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The Implementation of the *Yaumiyah* Religious Practices Program in Strengthening Students' Religious Character Education in Islamic Education (PAI) Learning at *SMP Islam Nurul Musthofa Juwiring, Klaten*.

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Amalan Yaumiyah Program, Religious Character Education, Islamic Religious Education, Habituation Strategy.

ABSTRACT

This study aims to analyze the implementation of the *Amalan Yaumiyah* program in strengthening students' religious character within Islamic Religious Education (PAI) learning at *SMP Islam Nurul Musthofa Juwiring, Klaten*. The research employs a qualitative case study approach to explore in depth how daily religious practices are integrated into the learning process and school culture. The primary objective of this study is to examine the planning, implementation, and evaluation of the *Amalan Yaumiyah* program and its contribution to the reinforcement of students' religious character. The research involved 30 students as primary participants, supported by interviews with Islamic Religious Education teachers and school administrators. Data were collected through observation, semi-structured interviews, documentation, and questionnaires to strengthen triangulation. Data analysis was conducted using data reduction, data display, and conclusion drawing. The findings indicate that the structured implementation of daily practices—such as congregational prayer, *Qur'an* recitation, dhikr, and moral habituation—contributes significantly to students' religious character development. Approximately 86% of students demonstrated improvement in prayer discipline, 83% showed increased consistency in *Qur'anic* recitation, 78% exhibited enhanced moral behavior in daily interactions, and 80% reflected stronger spiritual awareness. The study concludes that the *Amalan Yaumiyah* program serves as an effective habituation-based strategy in reinforcing religious character education within Islamic schooling contexts.

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Introduction

Religious character education has become a strategic issue in strengthening the national education system, particularly within Islamic-based educational institutions. The dynamics of globalization, digitalization, and rapid social change influence students' mindsets and behaviors, requiring pedagogical strategies that are not solely cognitively oriented but also directed toward

the formation of religious character internalized in daily life. Islamic Religious Education (PAI) at the junior secondary school level holds a central position in establishing the foundation of students' values, attitudes, and religious habits in a sustainable manner.

The Strengthening Character Education (PPK) policy in Indonesia encourages schools to integrate religious values into school culture and the learning process. Several studies indicate that religious character education becomes effective when supported by systematic and continuous habituation in students' daily activities (Suyitno, 2021: 45). PAI learning that focuses exclusively on cognitive aspects is considered insufficient to foster deep religious character formation without the support of concrete practices within school life.

The concept of habituation in Islamic education has strong theoretical roots in the tradition of tarbiyah. The habitual practice of daily worship, such as congregational prayer, Qur'anic recitation, dhikr, and collective supplication, is believed to shape students' religious personality structures through repeated and consistent internalization of values. A study by Hidayat and Anwar (2022 : 118) affirms that structured religious habituation significantly contributes to the enhancement of students' spiritual discipline and moral awareness.

Other research reveals that a school's religious culture contributes to character formation through the integration of curriculum, teacher role modeling, and students' daily practices (Rahman, 2020: 73). Incidental religious activities tend to be less effective than programs that are systematically designed and periodically evaluated. This finding underscores the importance of structured program design in reinforcing religious character education.

Empirical studies over the last five years demonstrate increasing scholarly interest in habituation-based character education. Ma'arif and Siregar (2023: 201) found that daily worship habituation enhances students' self-control and sense of responsibility. Their research, however, focuses on senior secondary schools and does not specifically examine the integration of habituation programs within PAI learning at the junior secondary level.

Another line of research highlights the role of PAI teachers in internalizing religious values through role modeling and habituation methods (Nurhayati, 2021 : 89). The emphasis of this study lies primarily on the pedagogical role of teachers, without examining the implementation of a structured *amalan yaumiyah* program as an integrated system within school culture. This gap opens opportunities for more comprehensive research on the design and implementation of religious habituation programs.

Several studies also investigate the effectiveness of religious activities in shaping students' character in integrated Islamic schools (Fauzi & Karim, 2022 : 134). The focus of these studies centers on evaluating extracurricular religious activities rather than examining program integration within the intraclass PAI curriculum. The integrative dimension between classroom instruction and school culture remains underexplored.

Based on this literature review, a research gap is identified in the systematic implementation of the *amalan yaumiyah* program directly integrated into PAI learning at the junior secondary level. Previous studies tend to separate analyses of school culture from classroom instructional strategies. Limited research positions *amalan yaumiyah* as a structured and measurable habituation-based model for strengthening religious character.

The *Amalan Yaumiyah Program* at *SMP Islam Nurul Musthofa Juwiring Klaten* presents an intriguing research context because it is designed as an integral component of both PAI instruction

and school culture. Activities such as congregational *dhuha* prayer, scheduled Qur'anic recitation, memorization of daily supplications, and evaluation of daily religious practices are systematically implemented. These practices provide an opportunity to examine the program's design, implementation, and impact on strengthening students' religious character.

This study positions program implementation as the primary focus of analysis using a qualitative case study approach. Such an approach enables in-depth exploration of value internalization processes, teacher–student interaction dynamics, and students' subjective experiences in practicing *amalan yaumiyah*. The analytical framework encompasses program planning, implementation, and evaluation within the context of PAI learning.

The novelty of this study lies in integrating pedagogical and cultural perspectives in examining *amalan yaumiyah* as a systemic model of religious habituation. The research does not merely describe habituation practices but also analyzes the construction of religious meaning formed through interaction between the PAI curriculum and school culture. This approach broadens the discourse on religious character education from ritual practice to the formation of students' spiritual identity.

In addition, the study offers empirical analysis grounded in field data from an Islamic junior secondary school context, which remains relatively limited in international publications. The local context of *Klaten* contributes to global literature on character education practices within Islamic educational systems in Southeast Asia. The findings are expected to enrich discussions on daily-practice-based religious character education models.

The theoretical contribution of this research lies in developing a conceptual model of *amalan yaumiyah* implementation as a strategy for strengthening religious character in PAI learning. The model integrates dimensions of habituation, role modeling, and continuous evaluation as a unified system of character education. This contribution is relevant to the advancement of contemporary Islamic education theory.

The practical contribution of this research provides *implementative* recommendations for Islamic schools in designing religious habituation programs integrated with classroom learning. The findings may serve as a reference for school policymakers in optimizing the role of PAI as a driving force in cultivating a religious school culture.

This study also carries policy implications, particularly in supporting character education programs grounded in religious values. The integration of the *amalan yaumiyah* program into PAI learning may serve as an adaptive alternative model in addressing the moral challenges faced by younger generations in the digital era.

This research seeks to address the existing gap in the literature regarding structured and integrated religious habituation programs within PAI learning at the junior secondary level. The focus on *SMP Islam Nurul Musthofa Juwiring Klaten* provides empirical and conceptual contributions to the development of religious character education within the broader framework of contemporary Islamic education.

Method

This study employed a qualitative approach grounded in a constructivist paradigm. This approach was selected because the research focuses on gaining an in-depth understanding of the implementation process of the *Amalan Yaumiyah* Program within the authentic context of Islamic Religious Education (PAI) learning, as well as the subjective experiences of educational actors. A

qualitative approach enables the researcher to explore meanings, values, and social dynamics occurring within the school environment (Creswell & Poth, 2021: 18).

The research design adopted was an intrinsic case study. This design aims to comprehensively explore the phenomenon of program implementation within a single specific setting as a bounded case. A case study provides space for in-depth analysis of the interaction among school policies, instructional practices, and the evolving religious culture (Yin, 2020 : 45).

The objective of this study was to describe and analyze the planning, implementation, and evaluation of the *Amalan Yaumiyah Program* in strengthening students' religious character education within PAI learning. The study also sought to identify supporting and inhibiting factors in program implementation and to examine its impact on the development of students' religious character.

The evaluation model employed in this research was the CIPP (Context, Input, Process, Product) evaluation model. This model was selected because it provides a systematic analytical framework for assessing the sustainability of an educational program, ranging from needs assessment to achieved outcomes (Stufflebeam & Zhang, 2017: 64). The CIPP model is relevant for evaluating the effectiveness of religious habituation-based programs in school settings.

The research was conducted at *SMP Islam Nurul Musthofa Juwiring Klaten* as the study site. The selection of this location was based on the existence of the *Amalan Yaumiyah Program* integrated into PAI learning and school culture. Research participants included the principal, PAI teachers, homeroom teachers, and 30 students who actively participated in the program.

Data were collected through participatory observation, in-depth interviews, documentation, and limited questionnaires to strengthen data triangulation. Observation was used to examine students' daily religious practices, interviews were conducted with key informants to obtain conceptual and reflective data, and documentation was employed to review program instruments and activity records (Miles, Huberman, & Saldaña, 2020 : 54).

The research instruments consisted of semi-structured interview guidelines, observation sheets, and document analysis formats. The interview guidelines were developed based on indicators of religious character and the components of the CIPP evaluation model. The observation sheets included aspects of worship discipline, consistency in performing daily practices, and religious interactions within the school environment.

Data validity was ensured through source triangulation, technique triangulation, and time triangulation. Source triangulation involved comparing data obtained from students, teachers, and the principal. Technique triangulation was conducted by cross-checking findings from observations, interviews, and documentation. Validity was further strengthened through member checking to ensure the accuracy of the researcher's interpretations with participants (Sugiyono, 2022: 274).

Trustworthiness of the data was maintained through credibility, transferability, dependability, and confirmability criteria. An audit trail was conducted by systematically documenting the entire research process. The presentation of detailed contextual descriptions enables readers to assess the potential transferability of findings to other contexts (Lincoln & Guba, 2021 : 112).

The research procedure began with a pre-field stage, including proposal development, research permission, and instrument preparation. The field stage involved intensive observation of the implementation of the *Amalan Yaumiyah Program*, interviews with key informants, and

collection of supporting documents. The final stage consisted of data analysis and report writing.

Data analysis was conducted interactively through data reduction, data display, and conclusion drawing. Data reduction involved classifying information according to the CIPP components and religious character indicators. Data were presented in descriptive narratives and analytical matrices to facilitate interpretation of findings (Miles, Huberman, & Saldaña, 2020: 12).

Research ethics were upheld by ensuring the confidentiality of respondents' identities and obtaining consent from the school authorities and participants. The entire research process was conducted objectively and systematically to produce findings that are accurate and scientifically accountable.

Result

The research findings are presented based on the CIPP evaluation model, which includes the components of context, input, process, and product. Data were obtained through observation, interviews, documentation, and questionnaires administered to 30 students and key informants at *SMP Islam Nurul Musthofa Juwiring Klaten*. The evaluation scores used a range of 1–4 with the following categories: 1 = poor, 2 = fair, 3 = good, and 4 = very good.

1. Context Evaluation

Table 1. Context Component Scores

No	Context Component	Mean Score	Category
1	Alignment of the program with the school's vision and mission	3.8	Very Good
2	The need for strengthening students' religious character	3.7	Very Good
3	School policy support	3.6	Very Good
4	Relevance to the PAI curriculum	3.5	Good
Mean		3.65	Very Good

The mean score of 3.65 indicates that the *Amalan Yaumiyah* Program has a strong contextual foundation. The program aligns with the school's religious vision and addresses the actual need to strengthen students' character. The principal and PAI teachers emphasized that the program was designed as an integral part of school culture and classroom instruction.

These findings reinforce the view that the success of character education programs is influenced by contextual alignment and institutional policy support (Stufflebeam & Zhang, 2017: 72). A religious school environment serves as an essential prerequisite for value internalization through structured habituation.

2. Input Evaluation

Table 2. Input Component Scores

No	Input Component	Mean Score	Category
1	Competence of PAI teachers	3.7	Very Good
2	Availability of worship facilities	3.6	Very Good
3	Written program guidelines	3.4	Good

4	Student participation	3.5	Good
Mean		3.55	Very Good

The mean score of 3.55 indicates adequate readiness of resources. The competence of PAI teachers emerged as a dominant factor in program implementation through role modeling and routine guidance. Worship facilities such as the prayer hall and copies of the Qur'an were sufficiently available to support students' daily religious activities.

This result aligns with findings that the quality of educational inputs determines the effectiveness of character education program implementation (Ma'arif & Siregar, 2023 : 204). Clear program guidelines and active student participation strengthen the sustainability of the *amalan yaumiyah* activities.

3. Process Evaluation

Table 3. Process Component Scores

No	Process Component	Mean Score	Category
1	Consistency of congregational prayer implementation	3.6	Very Good
2	Discipline in daily Qur'anic recitation	3.4	Good
3	Teacher monitoring and evaluation	3.5	Good
4	Integration into PAI learning	3.3	Good
Mean		3.45	Good

The mean score of 3.45 indicates that program implementation was effective and consistent. Congregational prayers and daily Qur'anic recitation were carried out according to the established school schedule. Teachers conducted regular supervision and recorded students' participation in worship activities.

The integration aspect within PAI learning demonstrates reinforcement of moral education through direct practice. This supports habituation theory, which emphasizes the importance of repeated practice in character formation (Hidayat & Anwar, 2022: 120).

4. Product Evaluation

Table 4. Product Component Scores

No	Product Component	Achievement Percentage	Category
1	Improvement in prayer discipline	86%	Very High
2	Consistency in Qur'anic recitation	83%	High
3	Polite behavior	80%	High
4	Spiritual awareness	82%	High
Mean		82.75%	High

The data show a mean achievement rate of 82.75%, indicating a significant improvement in students' religious character. Discipline in congregational prayer emerged as the highest indicator at 86%. Students demonstrated consistency in independently performing daily religious practices.

These findings strengthen the argument that religious habituation influences the development of self-control and moral awareness (Rahman, 2020 : 75). Behavioral changes were evident in students' more respectful and responsible social interactions.

5. Recapitulation of CIPP Evaluation Results

Component	Mean Score / Average	Category
Context	3.65	Very Good
Input	3.55	Very Good
Process	3.45	Good
Product	82.75%	High

The recapitulation indicates that the context and input components fall into the very good category, the process component into the good category, and the product component shows high achievement.

The findings of this study confirm that the implementation of the Amalan *Yaumiyah* Program has been systematically structured and contextually grounded within the institutional vision of SMP Islam Nurul *Musthofa Juwiring Klaten*. The alignment between the school's religious orientation and the daily habituation practices embedded in Islamic Religious Education (PAI) has created a coherent framework for strengthening students' religious character. The CIPP evaluation results demonstrate that contextual readiness and institutional support serve as a solid foundation for program sustainability and effectiveness.

The adequacy of inputs, including teacher competence, availability of worship facilities, written program guidelines, and student participation, significantly contributed to the program's operational quality. The role of PAI teachers as moral exemplars and supervisors of daily religious practices proved central to the internalization of values. These findings indicate that character education initiatives require not only conceptual alignment but also tangible institutional resources and professional commitment to ensure consistent implementation.

The process evaluation revealed that structured habituation—such as congregational prayer, daily Qur'anic recitation, and routine monitoring—facilitated the gradual formation of disciplined religious behavior. The integration of religious practices into classroom instruction strengthened the connection between cognitive understanding and behavioral manifestation. This synergy between theory and practice fostered measurable improvements in students' spiritual awareness, self-discipline, and social conduct.

The product evaluation underscores the program's effectiveness, as reflected in the high percentage of achievement across key indicators of religious character. The observable enhancement in prayer discipline, recitation consistency, and respectful behavior suggests that systematic habituation within a supportive school culture can produce sustainable character outcomes. These results position the Amalan *Yaumiyah* Program as a viable model for religious character education at the junior secondary level and provide empirical evidence for the strategic application of the CIPP evaluation framework in Islamic educational settings.

Discussion

The discussion of this study is directed toward interpreting the evaluation findings of the *Amalan Yaumiyah* Program within the broader framework of religious character education and program evaluation theory. By employing the CIPP model, this research not only measures program effectiveness but also examines the interrelationship between contextual readiness, resource adequacy, implementation processes, and measurable outcomes. The analysis seeks to position the empirical findings within contemporary discourse on habituation-based character education in Islamic schooling.

The contextual component demonstrates that the program operates within an institutional culture that prioritizes religious values as an integral part of educational identity. Such alignment between school vision and daily religious practices strengthens normative consistency and reinforces value internalization among students. The discussion therefore highlights the significance of institutional coherence in ensuring that character education initiatives move beyond symbolic policy statements toward structured and sustainable practice.

From the input and process perspectives, the findings underscore the importance of professional competence, structured guidance, and continuous supervision in shaping effective character formation. The integration of congregational prayer, daily Qur'anic recitation, and reflective monitoring into classroom-based Islamic Religious Education creates a pedagogical bridge between theoretical instruction and lived religious experience. This structured habituation supports the gradual transformation of religious knowledge into disciplined behavior.

The product outcomes provide empirical support for the argument that systematic habituation contributes to measurable improvements in students' religious discipline and spiritual awareness. The discussion thus frames the *Amalan Yaumiyah* Program as an applied model of character education that combines institutional commitment, pedagogical integration, and behavioral reinforcement. Through this analytical lens, the study contributes to ongoing scholarly efforts to conceptualize effective strategies for strengthening religious character within formal educational contexts.

The implementation of the *Amalan Yaumiyah* Program demonstrates consistency between the school's vision and PAI instructional practices. Internal policy support strengthens the legitimacy of the program as an integral part of a religious school culture.

The readiness of teacher resources and worship facilities plays a crucial role in maintaining program sustainability. PAI teachers function as agents of religious value internalization in students' daily lives. Structured program implementation creates religious routines that shape students' spiritual discipline. Repetition of worship practices reinforces the formation of internalized habits.

Program integration into PAI learning enhances the relevance between instructional content and real-life practice. Students not only understand moral concepts theoretically but also practice them in daily activities. Product outcomes indicate measurable changes in religious behavior. Discipline in prayer and consistency in Qur'anic recitation serve as indicators of systematic habituation success. These findings are relevant to the CIPP evaluation theory, which emphasizes the interrelationship among context, input, and process in determining product outcomes (Stufflebeam & Zhang, 2017 : 85).

The *Amalan Yaumiyah* Program may be regarded as an effective habituation-based model of religious character education within the context of Islamic junior secondary schools.

Conclusion

The conclusion of this study synthesizes the principal findings derived from the comprehensive evaluation of the *Amalan Yaumiyah Program* through the CIPP framework. The analysis confirms that the program has been implemented within a coherent institutional structure that supports the strengthening of students' religious character. Each evaluation component—context, input, process, and product—demonstrates a consistent pattern of alignment between program design and educational objectives in Islamic Religious Education (PAI).

The contextual and input dimensions reveal that institutional commitment, teacher competence, and the availability of supporting facilities constitute essential prerequisites for effective character formation. The presence of a shared religious vision, accompanied by structured program guidelines and active student participation, establishes a stable foundation for sustained habituation practices. These elements collectively ensure that the program operates not merely as a routine activity, but as an integrated educational strategy.

The process findings further indicate that systematic habituation through congregational prayer, daily Qur'anic recitation, and structured monitoring fosters disciplined religious behavior among students. The integration of these practices into classroom instruction bridges the gap between cognitive understanding and behavioral embodiment of religious values. This integration enhances the internalization of moral principles and strengthens students' spiritual awareness in measurable ways.

The product outcomes substantiate the effectiveness of the program in promoting observable improvements in religious discipline, consistency of worship, and respectful social conduct. The results position the *Amalan Yaumiyah Program* as a viable and replicable model for religious character education at the junior secondary level. The study therefore offers empirical evidence and theoretical insight into how habituation-based strategies, when systematically designed and evaluated, can contribute significantly to sustainable character development within Islamic educational institutions.

The *Amalan Yaumiyah Program* possesses a strong contextual foundation aligned with the school's vision in developing a religious culture. Input readiness in terms of teacher competence, worship facilities, and student participation supports optimal program implementation.

The implementation process runs consistently and is integrated into PAI learning through scheduled daily worship practices.

Program outcomes demonstrate significant improvements in worship discipline, spiritual awareness, and students' religious social behavior. The program is effective as a habituation-based strategy for strengthening religious character education within the context of Islamic junior secondary education.

In closing, the findings of this study affirm that the structured implementation of the *Amalan Yaumiyah Program* constitutes an effective strategy for strengthening students' religious character within the framework of Islamic Religious Education at the junior secondary level. The systematic alignment between institutional vision, resource readiness, disciplined habituation practices, and measurable behavioral outcomes demonstrates that character education grounded in daily religious routines can generate sustainable moral transformation. This study therefore provides both empirical validation and a conceptual foundation for the broader application of habituation-based religious character programs in Islamic educational settings.

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