motivation to benefit others.

In general, the Teman Panti Community's activities include visits to orphanages, reading with children, sharing food, donating clothing or other usable items, and providing donations. These activities involve university students, lecturers, and members of the public. The community began its activities in 2023 and, at the time covered by this article, had conducted 12 activities or visits.

Table 1. Summary of Research Findings

Productive Love	Productive Thinking	Happiness	Voice of Conscience
Teman Panti activities foster love among members. Through interactions with children in the orphanage, members develop care and empathy. This love is expressed through greeting the children, talking with them, playing, singing, and	During Teman Panti activities, members seek to create beneficial experiences, from selecting songs with positive messages and organizing engaging learning activities to storytelling, rehearsals, preparing	Teman Panti activities bring happiness to members when they see the children enjoying the community's visits. The children can play, learn, listen to stories, share snacks, and laugh together.	Members report being personally motivated to participate. When there is genuine intention, participation is wholehearted. Support from fellow members, seeing the children happy, and

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

participating in shared activities.	snacks, and arranging the equipment and materials needed for the program.	Through these activities, members realize that even a small contribution can make others happy and feel grateful for the lives they have.	gratitude for one's own blessings further encourage continued involvement.

The table indicates that the Teman Panti activities can foster members' productive personality by nurturing productive love through care and empathy for the children and fellow members. Productive thinking is demonstrated through the preparation of equipment, materials, and activity content. Happiness arises from seeing the children and fellow members happy. Voice of conscience is reflected in members' personal motivation and encouragement from others to continue participating in the activities.



Figure 1. Documentation of Activities of the Teman Panti Samarinda Community

Value Education through Productive Love

The findings show that Teman Panti activities provide a space in which members experience and practise love, care, empathy, responsibility, respect, and sincerity. These values are not merely communicated through advice; they are experienced directly through interactions with children in the orphanage. Members demonstrate productive love through simple actions such as greeting children, talking with them, playing, singing, accompanying them, giving attention, and helping those in need. Such

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

interactions make members more sensitive to others' circumstances and foster a willingness to help without expecting anything in return.

These findings are consistent with Fromm's concept that productive love is not merely a feeling but an active orientation expressed through care, responsibility, respect, and understanding of others. In the Teman Panti context, love becomes a concrete social experience: members do not simply learn about the importance of caring but also put it into practice. Value education within Teman Panti therefore takes place through direct experience. This is consistent with the view that value education requires more than providing knowledge about values; it must offer experiences through which individuals can internalize and apply values in their lives. Sukitman explains that value education is associated with the formation and internalization of values in individuals' lives.

Value Education through Productive Thinking

The second dimension identified was productive thinking. The findings show that members do not merely attend activities as participants; they also contribute to planning and developing them. They consider which activities are appropriate for the children, select songs with positive messages, prepare stories, rehearse, arrange food, prepare equipment and materials, and organize the sequence of activities. Creativity is also evident in the production of posters for fundraising and activity documentation. Productivity thus emerges not only through physical action but also through members' ability to generate ideas that benefit others.

These findings indicate that value education through a community can occur through participatory processes. Members have opportunities to take on roles, solve problems, determine appropriate activities, and produce outcomes that benefit the children. Through these experiences, responsibility, creativity, care, and cooperation develop in practice. From an evaluation perspective, this dimension is an important part of input and process. Inputs including human resources, role allocation, activity planning, and materials are mobilized during implementation to create value-learning experiences. The CIPP model enables comprehensive evaluation from context and input

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

to process and program outcomes. Recent systematic studies have also indicated that CIPP is widely used because it provides a comprehensive picture of educational programs.

Value Education through Happiness

Another finding concerns happiness. Members' happiness did not primarily arise from material benefits but from sharing, seeing the children enjoy themselves, laughing together, and feeling that they could contribute to others. Several members reported feeling happy when they shared, played, and laughed with the children and saw them enjoying the activities. Even members who could not provide financial assistance felt useful because they could volunteer their time and energy. These findings suggest that social activities can create a sense of meaning. Members gained not only satisfaction from completing activities but also gratitude for their own lives and for the opportunity to share with others.

Fromm's perspective links happiness to a productive life: the ability to use one's potential actively, love in a healthy way, think creatively, and build meaningful relationships with one's surroundings. The findings suggest that these experiences emerged when members actively participated in Teman Panti activities. Community activities can therefore be viewed as a space for value education that generates positive emotional experiences. Value education does not merely produce cognitive understanding of right and wrong; it also creates affective experiences through which members recognize that doing good can bring meaning to their lives.

Value Education through Voice of Conscience

The fourth dimension is voice of conscience. The findings indicate that members were internally motivated to participate in Teman Panti activities. Some explained that their desire to help came from within, from gratitude, from a wish to be useful, and from a desire to share happiness with the children. Peer support also strengthened members' willingness to participate. A community environment characterized by sharing and care encouraged members to become more involved. Moral awareness is therefore influenced not only by internal motivation but also by a supportive social environment.

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

In Fromm's theory, the humanistic conscience arises within the individual and is associated with the ability to understand oneself and others, as well as one's human responsibilities. The findings indicate a tendency toward such awareness, as some members participated not merely out of obligation but because they personally wished to help and benefit others.

However, one finding is particularly important from an evaluative perspective. One member reported feeling productive while participating in the activities, but this feeling did not always continue after the activities had ended. This is an important indication that the emergence of values during an activity does not necessarily demonstrate sustained value internalization. In other words, Teman Panti has successfully created experiences of value education, but strategies are still needed to help these experiences develop into habits and life orientations.

Evaluating Value Education through the CIPP Model

The findings were analyzed using the CIPP evaluation model. The Teman Panti activities can be examined through the following four components:

Context

In terms of context, the Teman Panti activities are relevant to social needs, including concern for children in orphanages and members' need for meaningful social experiences. The activities are not limited to providing material assistance; they also foster interaction, affection, and social care. This indicates that the community activities have a strong value-education context because care, empathy, responsibility, and sharing emerge from real social needs. Conceptually, value education is not limited to schools. Social environments can also foster value awareness through experience, interaction, and participation in community life. Literature on value education identifies value awareness and internalization as important components of the educational process.

Input

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

In terms of input, the Teman Panti activities are supported by community members from diverse backgrounds, including university students, lecturers, and members of the public. Members take on different roles, such as accompanying children, serving as hosts, leading prayers, preparing activity materials, and producing publicity materials and fundraising campaigns. The involvement of these different groups is an important resource for value education because members are not merely recipients of a program but also its implementers. The findings also indicate a need to strengthen the program structure. The initial article recommends developing more structured and sustainable activities and improving mentoring for new members. This suggests that the necessary inputs are available but could be further developed to make the value-education process more systematic.

Process

In terms of process, value education takes place through direct experience during activities. Members interact with children, cooperate with other members, prepare and conduct educational activities, share food, provide assistance, and fulfil various roles. These processes enable members to learn values through practice. Affection emerges through interaction, responsibility through task allocation, creativity through preparation, and care through assistance and attention to the children. These findings indicate that value education in Teman Panti is experiential: values are learned through direct social experience. Research on value internalization likewise highlights the importance of role modelling, habituation, and experience in helping values develop from knowledge into behavior. However, this process should be strengthened by reflective activities after each program. Reflection is important so that members not only experience the activities but also understand the values gained and connect them with everyday life.

Product

In terms of product, the outcomes are reflected in the development of the four dimensions of productive personality: productive love, productive thinking, happiness, and voice of conscience. Members demonstrate care for the children, generate ideas and

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

prepare activities, experience happiness and meaning, and show intrinsic motivation to benefit others. Thus, Teman Panti activities have contributed to positive changes in members' psychological and social experiences. This supports Fromm's view that productive personality is characterized by the ability to love, think productively, experience meaningful happiness, and possess an internally grounded moral awareness.

Nevertheless, the product dimension also reveals a challenge concerning sustainability. The fact that some members feel productive only while activities are taking place suggests that the outcomes of value education have not yet become consistent orientations in everyday life. This matters because the success of value education cannot be measured solely by changes that occur during activities. Ideally, value education produces relatively lasting changes in how individuals think, feel, and act. Programs therefore need follow-up mechanisms, reflection, habituation, and mentoring.

Discussion

Value education is an educational process that helps individuals recognize, understand, internalize, and apply values in their lives. It is concerned not only with knowledge about values but also with how those values are expressed in attitudes and behavior (Amriyah et al., 2025). John Dewey regarded experience and social life as important components of value development (Maulana et al., 2026). In this study, value education is understood as the process of instilling and internalizing values through members' experiences in the activities of the Teman Panti Community.

Erich Fromm viewed a productive person as an individual capable of developing their potential constructively in life (Buechler, 2024). In this study, productive personality is examined through four dimensions: productive love (the capacity to love through care, concern, responsibility, and respect). Productive thinking (the capacity to think creatively and constructively). Happiness (a sense of happiness associated with meaningful living). Voice of conscience (an inner moral voice that motivates individuals to act in ways that are good and beneficial). These four dimensions provide

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

a framework for examining the outcomes of value education in the Teman Panti Community.

Value Education through Community-Based Activities

The findings indicate that the Teman Panti Community can serve as a space for value education because it provides social experiences through which members can develop care, responsibility, empathy, and a sense of usefulness. This is consistent with Noviannda's findings that value internalization requires a process through which values are absorbed and developed within individuals (Noviannda & Oviana, 2020). Ansori also emphasizes that values form the basis of people's thinking and actions (Ansori, 2020). Direct experience in a social environment can therefore be an important medium for value education.

These findings are supported by Putra et al. (2021) and Handayani and Basariah (2022), who show that value internalization occurs not only through the delivery of learning materials but also through role modelling, habituation, environmental culture, and repeated activities. Nadhiva and Azharotunnafi (2022) likewise found that values such as responsibility, social care, tolerance, and communication can develop in supportive educational environments.

In the community context, these findings are also consistent with Sutrisna (2019), who found that socially based education can serve as a means of social integration. Lasadara et al. (2024) and Fahmi et al. (2024) describe communities as educational spaces that enable active public participation in learning. Teman Panti activities can therefore be understood not merely as social activities but as a form of non-formal education conducted through experience and social participation.

Productive Love and Care for Others

The findings concerning productive love can be explained through Fromm's view that productive love involves care, responsibility, respect, and the ability to understand others. Saumantri (2022) explains that Fromm's humanistic thought regards the human need for relationships with others as an important part of human development. The findings also align with Rahmawati (2024), who connects Erich Fromm's concept of

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

love with the development of empathy. That study indicates that love accompanied by acceptance, responsibility, and care for the person loved can foster empathy. Thus, care developed through social interaction in the community can be understood as part of the formation of a productive interpersonal orientation.

This perspective is supported by value-education research showing that social care is more effectively developed when individuals have opportunities to interact and practise values directly. For example, Nasution (2026) argues that social values are unlikely to be effectively instilled when presented only as knowledge instead, they need to be enacted in environments where they can be expressed through social interaction.

Productive Thinking and the Use of Personal Potential

The findings on productive thinking indicate that value education also has a cognitive dimension. Individuals' active involvement in designing activities and meeting practical needs shows that social values can encourage them to use their thinking skills to produce something beneficial. This is consistent with Saumantri's (2022) view that, in Fromm's perspective, human beings have the potential to develop themselves through awareness and social relationships.

These findings can also be related to research on community-based education. Zubaidi and Nadifah (2023) show that community-based education can provide learning experiences that increase participants' engagement in education. Community-based learning offers direct experiences involving participation, acceptance, and barriers to learning in society (Islami et al., 2024). Productive thinking in this study therefore refers not only to technical problem-solving but also to the use of personal potential to generate actions with social value. This demonstrates how value education can connect individual development with responsibility toward the social environment.

Happiness and Meaningfulness in Social Activities

The findings concerning happiness can be understood as happiness associated with meaningful experience. Banusu and Firmanto (2020) show that human happiness is inseparable from relationships with others and can be experienced through good actions

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

in everyday life. This is relevant to the present findings because the experience of benefiting others can provide individuals with satisfaction and a sense of meaning. In Fromm's perspective, happiness is also associated with productive living and the actualization of human potential. Saumantri (2022) explains that Fromm's thought views human beings as needing relationships with others while also needing to develop their own existence. Happiness in social activities can therefore be understood not merely as a positive emotion but as an experience in which individuals feel useful and connected to others.

Voice of Conscience and Value Internalization

The findings on voice of conscience indicate that value education has an internal-awareness dimension. Values become more meaningful when individuals act not only in response to external demands but also from an inner motivation to do what they believe is right. Research on value internalization through role modelling and habituation indicates that internalization involves processes of value transformation, transaction, and transinternalization (Tantan & Nursobah, 2021).

Noviannda et al. (2020) also show that value internalization requires a supportive environment and must extend beyond knowledge. The emergence of a desire to benefit others can therefore be understood as an indication that values are beginning to move from external action toward internal awareness. Nevertheless, the findings also reveal a challenge regarding sustainability. Positive experiences during activities do not always mean that values have become a consistent part of members' lives. This is consistent with research identifying challenges in the internalization and meaningful appropriation of character values (Tantan & Nursobah, 2021). Social activities should therefore be accompanied by habituation, reflection, and follow-up so that values do not emerge only while a program is underway.

Findings from the Perspective of CIPP Evaluation

This study uses the CIPP (Context, Input, Process, Product) model developed by Daniel L. Stufflebeam to evaluate the program. Context evaluation examines program needs and objectives; input evaluation considers resources and planning; process

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

evaluation examines implementation; and product evaluation assesses the outcomes achieved (Kurniawati, 2020). The model is used to evaluate the Teman Panti activities comprehensively, from planning through to the value-education outcomes experienced by members.

The findings can also be understood through the CIPP model. Suri and Hariyati (2024) explain that CIPP enables comprehensive evaluation through context, input, process, and product. Rahmayanti et al. (2024) likewise show that CIPP can be used to examine a program comprehensively, from the emergence of an idea to the outcomes achieved.

The use of CIPP in this study is particularly relevant because various studies demonstrate the model's flexibility in evaluating educational programs. Sari et al. (2023) used it to evaluate a teacher certification program, Hasibuan et al. (2023) applied it to inclusive education, and Muthi (2024) used it to assess the Digital Smart Classroom program. These studies show that CIPP can be used to examine the alignment of objectives, resource readiness, program implementation, and outcomes. Wulan et al. (2026) also indicate that CIPP remains an adaptable evaluation framework, although future research should strengthen long-term evaluation of the process and product dimensions.

The contribution of this study lies in integrating value education, CIPP evaluation, and Erich Fromm's productive personality theory within the context of a social community. Previous studies have tended to examine value internalization, community-based education, or the use of CIPP separately. This study brings the three perspectives together to investigate not only whether social activities are implemented but also how they contribute to productive personality development and the extent to which the values gained are sustained after the activities end.

D. Conclusion

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

Based on the findings and discussion, the Teman Panti Samarinda Community has the potential to serve as a space for value education grounded in social experience and aimed at fostering members' productive personality. Value education takes place through members' direct involvement in visits to orphanages, interactions with children, sharing food, providing assistance, playing, singing, and preparing and implementing program activities. Through these experiences, members do not merely acquire knowledge about care and humanity; they also experience and practise these values in social life.

From Erich Fromm's perspective, value education through Teman Panti activities is reflected in four dimensions of productive personality. Productive love is evident in empathy, affection, attention, responsibility, and care for the children and fellow members. Productive thinking is demonstrated by members' involvement in planning activities, selecting materials and games, preparing equipment, allocating tasks, and generating ideas to support social activities. Happiness emerges through sharing, gratitude, togetherness, and the feeling of being beneficial to others. Voice of conscience is reflected in intrinsic motivation to help, share, and benefit others without being driven solely by external obligations.

The CIPP analysis indicates that Teman Panti activities are contextually relevant to the need to develop social care, are supported by members' involvement as program resources, and provide direct experiences of human values through their implementation. The program outcomes indicate the development of productive personality orientations among members. Nevertheless, value internalization remains a challenge because the productive experiences of some members do not always continue after the activities end. More structured and sustainable programming, reflection, habituation, and member mentoring are therefore needed to ensure that values acquired during activities do not remain temporary experiences but develop into consistent orientations and behaviors in everyday life. Teman Panti can thus be viewed not only as a venue for social activities but also as a value-education environment with the potential to foster people who can love, think productively, find meaning, and remain aware of

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

how to benefit others. Strengthening program continuity and value internalization is essential to optimize productive personality development.

E. Bibliography

Amriyah, C., Sari, P. A., Ningsih, P. W., Mardiantanti, R. N., & Aini, R. F. (2025). Pendidikan Nilai. *Jurnal Transformasi Pendidikan dan Pembelajaran*, *9*(2). https://journal.fexaria.com/j/index.php/jtpp/article/view/176

Ansori, Y. Z. (2020). Menumbuhkan Karakter Siswa Sekolah Dasar Melalui Internalisasi Enam Sistem Nilai. *Prosiding Seminar Nasional Pendidikan*, *2*, 943–952.

Astuti, M., Herlina, H., Ibrahim, I., Prasilia, H., Sintia, D., & Wulandari, T. (2023). Pentingnya pendidikan karakter dalam dunia pendidikan. *Jurnal Insan Pendidikan Dan Sosial Humaniora*, *1*(1), 141–151.

Banusu, Y. O., & Firmanto, A. D. (2020). Kebahagiaan Dalam Ruang Keseharian Manusia. *Forum*, *49*(2), 51–61. https://doi.org/10.35312/forum.v49i2.301

Buechler, S. (2024). Erich Fromm: Clinical Mountain Guide. *Psychoanalytic Inquiry*, *44*(1), 103–115. https://doi.org/10.1080/07351690.2023.2296376

Fadillah, R., Saprifha, E., Paturahman, S. H., Febriadi, R. A., & Renata, A. (2025). Evaluasi Kebijakan Pendidikan Islam: Konsep, Model, Kriteria, Dan Tantangan Implementasi Di Lembaga Pendidikan. *Indonesian Journal of Islamic Jurisprudence, Economic and Legal Theory*, *3*(2), 1717–1734. https://doi.org/10.62976/ijijel.v3i2.1160

Fauziyah, H., & Ningsih, T. (2025). Peran Lembaga Sosial Sebagai Agen Sosialisasi Pendidikan Dalam Pembentukan Karakter. *Pendas : Jurnal Ilmiah Pendidikan Dasar*, *10*(4), 361–377. https://doi.org/10.23969/jp.v10i04.36396

Handayani, N., & Basariah, B. (2022). Internalisasi Pendidikan Karakter Berbasis Budaya Sekolah (Studi Pada SMKN 2 Mataram). *SOSIOLOGI: Jurnal Ilmiah Kajian Ilmu Sosial Dan Budaya*, *24*(1), 57–74. https://doi.org/10.23960/sosiologi.v24i1.242

Hasibuan, H. Y., Anriani, N., Santosa, C. A. H. F., & Syamsuri, S. (2023). Penggunaan model cipp dalam melakukan evaluasi program pendidikan inklusif pembelajaran

matematika smp. *Jurnal Program Studi Pendidikan Matematika*, *12*(1), 1050–1062.

Islami, J. M. M., Ilmin, L., Afny, D. N., Supriyanto, A., & Habibi, M. M. (2024). SLR: Penerapan Pembelajaran Berbasis Komunitas Untuk Meningkatkan Kompetensi Peserta Didik di Era Disrupsi. *Jurnal Ilmiah Profesi Pendidikan*, *9*(4), 2832–2848. https://doi.org/10.29303/jipp.v9i4.2775

Kurniawati, E. W. (2020). Evaluasi Program Pendidikan Perspektif Model CIPP (Context, Input, Process, Product). *GHAITSA : Islamic Education Journal*, *1*(1), 19–25. https://doi.org/10.62159/ghaitsa.v5i3.168

Lasadara, L., Zamroni, Z., & Tamam, B. (2024). Concept Of Implementing Cbe (Community Based Education) In Indonesia. *PROCEEDING OF INTERNATIONAL CONFERENCE ON EDUCATION, SOCIETY AND HUMANITY*, *2*(2), 1477–1485.

Lestari, R. E., Shalihudin, A. F., & Khojir, K. (2023). Perbandingan Pendidikan: Kurikulum Pendidikan Antara Pendidikan Di Indonesia Dan Finlandia. *Borneo Journal of Islamic Education*, *3*(2), 129–141.

Mardiah, S., Marhadi, H., & Antosa, Z. (2025). Konsep pendidikan nilai dalam pembelajaran. *Didaktik: Jurnal Ilmiah PGSD STKIP Subang*, *11*(02), 211–216.

Moh Irsyad Fahmi, Anam, A. M., Agustinova, D. A., Prasastiawati, D., Awalin, F. R. N., & Yaacob, N. H. (2024). Community-based Islamic education: Democratizing learning through local wisdom. *Jurnal Ilmiah WUNY*, *6*(2), 1–13. https://doi.org/10.21831/jwuny.v6i2.76362

Muthi, I. (2024). Evaluasi Program Digital Smart Classroom: Pendekatan CIPP untuk Meningkatkan Kualitas Pembelajaran. *Jurnal Education And Development*, *12*(3), 399–405.

Nadhiva, D., & Azharotunnafi, A. (2022). Internalisasi Nilai-Nilai Karakter Pada Pembelajaran Ips. *Dinamika Sosial: Jurnal Pendidikan Ilmu Pengetahuan Sosial*, *1*(4), 401–411.

Nasution, K. A. (2026). Pendidikan Nilai Dalam Menanamkan Sikap Dan Keterampilan Sosial Siswa MI/SD. *Pendas : Jurnal Ilmiah Pendidikan Dasar*, *11*(02), 244–254. https://doi.org/10.23969/jp.v11i02.52659

Noviannda, R., & Oviana, W. (2020). Internalisasi nilai karakter siswa di madrasah ibtidaiyah. *FITRAH: International Islamic Education Journal*, *2*(2), 15–36.

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

Nurhaliza, S. (2024). Pendidikan Agama Islam dan Peningkatan Keterampilan Sosial dalam Memainkan Peran Penting Membentuk Karakter Moral dan Sosial Siswa. *Integrated Education Journal*, *1*(1), 1–21.

Putra, P., Suhartini, S., & Arnadi, A. (2021). Internalisasi Guru Pendidikan Agama Islam Pada Nilai Karakter Dan Budaya Bangsa Di Sekolah Dasar Negeri. *AULADUNA: Jurnal Pendidikan Dasar Islam*, *8*(2), 232–241. https://doi.org/10.24252/auladuna.v8i2a9.2021

Rahmawati, A. (2024). Urgensi Makna Cinta Perspektif Erich Fromm Sebagai Konsep Dasar Sikap Empati Konselor [The Urgency of the Meaning of Love from Erich Fromm's Perspective as a Basic Concept of Counselor Empathy]. *Jurnal Bimbingan Dan Konselin*, *2*(2), 44–54.

Rahmayanti, J. D., Chusnah, N. I. N., & Suparto, S. (2024). CIPP Evaluation Model In Learning In Madrasah Ibtidaiyah. *Jurnal Media Pengembangan Ilmu Pendidikan Dasar Dan Keislaman*, *15*(1), 33–42. https://doi.org/10.31942/mgs.v15i1.10917

Resty, M., Ndona, Y., & Saragi, D. (2025). Pendidikan Nilai dalam Pendidikan Kewarganergaraan Berbasis Habituasi. *Jurnal Riset Ilmiah*, *4*(10), 2819–2828. https://doi.org/10.55681/sentri.v4i10.4754

Saumantri, T. (2022). Konsep Manusia Dalam Teori Psikoanalisis Humanis Dialektik Erich Fromm. *Sanjiwani: Jurnal Filsafat*, *13*(2), 123–136. https://doi.org/10.25078/sanjiwani.v13i2.1282

Suri, S., & Hariyati, N. (2024). CIPP evaluation model in the educational evaluation: A literature study. *Cahaya Pendidikan*, *10*(1), 20–30.

Sutrisna, S., Baidhawy, Z., & Waston, W. (2019). Social-Based Education; Foundation Of Social Integration Of The People In Salatiga. *Iseedu: Journal of Islamic Educational Thoughts and Practices*, *6*(1), 1–15.

Tantan, T. H., & Nursobah, A. (2021). Internalisasi Nilai-Nilai Pendidikan Karakter Di Sekolah Pada Peserta Didik Jurusan Tbsm Melalui Keteladanan Dan Pembiasaan Guru Pai. *Jurnal Khazanah Pendidikan Islam*, *3*(2), 63–81.

Wulandari, K., Istihsan, M. F., Khairunnisa, K. U., Tegar, M., & Abdurrahmansyah, A. (2026). Analisis Implementasi Landasan Psikologis terhadap Peningkatan Mutu Pendidikan pada Kurikulum Merdeka. *RIGGS: Journal of Artificial Intelligence and Digital Business*, *4*(4), 1614–1620. https://doi.org/10.31004/riggs.v4i4.3648

INTEGRASI
JURNAL STUDI ISLAM DAN HUMANIORA
E-ISSN: 2986-0474
Vol. 4, No. 3 (2026)

Zubaidi, A., & Nadifah, S. A. (2023). Implementation of Community-Based Education in Increasing Learning Interest of Marginalized Children in School. *Syaikhuna: Jurnal Pendidikan Dan Pranata Islam*, *14*(02), 150–161.