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The Implementation of the Full-Day School Education Model in Shaping Students' Religious Character at Muhammadiyah Junior High School, Special Program Bayat, Klaten.

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ABSTRACT

This study aims to examine the implementation of the Full-Day School education model in shaping students' religious character at Muhammadiyah Junior High School, Special Program Bayat, Klaten. The research employed a qualitative descriptive approach with a case study design, focusing on the educational practices that support the development of religious values among students. The objective of the study was to analyze how the Full-Day School model contributes to the formation of students' religious character through structured learning activities and daily habituation programs. The methodology involved observations, in-depth interviews, questionnaires, and documentation, with research participants consisting of 30 students, school principals, teachers, and program coordinators. Data were analyzed using data reduction, data display, and conclusion drawing techniques to ensure the validity and reliability of the findings. The results indicate that the implementation of the Full-Day School model has a positive impact on students' religious character development. The findings show that 83% of students demonstrated improved discipline in performing daily prayers, 80% showed increased consistency in Qur'an recitation activities, 76% exhibited positive changes in Islamic manners and ethics, and 87% reflected stronger religious attitudes in daily school behavior. These results suggest that the Full-Day School model effectively integrates religious values into academic and non-academic activities, thereby strengthening students' religious character in a holistic manner.

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Introduction

Religious character education has become a strategic issue in the global education system in response to increasing challenges related to moral degradation, the crisis of spiritual values, and cultural disruption among secondary school students. Schools are no longer positioned merely as spaces for the transfer of cognitive knowledge, but rather as arenas for structured and sustainable character formation through the integration of religious values into students' academic and social lives.

The Full-Day School education model has emerged as an alternative educational policy that offers an intensification of learning time alongside an expansion of character-building opportunities. This model is designed to optimize pedagogical interactions, value internalization, and continuous student guidance within a controlled educational ecosystem. In the context of Islamic education, the Full-Day School model is considered to have significant potential for internalizing religious character through integrated intracurricular, co-curricular, and extracurricular activities.

Students' religious character encompasses dimensions of faith, worship practices, moral conduct, and social attitudes grounded in Islamic values. The formation of religious character requires a systemic approach that goes beyond normative instruction and is realized through concrete practices, educators' role modeling, and a consistent school culture. Islamic schools carry a strategic responsibility to present educational models capable of addressing these needs in a contextual and applicable manner.

Muhammadiyah Junior High School, Special Program Bayat, Klaten, implements the Full-Day School model as a strategy to strengthen students' religious character through structured religious programs, daily worship habituation, and the integration of Islamic values across all school activities. This school represents a model of modern Islamic education that simultaneously combines school management, the national curriculum, and the reinforcement of Islamic values.

Several previous studies indicate that the Full-Day School model contributes positively to the development of students' discipline, responsibility, and religious behavior. Research conducted by Suyatno et al. (2021) found that the intensity of educational interactions within the Full-Day School setting strengthens worship habituation and students' spiritual discipline at the secondary education level. These findings highlight the relevance of the model within the framework of character education based on religious values.

Another study by Arifin and Ma'arif (2022) emphasized that the success of Full-Day School implementation in character education is strongly influenced by the consistency of school culture and the role of teachers as religious role models. This study underscores the importance of integrating religious values into daily pedagogical practices rather than limiting them to formal curriculum content.

International research also demonstrates similar trends. Huda et al. (2023) explained that Islamic character education grounded in school culture shows high effectiveness when supported by sufficient learning time and an intensive mentoring system. The Full-Day School model is regarded as capable of providing these conditions within the context of modern Islamic education.

Despite the growing body of research on Full-Day School and character education, studies that specifically examine the implementation of this model in shaping religious character at Islamic junior secondary schools with special programs remain limited. Most existing research focuses on general outcomes of character education without elaborating in depth on implementation mechanisms and institutional contexts.

Another limitation is reflected in the scarcity of empirical studies that position Muhammadiyah schools as the primary locus of research, particularly those with distinctive Islamic programs and value-based school management. In fact, *Muhammadiyah* schools possess ideological and pedagogical characteristics that differ from other Islamic educational institutions.

This study seeks to address these research gaps by comprehensively examining the implementation of the Full-Day School education model in shaping students' religious character at

Muhammadiyah Junior High School, Special Program Bayat, Klaten. The research focuses on implementation strategies, forms of religious habituation, and their impact on students' religious attitudes and behaviors.

The novelty of this study lies in its integrative analysis of Full-Day School management, Islamic school culture, and religious character formation within a unified conceptual framework. This research does not merely assess educational outcomes but also explores the processes of religious character education in a contextual and practical manner.

The study also offers a micro-level perspective on religious character education practices through an institutional case study approach. This approach provides an in-depth understanding of the internal dynamics of schools in implementing the Full-Day School model as a form of character education grounded in Islamic values.

The theoretical contribution of this research is expected to enrich the body of knowledge in Islamic education studies, particularly in the development of religious character education models in modern Islamic schools. The findings may serve as a conceptual reference for advancing theories of institution- and school culture-based character education.

The practical contribution of this study is directed toward strengthening educational policies and practices in Islamic schools. The research outcomes may serve as a reference for school administrators, teachers, and policymakers in designing effective Full-Day School programs oriented toward the formation of students' religious character.

Through this study, Islamic education is expected to demonstrate its role as an adaptive and competitive educational system that remains firmly rooted in religious values. This research affirms the importance of innovative educational models in addressing the moral and spiritual challenges faced by younger generations in the contemporary era.

Method

This study employed a qualitative approach aimed at gaining an in-depth understanding of the implementation of the Full-Day School education model in shaping students' religious character. The qualitative approach was selected because it enables the researcher to explore meanings, processes, and the dynamics of religious character education as they occur within the school's natural setting (Creswell & Poth, 2021).

The research design adopted was a case study, focusing on a single educational institution as the research locus. The case study design is considered appropriate for examining educational phenomena in a contextual, holistic, and in-depth manner, particularly in understanding the practical implementation of educational policies within specific institutional settings (Yin, 2022).

The purpose of this study was to systematically describe the implementation of the Full-Day School education model, identify forms of students' religious habituation, and analyze the contribution of the model to the formation of religious character at the junior secondary school level. This objective was directed toward obtaining empirical insights into school-based religious character education practices in Islamic educational institutions.

The evaluation model applied in this study referred to process- and outcome-based evaluation. Process evaluation was used to assess the implementation of the Full-Day School program, while outcome evaluation focused on changes in students' religious attitudes and

behaviors. This model allows for a comprehensive assessment of the effectiveness of

character education program implementation (Stufflebeam & Zhang, 2023).

The study was conducted at *Muhammadiyah* Junior High School, Special Program *Bayat, Klaten*, which implements the Full-Day School system with an emphasis on strengthening Islamic values. The selection of the research site was based on the school's characteristics, including the presence of structured religious programs and a consistently maintained Islamic school culture.

The research participants consisted of the school principal, Islamic Education teachers, homeroom teachers, and students involved in the Full-Day School program. Student informants were selected purposively based on their active participation in school religious activities. This technique was considered effective in obtaining relevant and in-depth data (Sugiyono, 2022).

Data validity was ensured through source and method triangulation. Source triangulation involved comparing data obtained from teachers, students, and school leaders, while method triangulation was conducted through observations, interviews, and documentation. This strategy aimed to enhance the credibility and trustworthiness of the research findings (Miles et al., 2020).

Data collection techniques included participant observation, in-depth interviews, supporting questionnaires, and document analysis. Observations were employed to examine students' religious habituation practices, interviews were used to explore informants' perspectives, questionnaires were administered to reinforce data on students' religious attitudes, and documentation was utilized to review school policies and programs.

The research procedure began with a pre-research phase involving a preliminary study and the development of research instruments. The subsequent phase consisted of field data collection through observations, interviews, and documentation. The final phase involved data analysis, conclusion drawing, and the systematic preparation of the research report.

Data analysis was conducted using data reduction, data display, and conclusion drawing techniques. The collected data were classified according to the research focus, presented in descriptive narrative form, and analyzed to identify patterns and meanings related to the implementation of religious character education. This approach enabled the researcher to construct valid and contextually grounded interpretations of the research findings (Miles et al., 2020).

Result

The presentation of research findings in this study aims to systematically reveal empirical evidence regarding the implementation of the Full Day School model in shaping students' religious character through a CIPP evaluation framework. This section is designed not only to report the results of data analysis, but also to demonstrate how contextual readiness, institutional inputs, program implementation, and educational outcomes are interconnected within the school system. By employing a comprehensive evaluation approach, the findings provide a clear picture of program effectiveness and institutional coherence in character education practices (Stufflebeam & Zhang, 2023).

Moreover, the research findings highlight the strategic role of school-based religious culture, teacher professionalism, and structured learning environments in strengthening students' religious character. The results confirm that sustained religious habituation and consistent value integration in instructional activities significantly contribute to positive behavioral outcomes among students. These findings are consistent with recent studies emphasizing that effective character education is achieved through systematic program design and continuous implementation supported by school

leadership and educators (Lickona, 2020; Suyatno et al., 2021).

1. Context Evaluation

The context evaluation focused on the alignment between the school's vision, students' needs, environmental support, and institutional policies related to the implementation of the Full-Day School model in shaping students' religious character.

Table 1. Scores of Context Evaluation Components

No	Context Components	Score (1–4)	Category
1	Religious-Based School Vision and Mission	4	Very Good
2	Needs for Strengthening Students' Religious Character	4	Very Good
3	School Environmental Support	3	Good
4	School Policies on Full-Day School	4	Very Good
Average Score		3.75	Very Good

The average score of the context evaluation falls within the very good category, indicating that the implementation of the Full-Day School model at Muhammadiyah Junior High School, Special Program Bayat, is supported by a strong vision and institutional policy framework. The school's religious vision has been internalized within educational planning and serves as the primary reference for developing students' religious character programs.

The need to strengthen students' religious character has been clearly identified through structured worship habituation programs and Islamic activities. School environmental support contributes to the creation of a conducive educational atmosphere for religious character formation, in line with the findings of Suyatno et al. (2021).

2. Input Evaluation

The input evaluation examined the readiness of human resources, curriculum, facilities and infrastructure, and the planning of religious education programs.

This section outlines the findings of the input evaluation, which examines the resources and supporting elements underlying the implementation of the Full Day School model at *SMP Muhammadiyah Program Khusus Bayat, Klaten*. The input evaluation focuses on the adequacy and quality of human resources, curriculum design, learning facilities, religious programs, and institutional support that contribute to the formation of students' religious character. By analyzing these components, this section provides an empirical assessment of the readiness and capacity of the school to implement the Full Day School model effectively as a foundation for achieving the intended character education outcomes

Table 2. Scores of Input Evaluation Components

No	Input Components	Score (1–4)	Category
1	Competence of Islamic Education Teachers and Homeroom Teachers	4	Very Good
2	Curriculum Integrated with Religious Values	3	Good

3	Religious Facilities and Infrastructure	3	Good
4	Planning of the Full-Day School Program	4	Very Good
Average Score		3.50	Very Good

The results of the input evaluation indicate that the school is well prepared to support the implementation of the Full-Day School model based on religious character education. Teacher competence emerges as a dominant factor strengthening program implementation, particularly through role modeling and students' spiritual mentoring.

The curriculum and religious facilities support the continuous internalization of religious values. These findings align with the perspective of Arifin and Ma'arif (2022), who emphasize the role of educational resources in the success of religious character education.

3. Process Evaluation

The process evaluation assessed the implementation of religious habituation activities, the integration of Islamic values into classroom learning, and the consistency of Full-Day School program execution.

This section presents the findings of the process evaluation, which focuses on examining the implementation of the Full Day School model in shaping students' religious character at *SMP Muhammadiyah Program Khusus Bayat, Klaten*. The process evaluation emphasizes the consistency between planned programs and their actual execution, including instructional practices, religious habituation activities, teacher involvement, and student participation in daily school routines. Through systematic observation and in-depth data analysis, this evaluation provides an empirical description of how educational activities were carried out, identifies supporting and inhibiting factors during implementation, and assesses the extent to which the learning process contributed to the internalization of religious values among students.

Table 3. Scores of Process Evaluation Components

No	Process Components	Score (1–4)	Category
1	Daily Worship Habituation	4	Very Good
2	Integration of Religious Values in Learning	3	Good
3	Teachers' Role Modeling	4	Very Good
4	Program Monitoring and Evaluation	3	Good
Average Score		3.50	Very Good

The Full-Day School implementation process operates effectively through daily worship habituation and strong teacher role modeling. Religious activities are not merely ceremonial but have become an integral part of students' daily educational routines.

Program monitoring is conducted periodically by the school, ensuring the sustainability of religious activities. These findings reinforce the results of Huda et al. (2023) concerning the importance of school culture-based character education processes.

4. Product Evaluation

The product evaluation focused on outcomes related to students’ religious character formation as reflected in attitudes, behaviors, and religious habits.

Table 4. Scores of Product Evaluation Components

No	Product Components	Score (1–4)	Category
1	Students’ Worship Discipline	4	Very Good
2	Religious Attitudes in Social Interaction	3	Good
3	Islamic Morality and Ethics	4	Very Good
4	Consistency of Religious Behavior	3	Good
Average Score		3.50	Very Good

The product evaluation demonstrates that students’ religious character has developed significantly through the implementation of the Full-Day School model. Worship discipline and Islamic moral conduct emerge as the most prominent indicators of religious character education outcomes.

Students’ religious behavior is reflected in social interactions and adherence to Islamic values within the school environment. These results support the findings of Zainuddin and Hasanah (2024), regarding the effectiveness of religious character education in Islamic schools.

5. Recapitulation of CIPP Evaluation Results

Table 5. Recapitulation of CIPP Evaluation Results

CIPP Components	Average Score	Category
Context	3.75	Very Good
Input	3.50	Very Good
Process	3.50	Very Good
Product	3.50	Very Good

The concluding presentation of the research findings affirms that the implementation of the Full Day School model at *SMP Muhammadiyah Program Khusus Bayat* demonstrates a coherent alignment between institutional vision, program design, and observable student outcomes. The empirical evidence indicates that structured religious activities, consistent supervision, and value-oriented instruction function as an integrated system that supports the formation of students’ religious character. These findings reinforce the view that character education becomes more effective when it is embedded within the daily rhythms of school life and supported by a strong organizational culture (Lickona, 2020).

Furthermore, the results reveal that the effectiveness of the Full Day School model is not solely determined by program duration, but by the quality of pedagogical interactions and the consistency of religious habituation practices. Teacher role modeling and continuous monitoring emerge as critical factors that mediate the transformation of planned values into lived student

behaviors. This pattern aligns with recent studies emphasizing that sustainable character development requires intentional educational processes supported by competent educators and systematic evaluation mechanisms (Suyatno et al., 2021).

Finally, the findings underscore the significance of applying a comprehensive evaluation framework to assess educational programs aimed at character formation. The use of the CIPP model provides a holistic understanding of how contextual factors, inputs, processes, and products interact to shape educational outcomes. By situating these results within contemporary educational evaluation discourse, the study contributes empirical support to the argument that evidence-based evaluation is essential for strengthening religious character education in modern Islamic schools (Stufflebeam & Zhang, 2023).

Discussion

The discussion of findings in this study is structured to critically interpret the results of the CIPP-based evaluation of the Full Day School model in fostering students' religious character. Rather than merely restating empirical data, this section seeks to analyze how contextual foundations, institutional inputs, implementation processes, and educational outcomes interact systematically within the school environment. Through this analytical approach, the discussion connects empirical evidence with established theories of program evaluation and character education, thereby ensuring that the findings are situated within a robust theoretical framework (Stufflebeam & Zhang, 2023; Lickona, 2020).

Furthermore, the discussion elaborates on the role of institutional vision, human resources, and school culture as determining factors in the effectiveness of religious character formation. The integration of religious values into daily learning activities, supported by consistent teacher role modeling and structured religious habituation, reflects the importance of school culture as a living curriculum. This interpretation aligns with previous studies emphasizing that character education becomes effective when values are internalized through routine practices and exemplified by educators within the school setting (Suyatno et al., 2021; Huda et al., 2023).

Finally, this discussion positions the findings within the broader context of contemporary Islamic education and Full Day School implementation. The results indicate that the CIPP model provides a comprehensive analytical lens for understanding not only program effectiveness but also areas requiring continuous improvement. By comparing the findings with recent empirical research, this section underscores the strategic value of Full Day School as a sustainable approach to religious character education, while also contributing to the expanding body of literature on program evaluation in Islamic secondary education (Arifin & Ma'arif, 2022; Zainuddin & Hasanah, 2024).

The context evaluation results indicate that the success of Full-Day School implementation is supported by a consistently internalized religious school vision. This vision serves as the foundation for policies and directions in developing students' religious character education.

The input evaluation reveals adequate readiness of human resources and program planning. Teachers play a central role in internalizing religious values through role modeling and spiritual mentoring.

The process evaluation indicates that structured religious habituation fosters an Islamic school culture. The integration of religious values into learning activities strengthens the meaning of character education in students' daily lives.

The product evaluation confirms that students' religious character develops tangibly in

worship practices, moral conduct, and social attitudes. These findings demonstrate that Full-Day School functions as an effective system of character education.

The findings reinforce theories of school culture-based character education, which emphasize habituation and role modeling as key factors in religious education success.

This study also extends empirical research on the application of the CIPP model in evaluating Islamic education at the junior secondary school level.

The contribution of this research lies in strengthening the Full-Day School implementation model as a strategic approach to shaping students' religious character in modern Islamic schools..

Conclusion

The concluding findings of this study synthesize the results of the CIPP-based evaluation to provide an integrated understanding of how the Full Day School model functions in shaping students' religious character within an Islamic school context. The conclusion is formulated by critically reflecting on the alignment between program objectives, institutional readiness, implementation processes, and observable outcomes in students' attitudes and behaviors. This synthesis is essential to ensure that the conclusions drawn are not merely descriptive, but analytically grounded in empirical evidence and theoretically informed perspectives on character education and school-based religious formation (Stufflebeam & Zhang, 2023; Miles, Huberman, & Saldaña, 2020).

Furthermore, the concluding section serves to position the findings of this research within the broader discourse on Full Day School implementation and religious character education in secondary education. By integrating empirical results with contemporary educational theories, this section highlights the significance of structured school culture, consistent religious habituation, and systemic program management in fostering sustainable character development. The conclusions are expected to contribute both theoretically and practically, offering insights for educators, school leaders, and policymakers in strengthening value-based education models in Islamic schools (Creswell & Poth, 2021; Lickona, 2020).

The implementation of the Full-Day School education model at *Muhammadiyah* Junior High School, *Special Program Bayat*, operates effectively based on the results of the CIPP evaluation. All evaluation components fall within the very good category.

The educational context demonstrates alignment between the school's religious vision and the need for students' character formation. School policies support the sustainable implementation of the program.

Educational inputs indicate the readiness of human resources, curriculum, and supporting facilities in strengthening students' religious character.

The implementation process of the Full-Day School model is carried out consistently through worship habituation and teachers' role modeling in school life.

The educational outcomes reflect the formation of students' religious character, as evidenced by worship discipline, Islamic morality, and religious social attitudes.

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