

Implementation of the full-day school model to enhance akidah akhlak instruction at Madrasah Aliyah Negeri 2 Surakarta

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ABSTRACT

This study investigates how a Full-Day School (FDS) model improves learning outcomes in the Islamic Creed and Morals (Akidah Akhlak) subject at MAN 2 Surakarta. Using a qualitative single-case/ethnographic design, data were gathered from school leaders, the vice-principal for curriculum, Akidah Akhlak teachers, and students through participant observation, semi-structured interviews, and document analysis (lesson plans, schedules, portfolios). Data were analysed using the Miles-Huberman framework, with credibility ensured through triangulation, member checking, and an audit trail. The findings indicate that FDS converts extended school hours into high-quality learning experiences through an integrated curriculum and daily religious routines, diversified pedagogies, and multi-domain formative and summative assessment. Positive impacts emerge in the cognitive (concept mastery and theological reasoning), affective (habituated worship and manners), and psychomotor (worship and recitation skills) domains. The magnitude of these impacts is moderated by facilities readiness, humane time management, and teachers' pedagogical competence. Practical implications include block scheduling, structured repertoires of methods, three-domain rubrics, and sustained teacher development; future research should incorporate longitudinal quantitative measures.

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Introduction

Instruction in Akidah Akhlak at MAN 2 Surakarta faces limited face-to-face time, leaving insufficient scope to strengthen conceptual understanding and to foster character formation. In this context, the Full-Day School (FDS) model is considered a strategy for extending learning time that enables deeper conceptual engagement, habituation of worship, and more intensive cultivation of attitudes. Pre-interviews with the principal and teachers support this assumption: FDS affords teachers greater opportunities to elaborate content and mentor students across cognitive and dispositional domains. Nevertheless, FDS also presents challenges, including potential boredom and fatigue, as well as prerequisites concerning facilities and teachers' competence.

Theoretically, FDS refers to schooling that runs from morning to late afternoon, allowing more flexible scheduling for content deepening and character strengthening. Its

general definition and curricular demands—teachers being responsive, open, and aligned with modern curricula—are highlighted by Bambang Supradi, who underscores that longer instructional hours permit more intensive teacher–student interaction to deepen religious values (Supradi, 2020). At the institutional level, MAN 2 Surakarta has implemented FDS with support from parents, teachers, and facilities; even so, risks of boredom and fatigue must be managed through adaptive learning management (Wicaksono, 2017).

At the macro level, education—particularly religious education—has strategic urgency as an investment in forming characterful and competitive human resources. Recent trends indicate a declining internalisation of moral-religious values among some learners, while conventional approaches, compounded by limited instructional time, are deemed inadequate to strengthen this dimension (Duryat, 2021). Systemic innovation is therefore required to provide broader scope for educational processes. One potentially effective alternative is FDS, which not only extends the duration of educational interaction but also enriches the range of activities and deepens the internalisation of religious and moral values among students (Siregar, 2017).

Prior studies on FDS predominantly concern the elementary and lower-secondary levels and generally focus on Islamic Education (PAI). Popi Nopita Sari (2021) at SMPN 24 Bengkulu found FDS effective because PAI teachers were active, creative, and engaging. Umy Annisa Amaliana (2014) at SDIT Nur Hidayah Surakarta reported strengthened worship (memorisation, prayers, hadith) and adab; Yuliyati (2019) at SD 'Aisyah 1 Mataram affirmed FDS's role in character building and discipline; Reva Hidayati Farahisha (2021) at SD Cokroaminoto observed that extended time facilitates the internalisation of manners and morals. However, contextual evidence in State Islamic Senior High Schools (Madrasah Aliyah Negeri) with a specific focus on Akidah Akhlak remains limited; moreover, few studies map integrated instructional design and multi-domain evaluation (cognitive–affective–psychomotor) within an FDS regime. This study at MAN 2 Surakarta addresses that gap (Amaliana & Marsudi., 2014; Farahisha, 2021; Nopita Sari, 2021; Yuliyati, 2019).

Conceptualisations of FDS necessitate active, creative, and transformative learning, supported by academic programming, instructional strategies, adequate facilities, and depth of content as priorities. Effective implementation requires varied, learner-centred, problem-based, and collaborative methods, alongside authentic assessment, comprehensive learning media, and flexible learning spaces inside and outside the classroom (Hasnadi & Zalina, 2022). In the FDS context, more assignments can be completed at school under teacher guidance, thereby reducing the home-learning burden, preventing saturation, and maintaining a fresh learning climate.

For Akidah Akhlak, national aims emphasise the development of faith, piety, and noble character. These aims translate into method variations aligned with domains of achievement: lectures and discussions for cognitive outcomes; socio-drama, field trips, and community service for affective–psychomotor outcomes; and the strengthening of worship practices (congregational prayer, tilawah or memorisation, dhikr) as experiential learning media (Amin, 2018). Terminologically, akidah derives from al-‘aqd (binding or conviction), whereas akhlak denotes the moral dispositions that guide action; the role of akhlak in the quality of faith is strongly emphasised in the hadith tradition.

Normatively and theologically, the Qur'an highlights faith and good works as the core of virtue (Qur'an 2:177); thus, Akidah Akhlak education is not merely the transfer of theoretical

knowledge but the formation of a religious habitus that is measurable in attitudes and social behaviour. Within this frame, FDS is relevant because it expands experiential exposure through structured religious and social activities across the school day.

The novelty of this study is fourfold. First, it focuses on a State Islamic Senior High School—MAN 2 Surakarta—with a specific object of Akidah Akhlak, a terrain less explored compared with the dominance of studies at the elementary and junior-secondary levels. Second, it sharpens an integrated curriculum and integrated-activity design: academic agendas are combined with the habituation of worship (congregational prayer, tilawah, memorisation, mentoring) and social activities, enabling value transfer from the classroom to students' daily lives. Third, it makes explicit a multi-domain evaluation framework (cognitive–affective–psychomotor) as the yardstick for learning outcomes, ensuring that the impact of FDS is not reduced to cognitive scores alone. Fourth, it synergises Qur'anic foundations with contemporary pedagogical principles as the basis for teachers' pedagogical content knowledge, so that the innovation concerns not only time duration but also the quality of learning experiences.

The theoretical model employed follows a planning–implementation–evaluation cycle. Planning covers the specification of goals, strategies, and learning needs in Akidah Akhlak (Taali, Darmawan, & Maduwinarti, 2024), including the orchestration of a daily rhythm so that cognitive, affective, and psychomotor loads are balanced. Implementation requires varied methods (group discussion, case study, projects) and the use of diverse media and learning spaces; within the FDS regime, students also join religion-oriented extracurriculars (study circles, mentoring, social engagement) that reinforce adab and moral practice. Evaluation is continuous—formative and summative—to capture cross-domain development, ensuring that students not only understand concepts but also demonstrate values in action.

In managing FDS learning, institutions need a clear vision–mission–goals, measurable programmes, and supporting infrastructure (a comfortable learning environment, prayer room, library, laboratory, electronic media, cafeteria, garden, and creative facilities). The management goal is to develop students' talents and creativity through the integration of the three domains (cognitive, affective, psychomotor). On this basis, concerns about workload and student acceptance can be anticipated through humane scheduling, active breaks, and rotation of spaces and activities.

At MAN 2 Surakarta, FDS operates with the support of parents, educators, and facilities. Nevertheless, fatigue and boredom remain risks if schedules are overly dense; hence, teachers' pedagogical competence (e.g., understanding of learning psychology, method differentiation, and classroom management) is a key variable. This connects directly to the aims of Akidah Akhlak to cultivate faith, piety, and noble character through consistent habituation (Setyawan, Fauzi, Fatwa, Zaini, & Jannah, 2021).

Consistent with previous studies, FDS promotes habituation of worship, memorisation, discipline, and character. The senior-high (Madrasah Aliyah) context enriches this landscape by placing greater emphasis on the conceptual depth of creed and the internalisation of adolescent morals. Accordingly, this study contributes by formulating an integrated instructional design for religious subjects at the Madrasah Aliyah level and by developing operational indicators for multi-domain evaluation (Amaliana & Marsudi, 2014; Farahisha, 2021; Nopita Sari, 2021; Yuliyati, 2019).

Drawing on the foregoing background, gaps, and theoretical footing, the research questions are: (1) How is the FDS model implemented to enhance Akidah Akhlak learning at MAN 2 Surakarta? (2) What are the impacts of FDS on improving Akidah Akhlak learning at MAN 2 Surakarta? These questions orient the analysis to both process (planning–implementation–evaluation) and outcomes (cognitive–affective–psychomotor) so that empirical and practical contributions can be mapped comprehensively.

Method

This study employed a qualitative approach with an ethnographic design to describe and interpret the culture and instructional practices of Akidah Akhlak within a Full-Day School (FDS) regime at MAN 2 Surakarta in a naturalistic manner (Hadi, 2021). The researcher served as the key instrument, engaging intensively in the authentic context (classrooms and FDS activities) to capture meanings, value patterns, and dynamics that resist reduction to quantitative cause–effect relations. This design aligns with the aim of eliciting in-depth accounts of the planning–implementation–evaluation cycle of Akidah Akhlak learning and of inductively generating substantive insights from the field.

The research site was MAN 2 Surakarta (Jalan Slamet Riyadi No. 308, Sriwedari, Laweyan, Surakarta City). Fieldwork was conducted from April to June in the 2025 academic year. This framing was chosen to enable a comprehensive examination of planning, implementation, and evaluation processes in Akidah Akhlak under FDS.

Data comprised: (a) primary sources—the views and accounts of Akidah Akhlak teachers as principal informants, complemented by students and school leadership; and (b) secondary sources—curriculum documents, lesson plans (RPP), syllabi, FDS schedules, standard operating procedures for religious activities, and school archives.

1. Three techniques were combined to answer the research questions comprehensively and to minimise single-source bias:
2. Participant observation to capture the factual conditions of classroom processes and FDS activities, guided by structured observation forms/checklists to ensure systematisation.
3. Structured interviews with the principal, Akidah Akhlak teachers, and students using prepared question protocols; responses were recorded, followed by systematic identification of emergent findings.
4. Document study of relevant official and semi-official records.

Rigour was ensured through established qualitative criteria. Credibility was pursued via prolonged engagement, persistent observation, triangulation (sources, methods, theory), peer debriefing, adequacy of referential materials, member checking, and negative-case analysis. Transferability was facilitated through thick description of the school context, FDS activity profiles, and instructional configurations, enabling readers to judge applicability to other settings. Dependability was addressed with a procedural audit trail from problem identification to reporting. Confirmability emphasised traceability of results to the documented process, ensuring that findings are functions of the procedures executed rather than researcher bias. These mechanisms collectively secure the integrity of naturalistic field data.

Analysis followed Miles and Huberman's interactive model: (a) reduction—filtering and grouping observation, interview, and document data by the categories of planning–

implementation–evaluation and by cognitive–affective–psychomotor indicators; (b) display—narratives, matrices, and flow diagrams that connect FDS practices to learning outcomes; and (c) verification/conclusion drawing—checking cross-source consistency, clarifying issues through member checks, and revising interpretations where conclusions appeared doubtful (Miles & Huberman, 1994).

Procedures unfolded sequentially: (1) Preparation—permissions, instrument development, and pilot testing; (2) Data Collection Round I—classroom and FDS observations, cross-role interviews, and document gathering; (3) Interim Analysis—sharpening analytic focus and identifying data gaps; (4) Data Collection Round II—temporal triangulation and issue deepening; (5) Final Analysis and Validation—synthesising findings, final member checks, and peer debriefing; and (6) Reporting—manuscript preparation with appendices containing instruments and findings matrices (Miles & Huberman, 1994).

Result and Discussion

1. Implementation of the Full Day School (FDS) Model in Enhancing Akidah Akhlak Learning at MAN 2 Surakarta

Pre-interview findings revealed that the primary rationale for adopting the full day school (FDS) model at MAN 2 Surakarta was to optimize instructional time, particularly for Akidah Akhlak, which was previously considered too limited under the half-day system. The principal stated that FDS is relevant for addressing time constraints, while Akidah Akhlak teachers emphasized that extended duration allows for both in-depth exploration of concepts and intensive mentoring in cognitive and affective domains. This condition improves the quality of learning, as students become more focused, receive more frequent feedback, and experience consistent reinforcement of values. Nevertheless, the school also recognized the risks of boredom and fatigue, as well as the need for adequate facilities and teacher competence, which must be managed from the outset. Thus, FDS is framed not merely as “adding more hours,” but as an ecological redesign of learning that sustains value habituation.

FDS is defined as a school system running from morning until afternoon ($\pm 07:00$ – $15:00$) with flexible scheduling designed to balance conceptual mastery with value habituation (Supradi, 2020). Program adjustments include: (1) subject scheduling, (2) learning strategies, (3) readiness of infrastructure, and (4) religious reinforcement through Qur’anic recitation (*tilawah*), memorization (*tahfidz*), congregational prayer (*salat jama’ah*), study circles (*kajian*), and mentoring. The applied model integrates *integrated curriculum* (cross-disciplinary problem-solving) with *integrated activity* (a daily system uniting study, worship, and social activities). This combination enables national curricula to be blended with Islamic content, achieving the integration of *knowing–doing–being* (Lahagu, Kustiawan, & Adhicandra, 2024).

a. Planning Phase

The planning stage of FDS at MAN 2 Surakarta includes:

- 1) **Objectives:** mastery of creed concepts and their supporting arguments.
- 2) **Methods:** lecture, discussion, case study, project, socio-drama, inquiry learning, Contextual Teaching and Learning (CTL), and Quantum Teaching.
- 3) **Daily Rhythm:** rotation across cognitive–affective–psychomotor activities with micro-breaks.

4) **Facilities:** classrooms, prayer halls (*mushala*), libraries, and outdoor spaces.

This planning framework ensures that method variation is not mere “novelty,” but a deliberate pedagogical strategy to sustain student attention, prevent monotony, and link creed concepts with real-life contexts.

b. Implementation Phase

Implementation emphasizes *active-creative-transformative* principles. Active learning encourages student engagement; creativity optimizes resource use; and transformative practice aims at holistic personality change. In practice, classroom learning is interwoven with religious activities such as *tilawah*, memorization, congregational prayers, study circles, and mentoring throughout the day. Activity rhythms are maintained through rotations, indoor-outdoor transitions, and micro-breaks to reduce learning fatigue. The extended time frame allows teachers to provide more intensive feedback, ensuring that conceptual understanding develops into observable habituation of worship and ethical conduct (Fatmala, 2024).

c. Evaluation Phase

Evaluation is designed to ensure that extended hours are converted into measurable outcomes. Formative assessments include observation, attitude journals, performance tasks, and reflection; summative assessments include oral/written tests, projects, and portfolios. This balanced approach covers cognitive, affective, and psychomotor domains. Outcomes are not limited to academic scores but extend to behavioral indicators such as worship discipline, manners, and responsibility—both within and outside the school environment.

Table 1. Mapping of FDS Implementation Stages at MAN 2 Surakarta

Stage	Key Practices (Summary)	Operational Indicators
Planning	Creed objectives; varied methods (lecture–discussion–project–socio-drama; inquiry/CTL/Quantum); daily rhythm design	Lesson plans include domain rotation, micro-breaks, media lists
Implementation (classroom)	Active–creative–transformative learning; intensive feedback; varied activities	High participation; two-way interaction; meaningful tasks
Implementation (integrated activities)	<i>Tilawah</i> , memorization, congregational prayer, mentoring, social activities	Frequency of activities; consistency of attendance; habituation records
Evaluation	Formative–summative across three domains; project/portfolio-based assessments	Rubrics; observation notes; periodic achievement records

Table 2. Framework of Multi-Domain Evaluation

Domain	Indicators	Techniques & Instruments
Cognitive	Understanding pillars of faith and	Oral/written tests; concept maps;

	supporting dalil	thematic projects
Affective	Commitment to worship, manners, discipline	Attitude journals; observation; reflection
Psychomotor	Qur’anic recitation, memorization, prayer practice	Performance tasks; portfolios; practice checklists

Table 3. Supporting and Inhibiting Factors

Aspect	Description in MAN 2 Surakarta Context	Mitigation Strategies
Supporting	Support from parents, teachers, staff; adequate facilities	Facility audits; teacher coaching; integrated scheduling
Inhibiting	Student fatigue; dense schedules; limited facilities	Block teaching; method variation; rotation of spaces
Social Context	Risk of negative peer influence outside school (half-day exposure)	Teacher–parent synergy; stronger in-school mentoring programs

d. Integration of Islamic Values

The FDS framework aligns with the aims of Islamic education: uniting *faith* (*iman*), *knowledge* (*‘ilm*), and *action* (*‘amal*). The Qur’an highlights this integration in Q.S. al-Baqarah (2:177), where righteousness (*al-birr*) links faith with acts of worship and ethical conduct. Akidah Akhlak education, therefore, must extend beyond theoretical knowledge transfer to the formation of religious habitus manifested in student behavior. With extended daily duration, FDS provides repeated exposure to worship-based experiences—such as prayer, recitation, and mentoring—enabling authentic value internalization under teacher guidance (Sunendi, Kusen, & Sumarto, 2023).

2. The Impact of Full Day School Implementation on the Improvement of Akidah Akhlak Learning at MAN 2 Surakarta

The implementation of Full Day School (FDS) at MAN 2 Surakarta has had a significant impact on the availability of learning time, particularly for the subject of *Akidah Akhlak*, which was previously considered limited under the half-day model. Preliminary interviews indicate that the extended duration enables deeper exploration of subject matter, more intensive guidance, and improved instructional quality across both cognitive (conceptual understanding) and affective (religious attitudes and habits) domains of students. With school hours extending from morning to afternoon, teachers have greater flexibility to broaden the feedback cycle while balancing cognitive, affective, and psychomotor aspects. The headmaster and Akidah Akhlak teachers confirmed this positive perception, though they also acknowledged potential challenges such as student fatigue and boredom, which require mitigation through rhythm management and the use of varied pedagogical strategies (Mujib, 2019; Aisyah, 2020; Rahman, 2020).

At the ecological level of learning, FDS is supported by a restructured timetable and the inclusion of religious activities such as *tilawah* (Qur’an recitation), memorization, congregational prayers, study sessions, and mentoring, systematically embedded throughout the day. This integration provides repeated exposure to religious practices, ensuring that the

values of *Akidah* and *Akhlak* are not merely taught but are embodied in school routines. The ultimate goal of FDS, as emphasized in education policy documents, is to transform schools into spaces for character formation rather than mere venues of knowledge transfer, thereby fostering authentic value internalization observable in daily behaviors such as manners, discipline, and responsibility (Arnyana & Suma, 2025).

The extended instructional time also creates opportunities for deeper engagement with *Akidah* concepts, covering the pillars of faith, scriptural evidence, and theological reasoning. Teachers reported increased opportunities to guide students in constructing arguments progressively through a combination of structured lectures, discussions, Q&A sessions, case studies, and experiential projects. This cycle of learning is reinforced with iterative feedback, which not only enhances mastery but also connects abstract concepts to real-life situations—for instance, linking faith in God and the afterlife to practices of social ethics. Such depth aligns with the FDS design that prioritizes conceptual understanding while allocating time for both remedial and enrichment programs under teacher supervision (Humaira, 2023).

From a theoretical perspective, this cognitive reinforcement is driven by two main factors. First, increased teacher–student interaction provides greater opportunities for clarifying misconceptions and strengthening conceptual understanding. Second, the integration of daily activities encourages retrieval practice and the application of knowledge throughout the day. Previous studies corroborate these findings, showing that FDS correlates positively with academic achievement in *Akidah Akhlak*. Furthermore, the integrated curriculum design enables the subject matter to connect with other disciplines to address real-world problems, thus fostering *deep learning* rather than rote memorization (Lahagu et al., 2024).

In the affective domain, the most notable impact of FDS lies in habituating religious practices (e.g., congregational prayer, Qur'an recitation, memorization), cultivating manners, and ensuring continuous guidance. With students spending longer hours at school, teachers gain greater opportunities to provide mentorship and serve as role models. Studies at both elementary and secondary levels have supported this pattern: FDS facilitates the habituation of values, memorization, and discipline, as daily interaction and supervision are intensified. At the *madrasah aliyah* level, the emphasis shifts toward reflective practice, commitment, and moral exemplarity, in line with adolescents' developmental stage (Fatmala, 2024).

Qur'anic foundations further strengthen the affective dimension of FDS. For example, Surah *al-Baqarah* (2:177) highlights that true piety (*al-birr*) entails not only faith but also concrete acts of righteousness. FDS provides the necessary ecosystem of time to bridge faith and action in daily practice, such as helping peers, maintaining cleanliness, adhering to school rules, and consistency in worship. Formative assessments through journals, observations, and reflections ensure that these affective transformations are not only experienced but also documented and utilized as the basis for continuous feedback (Sunendi, Kusen, & Sumarto, 2023).

In the psychomotor domain, extended study hours allow for sustained practice of religious skills such as ablution, prayer, and Qur'anic recitation with proper *tajwid*. Integrated activities like scheduled *tilawah*, mentoring, and social engagement provide repeated practice opportunities, fostering proficiency in worship and reinforcing positive habits. Summative assessments, including portfolios, religious projects, and performance rubrics (e.g., fluency in memorization, accuracy of prayer movements, and ethical conduct), demonstrate that FDS

expands the space for religious practice, shaping students into habituated practitioners of faith.

The application of FDS also encourages pedagogical transformation among teachers. With extended time, differentiated instruction becomes a necessity to sustain student attention. Teachers employ varied methods such as guided lectures, discussions, Q&A sessions, case studies, socio-dramas, problem-solving, project-based learning, inquiry, Contextual Teaching and Learning (CTL), and Quantum Teaching. They also rotate cognitive–affective–psychomotor activities and incorporate micro-breaks to maintain concentration. These strategies have been shown to enhance engagement, retention, and meaningful understanding of *Akidah Akhlak* (Humaira, 2023).

Consequently, classroom practice extends beyond listening and note-taking into active participation in discussions, problem-solving, modeling religious rituals, and social engagement. This strengthens the transfer of values from classroom instruction to observable behavior, positioning *Akidah Akhlak* teachers as facilitators of value internalization rather than mere transmitters of knowledge.

The dual pillars of curriculum integration and daily activity integration ensure that the entire school program—academic, religious, and social—forms a coherent system. This approach establishes consistency between classroom instruction and religious activities, narrowing the gap between *knowing*, *doing*, and *being*. From the perspective of Islamic education, this design aligns with the holistic orientation of *iman-ilmu-amal* (faith–knowledge–action) (Arnyana & Suma, 2025).

Nevertheless, the scale and sustainability of FDS impacts depend heavily on the educational ecosystem, including curriculum design, school management, infrastructure (mosque, auditorium, laboratories, library, digital media, and open spaces), and teacher competence. While parental, staff, and teacher support represent crucial social capital, limitations in facilities or insufficient teacher readiness may reduce FDS effectiveness and contribute to student and teacher fatigue.

Finally, multipronged evaluation—both formative and summative, encompassing cognitive, affective, and psychomotor domains—functions as the instrument to ensure that FDS impacts remain measurable and accountable. Indicators across domains are captured through attitude journals, observations, portfolios, projects, and performance assessments. This evaluation design not only regulates quality assurance but also documents behavioral transformation, thereby fulfilling the central aim of FDS: converting extended duration into enhanced quality of both learning processes and outcomes.

Conclusion

The implementation of Full Day School (FDS) at MAN 2 Surakarta demonstrably improves the quality of *Akidah Akhlak* learning by converting extended daily hours into repeated and measurable learning experiences. Its impact is simultaneously evident across three domains: cognitive (mastery of concepts, evidence, and theological reasoning), affective (religious practices and manners), and psychomotor (ritual skills and Qur’anic recitation). This improvement is achieved through the design of an *integrated curriculum* and *integrated activity* model, which combines classroom instruction with structured religious and social agendas throughout the day, supported by varied teaching methods to sustain attention and

depth, as well as continuous formative–summative evaluation that captures behavioral transformation rather than mere test scores.

The effectiveness of FDS is contingent on the school ecosystem: a clear curriculum, humane daily rhythm management (including micro-breaks and room rotation), adequate infrastructure (mosque, library, laboratories, media), and teacher pedagogical competence in managing diverse methods and feedback cycles. While supportive parents, staff, and educators reinforce implementation consistency, inadequate facilities or teacher preparedness may generate fatigue and reduce effectiveness.

Despite its limitations—where evidence is currently stronger on rationale, operational design, and initial findings (interviews/observations) rather than long-term outcomes—FDS provides MAN 2 Surakarta with a practical roadmap. Future research should enrich this evidence base through longitudinal studies, quantitative pre–post testing, project/portfolio analysis, and replication in other *madrasah aliyah* contexts. Nonetheless, for MAN 2 Surakarta, the established roadmap—diverse planning, curriculum–activity integration, multipronged evaluation, and ecosystem strengthening—offers a solid foundation to sustain and expand the positive impacts of FDS on Akidah Akhlak learning.

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