AL-ADABIYAH: Jurnal Pendidikan Agama Islam
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Cultivating Students' Worship Discipline through *Mutāba'ah Yawmiyyah*: A Qualitative Case Study of School–Family Collaboration in an Indonesian Islamic Junior High School

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Abstract

This study examines how *Mutāba'ah Yawmiyyah* cultivates worship discipline among Grade VIII students at SMP IT Dar El-Iman Padang by investigating its implementation, supporting and constraining conditions, and the role of homeroom teachers in school–family collaboration. A qualitative case-study design involved 15 participants comprising the principal, special-program coordinator, homeroom teachers, students, and parents. Data were generated through semi-structured interviews, non-participant observations, and analysis of monitoring books, worship recapitulations, and school documents. Data were analyzed through condensation, coding, thematic categorization, display, and conclusion verification. Credibility was strengthened through source and method triangulation. The program operated through an interconnected cycle of daily recording, parental verification, teacher review, feedback, and follow-up guidance. It supported worship regularity and personal responsibility, but outcomes varied from administrative compliance to behavioral habituation and emerging spiritual awareness. Implementation was strengthened by parental role modeling, school religious routines, teacher guidance, and school–family communication, but constrained by inconsistent monitoring, delayed record completion, uneven parental involvement, difficulty sustaining voluntary worship, and dependence on external reminders. Homeroom teachers acted as guides, evaluators, and intermediaries between school and home. The study distinguishes record completion, behavioral consistency, personal responsibility, and spiritual internalization and proposes a four-stage process: external structuring, socially supported repetition, reflective self-monitoring, and religious internalization. It reconceptualizes *Mutāba'ah Yawmiyyah* as a collaborative formative mechanism rather than a worship checklist and recommends autonomy-supportive guidance that gradually shifts students from monitored compliance toward meaningful religious self-regulation while protecting privacy and respecting different family capacities and student development.

Keywords: *Mutāba'ah Yawmiyyah*; worship discipline; religious habituation; school–family collaboration; religious self-regulation; Islamic education.

Introduction

Education plays a pivotal role in shaping students' character and personality, particularly through the internalization of religious and moral values. In Islamic education, educational success is not measured solely by students' mastery of religious knowledge but also by their capacity to embody Islamic teachings through attitudes, conduct, and everyday practices. Islamic education therefore seeks to develop students who possess faith and devotion to Allah the Almighty and demonstrate noble character in their relationships with God, other people, and their social environment (Sholihah & Maulida, 2020). This orientation positions religious character formation as an educational process that integrates moral knowledge, emotional commitment, and consistent practice. Character education is most effective when values are embedded throughout school culture rather than confined to classroom instruction, because students develop dispositions through repeated experiences, social relationships, institutional routines, and adult role modelling (Berkowitz & Bier, 2004; Hayati et al., 2020).

Integrated Islamic schools represent one institutional model in Indonesia that incorporates Islamic values into learning, school culture, and students' daily routines. Their educational practices generally combine academic instruction with religious habituation, including congregational prayer, Qur'anic recitation, remembrance of Allah, memorization, and other devotional activities (Rahmawati & Indhra, 2022). Such practices are intended to move religious education beyond the cognitive transmission of doctrine toward the cultivation of lived religious dispositions. Within this context, worship discipline refers to students' capacity to perform religious obligations regularly, responsibly, and with growing personal commitment. It encompasses not only punctuality and frequency but also consistency, accountability, perseverance, and the gradual development of autonomous religious awareness. Consequently, worship discipline cannot be formed through instruction alone; it requires sustained habituation, guidance, role modelling, monitoring, and reflection within supportive educational environments (Wiyono et al., n.d.).

Habituation is particularly relevant to the development of worship discipline because repeated actions performed in relatively stable contexts can gradually become established patterns of behaviour. Research on habit formation indicates that behavioural automaticity develops through consistent repetition, although the process varies considerably among individuals and does not occur immediately (Lally et al., 2010). Nevertheless, repetition alone does not guarantee that a practice has been meaningfully internalized. From the perspective of self-determination theory, externally regulated behaviour may be performed because of surveillance, rewards, punishment, or social expectations, whereas more autonomous behaviour emerges when individuals recognize and integrate the value of the practice into their sense of self (Ryan & Deci, 2000). Applied to religious education, this distinction suggests that students who perform worship to complete a monitoring record should not automatically be regarded as having developed

internal worship discipline. A central educational challenge is therefore to facilitate movement from externally monitored compliance toward personally valued and spiritually meaningful commitment.

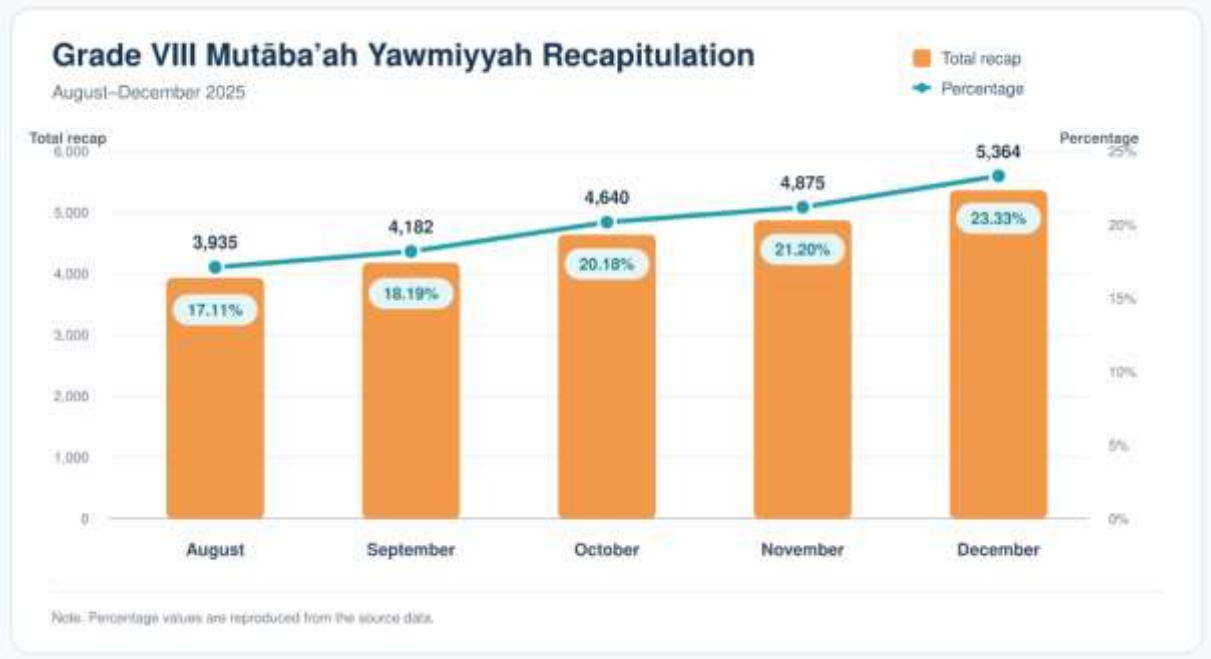
One school-based strategy intended to facilitate this process is *Mutāba'ah Yawmiyyah*, or the daily monitoring and evaluation of students' religious practices. At SMP IT Dar El-Iman Padang, the program has been implemented since 2019 to document and guide students' performance of obligatory and recommended religious practices. The monitored activities include the five daily prayers, congregational prayer, Qur'anic recitation, Duha and Tahajjud prayers, daily remembrance, voluntary fasting, listening to religious lectures, Qur'anic memorization, and *murāja'ah*. Students record the practices they have completed in a monitoring book, parents verify the entries at home, and homeroom teachers review them at school. Accordingly, *Mutāba'ah Yawmiyyah* functions not merely as an administrative checklist but as a potential bridge connecting religious habituation, teacher guidance, parental supervision, and student self-evaluation.

The educational value of such a program depends substantially on the quality of collaboration between the school and the family. Religious practices occur across school and home settings; therefore, inconsistent expectations or limited communication between teachers and parents can weaken the continuity of habituation. Research on parental involvement during middle school demonstrates that developmentally appropriate family engagement remains important, although its effectiveness depends on the form and quality of the involvement rather than supervision alone (Hill & Tyson, 2009). In the context of *Mutāba'ah Yawmiyyah*, parents can provide modelling, reminders, emotional support, and verification, while homeroom teachers can review students' progress, discuss difficulties, provide feedback, and coordinate follow-up support. This school–family partnership is expected to establish continuity between institutional routines and worship practices at home. Nevertheless, excessive monitoring or disproportionate reliance on rewards and punishment may also reinforce controlled compliance rather than students' autonomous commitment (Ryan & Deci, 2000). The relationship between monitoring, habituation, and internalization must therefore be examined rather than assumed.

Previous studies have shown that *Mutāba'ah Yawmiyyah* and comparable religious habituation programs can support the development of religious character by establishing regular routines and connecting supervision at school with parental involvement at home (Rahmawati & Indhra, 2022; Sakdah & Hidayat, 2024). Research on religious character education in Indonesian secondary schools has similarly emphasized the importance of school culture, exemplary conduct, structured religious activities, and community engagement in cultivating religious awareness (Hayati et al., 2020). However, existing research has generally concentrated on describing program implementation or reporting its positive effects. Less attention has been given to the mechanisms through which daily monitoring shapes students' worship discipline, the unevenness of school–family

collaboration, and the tension between completing an administrative record and developing intrinsically motivated religious practice. Moreover, the specific role of homeroom teachers as intermediaries between school expectations, family supervision, and students' individual difficulties remains insufficiently explored.

Preliminary school records provide a contextual basis for examining these issues. The recapitulation of Grade VIII students' *Mutāba'ah Yawmiyyah* records showed an upward pattern in the documented monthly totals, increasing from 3,935 (17.11%) in August to 5,364 (23.33%) in December 2025. These figures describe changes in the program's administrative records during the observation period, but they cannot independently demonstrate that the program caused an improvement in students' worship discipline. The totals may reflect several overlapping factors, including students' worship practices, consistency in completing the monitoring book, parental verification, the intensity of teacher review, and the number of recorded opportunities during each month. The quantitative pattern should therefore be treated as preliminary contextual evidence that requires qualitative explanation rather than as definitive proof of program effectiveness.



Graph 1. Recapitulation of Grade VIII *Mutāba'ah Yawmiyyah*, July–December 2025

Against this background, the present study examines how *Mutāba'ah Yawmiyyah* is implemented to cultivate worship discipline among Grade VIII students at SMP IT Dar El-Iman Padang. Specifically, it investigates the program's planning, recording, monitoring, guidance, and evaluation processes; identifies the factors that support or constrain its implementation; and analyzes how homeroom teachers and parents collaborate in assisting students. Rather than treating the completion of the monitoring book as equivalent to religious discipline, the study distinguishes among

administrative compliance, behavioural regularity, personal responsibility, and emerging spiritual awareness. This distinction enables a more critical assessment of whether daily monitoring remains dependent on external control or gradually supports students' religious self-regulation.

This study contributes to Islamic education research by conceptualizing *Mutāba'ah Yawmiyyah* as a school–family mechanism through which external monitoring, repeated practice, interpersonal guidance, and personal internalization interact. Its contribution lies not merely in describing another religious habituation program but in explaining the conditions under which monitoring may facilitate—or potentially impede—the transition from externally regulated compliance to self-directed worship discipline. Practically, the findings are expected to help SMP IT Dar El-Iman and other Islamic schools develop monitoring practices that are consistent, reflective, ethically sensitive, and oriented toward students' spiritual agency rather than the completion of worship checklists alone.

Method

Research Design and Setting

This study employed a qualitative case-study design to develop an in-depth understanding of the implementation of *Mutāba'ah Yawmiyyah* and its role in cultivating students' worship discipline. A case-study design was considered appropriate because the program represents a context-dependent educational practice involving interactions among school policies, homeroom-teacher guidance, students' daily worship routines, and parental supervision. The case was bounded institutionally to SMP IT Dar El-Iman Padang, geographically to the school and participating students' home environments, and programmatically to the implementation of *Mutāba'ah Yawmiyyah* among Grade VIII students. Fieldwork was conducted from [insert month and year] to [insert month and year]. Rather than testing a causal effect, the study explored how the program was planned, implemented, monitored, and evaluated; how the participating actors experienced it; and how school–family collaboration supported or constrained the cultivation of worship discipline.

SMP IT Dar El-Iman Padang was purposively selected because it had implemented *Mutāba'ah Yawmiyyah* continuously since 2019 as part of its religious-character development program. Through this program, students documented the performance of obligatory and recommended religious practices, including the five daily prayers, congregational prayer, Qur'anic recitation, Duha and Tahajjud prayers, daily remembrance, voluntary fasting, Qur'anic memorization, and *murāja'ah*. The monitoring process connected three educational settings: students recorded their religious activities individually, parents verified the records at home, and homeroom teachers reviewed and evaluated them at school. This institutional arrangement made the school a relevant case for examining how external monitoring, religious habituation, and school–family collaboration interact in cultivating students' worship discipline.

Participants and Sampling

The primary data were obtained from 15 participants representing the principal stakeholders involved in the program. They comprised [insert number] school principal, [insert number] special-program coordinator, [insert number] Grade VIII homeroom teacher(s), [insert number] Grade VIII students, and [insert number] parents. Participants were selected purposively on the basis of their knowledge of and direct involvement in the planning, implementation, supervision, or experience of *Mutāba'ah Yawmiyyah*. The school principal and program coordinator were selected because they were responsible for the program's policy and institutional management; homeroom teachers were included because they regularly reviewed the monitoring books and provided student guidance; students were selected as the primary participants experiencing the program; and parents were involved because they supervised and verified worship practices at home.

The selection of students and parents considered variation in students' consistency in completing the monitoring book, participation in obligatory and recommended worship, and level of parental involvement. This variation was intended to avoid representing the program exclusively through consistently participating students and to capture both supportive and challenging experiences. Participant recruitment continued until the collected data provided sufficient information to explain the implementation process and no substantially new categories emerged from the final interviews. To protect participants' identities, pseudonymous codes were assigned according to their roles, such as PR for the principal, PC for the program coordinator, HT for homeroom teachers, ST for students, and PT for parents. A participant-profile table should be included in the manuscript showing only non-identifying characteristics relevant to the analysis.

Data Sources and Data Collection

Data were collected through semi-structured interviews, non-participant observations, and document analysis. The researcher served as the primary research instrument, supported by an interview guide, an observation protocol, field notes, and a document-analysis sheet. The interview questions were developed in accordance with the study objectives and addressed five principal areas: participants' understanding of *Mutāba'ah Yawmiyyah*; the program's planning and implementation; monitoring and evaluation procedures; perceived changes in students' worship routines and responsibilities; and factors supporting or constraining school–family collaboration. Different but interconnected interview guides were used for school leaders, homeroom teachers, students, and parents to enable comparison across participant groups.

Individual interviews were conducted in [insert language used] at locations agreed upon with the participants. Each interview lasted approximately [insert duration] minutes and was audio-recorded with permission. A total of [insert number] interviews were conducted. Student interviews were organized in a manner that minimized the influence of

teachers and school authorities, allowing students to describe positive and negative experiences without concern that their responses would affect their academic evaluation. Audio recordings were transcribed verbatim, checked against the original recordings, and anonymized before analysis. When clarification was required, brief follow-up interviews or participant confirmation were conducted.

Non-participant observations were undertaken on [insert number] occasions during homeroom sessions, monitoring-book examinations, religious habituation activities, and relevant school–parent communication processes. The observation protocol focused on how teachers examined students' records, delivered reminders and feedback, responded to incomplete entries, and differentiated guidance according to students' difficulties. The researcher also observed students' participation in school-based religious routines, including congregational prayer and Qur'anic activities. Field notes distinguished descriptive observations from the researcher's preliminary interpretations to support methodological reflexivity.

Documentary data included *Mutāba'ah Yawmiyyah* books, monthly recapitulations of students' religious activities, the school profile, program guidelines, evaluation records, and documentation of religious activities. These documents were examined to identify the types of worship monitored, recording and verification procedures, patterns in students' completion of the books, and the correspondence between administrative records and interview accounts. The monthly recapitulation data were used only as contextual and documentary evidence. They were not treated as independent proof of causal improvement because the totals could be influenced by the number of recorded opportunities, completion practices, parental verification, and the consistency of teacher monitoring.

Data Analysis

Data analysis was conducted concurrently with data collection using the interactive model of data condensation, data display, and conclusion drawing and verification developed by Miles and Huberman (Miles et al., 2014). First, interview transcripts, observation notes, and documentary records were read repeatedly to achieve familiarity with the data. Relevant segments were then assigned initial codes, such as "daily recording," "parental verification," "teacher reminders," "delayed completion," "reward-based motivation," "difficulty with voluntary worship," and "emerging self-awareness." Coding was initially data-driven while remaining informed by the study's focus on habituation, monitoring, school–family collaboration, and the development of worship discipline.

Second, related codes were compared and grouped into broader categories. The categories were subsequently developed into themes by examining recurring patterns, relationships, variations, and contradictions across the data (Braun & Clarke, 2006). Particular attention was paid to differences between administrative compliance, behavioural regularity, personal responsibility, and intrinsic religious awareness. The analysis also

considered negative or divergent cases, such as students who completed their monitoring books without consistently performing the recorded activities, parents who were unable to provide regular supervision, and homeroom teachers whose monitoring practices differed in intensity.

Third, the coded data were organized into matrices comparing evidence from school leaders, homeroom teachers, students, parents, observations, and documents. These displays enabled the researcher to examine how each stakeholder understood the program and whether participants' statements were supported, qualified, or contradicted by other evidence. Preliminary interpretations were reviewed repeatedly against the complete dataset before the final themes were established. The analysis produced themes concerning the program's implementation mechanisms, supporting and constraining conditions, the role of homeroom teachers, patterns of school–family collaboration, and the movement—or lack of movement—from externally monitored compliance toward self-regulated worship discipline.

Trustworthiness and Reflexivity

The trustworthiness of the findings was strengthened through source triangulation, method triangulation, participant confirmation, persistent engagement with the case, and maintenance of an audit trail. Source triangulation involved comparing information obtained from the school principal, program coordinator, homeroom teachers, students, and parents. Method triangulation was conducted by comparing interview accounts with observational evidence and program documents. For example, statements about the routine examination of monitoring books were checked against observations of homeroom sessions and available evaluation records. Triangulation was not used merely to identify identical accounts but also to explain differences among participants' perspectives and experiences.

Preliminary interpretations were confirmed with [insert participants involved in member checking] to determine whether they accurately represented the program and participants' experiences. An audit trail was maintained through interview transcripts, coding records, analytical memos, observation notes, theme-development tables, and documentation of interpretive decisions. The researcher also kept reflexive notes concerning personal assumptions about religious discipline and the possibility that participants might present socially desirable accounts of their worship practices. Credibility was further supported by presenting direct quotations, detailed contextual descriptions, and contrasting cases in the findings. These procedures were aligned with established criteria for qualitative rigor, including credibility, sincerity, rich description, ethical practice, and meaningful coherence (Tracy, 2010).

Ethical Considerations

Ethical approval was obtained from [insert name of ethics committee or institution] under approval number [insert approval number]. Institutional permission was also obtained from the principal of SMP IT Dar El-Iman Padang before data collection. All adult participants received information

about the purpose of the study, the voluntary nature of participation, confidentiality procedures, and their right to withdraw without consequence before providing written informed consent. Because Grade VIII students were minors, written parental or guardian consent and student assent were obtained before interviews and observations were conducted.

Participants were informed that their responses would not affect students' school assessment, disciplinary status, or participation in religious programs. Student interviews were conducted without the presence of teachers whenever possible to reduce power imbalances and socially desirable responses. Personal names and other identifying information were removed from transcripts and replaced with participant codes. Records of students' worship practices were treated as sensitive personal information and were accessed only for research purposes with institutional and parental permission. Audio recordings, transcripts, and documentary data were stored securely and made accessible only to the research team. The reporting of the study followed relevant items from the Consolidated Criteria for Reporting Qualitative Research to improve methodological transparency (Tong et al., 2007).

Results and Discussion

Results

The findings are organized into three interconnected themes: (1) the implementation of *Mutāba'ah Yawmiyyah* as a multilevel worship-monitoring system; (2) the supporting and constraining conditions affecting its implementation; and (3) the role of homeroom teachers in connecting monitoring, guidance, evaluation, and parental involvement. Evidence was derived from interviews with school leaders, the special-program coordinator, homeroom teachers, students, and parents, supported by observations and program documents. The findings distinguish between completing the monitoring book, performing worship regularly, assuming personal responsibility, and developing intrinsic religious awareness. These outcomes were related but did not always develop simultaneously.

Mutāba'ah Yawmiyyah as a Multilevel System of Religious Habituation and Monitoring

The findings showed that *Mutāba'ah Yawmiyyah* was implemented as part of SMP IT Dar El-Iman Padang's institutional commitment to cultivating students' religious character according to the Qur'an and Sunnah. The program was not administered by a single teacher but coordinated among the principal, special-program coordinator, homeroom teachers, other teachers, the worship division, students, and parents. This organizational arrangement enabled worship guidance to extend beyond school hours and connect students' religious routines at school with their practices at home.

The program covered both obligatory and recommended religious practices. The activities recorded in the *Mutāba'ah Yawmiyyah* book included

the five daily prayers, congregational prayer, voluntary prayers, Qur'anic recitation, *murāja'ah*, Qur'anic memorization, daily remembrance, charity, helping parents, and other daily acts of worship. Students were expected to complete the book each day according to the activities they had performed. Parents verified the entries at home, while homeroom teachers examined the books at school. The records were subsequently used as a basis for reminders, motivation, individual guidance, and evaluation of students' worship routines.

The implementation process operated through four interconnected mechanisms: recording, verification, review, and follow-up. Recording required students to reflect on whether they had completed particular religious practices. Parental verification extended monitoring into the home. Teacher review provided institutional accountability, while follow-up guidance addressed incomplete records or irregular worship practices. Through these mechanisms, the monitoring book served not only as a record of activities but also as a communication instrument connecting students, parents, and teachers.

Observational and documentary data indicated that monitoring occurred at several levels. At school, the special-program coordinator, homeroom teachers, other teachers, and the worship division participated in reviewing students' religious activities. At home, parents reminded students to worship, supervised their activities, and verified the monitoring records. This layered structure established continuity between school and family environments. Students encountered similar expectations across both settings, although the intensity and consistency of supervision varied among teachers and families.

The participants generally perceived the program as supporting greater regularity in worship, particularly in the performance of obligatory prayers, Qur'anic recitation, remembrance, and selected voluntary practices. Nevertheless, the data did not indicate that every student developed worship discipline to the same degree. For some students, daily recording and repeated reminders contributed to more consistent worship routines and a stronger sense of personal responsibility. For others, participation remained dependent on teacher inspection or parental reminders. Thus, the findings suggest a continuum extending from administrative compliance to behavioural habituation and, for some students, emerging religious self-awareness.

The findings also revealed an important distinction between worship performance and completion of the monitoring book. Although the book made students' religious activities visible to teachers and parents, a completed entry did not necessarily constitute independent evidence that worship had been performed consistently or with personal awareness. Some students completed their records regularly, while others forgot, postponed recording, or completed several entries only when the books were about to be examined. Consequently, the program's educational significance lay not in the record itself but in how recording was combined with guidance, dialogue, role modelling, and reflection.

Conditions Supporting and Constraining Program Implementation

1. School–Family Collaboration as Both a Resource and an Uneven Practice

Collaboration among the school, students, and parents emerged as one of the main supporting conditions. Homeroom teachers communicated with parents when students were inconsistent in performing worship or completing the monitoring book. Parents contributed by reminding their children, supervising worship at home, and verifying the reported activities. Where communication was regular and parents were actively involved, students received relatively consistent guidance across school and home environments.

However, school–family collaboration was not equally strong in every case. Some parents experienced difficulty providing regular supervision because of employment demands and differing family circumstances. High levels of mobile-phone use at home also competed with religious routines and parental monitoring. In addition, follow-up practices varied among homeroom teachers. These differences meant that collaboration functioned as a supporting factor for some students but remained a constraint for others. The effectiveness of the program therefore depended not simply on the formal presence of parents and teachers but on the continuity and quality of their communication.

2. Rewards, Educational Consequences, and Motivational Support

The school employed rewards, educational consequences, motivation, advice, and parental communication to encourage students' participation. Students who demonstrated consistent worship discipline received recognition, whereas those who were less consistent received guidance and proportionate educational consequences. Teachers also attempted to identify the reasons underlying incomplete records or irregular worship before determining an appropriate response.

These practices provided an immediate external structure that encouraged students to comply with program expectations. Recognition could reinforce consistency, while teacher feedback reminded students of their responsibilities. Nevertheless, the data indicated that external reinforcement did not produce the same response in every student. For some, it supported the early stages of habit formation; for others, it maintained an orientation toward avoiding reprimands or completing the book. The contribution of rewards and consequences therefore depended on whether they were accompanied by explanations of the religious meaning of worship and opportunities for students to develop personal responsibility.

3. A Supportive Religious Environment at School

The availability of the *Mutāba'ah Yawmiyyah* book and the presence of structured religious programs supported program implementation. The monitoring system was integrated with congregational prayer, Qur'anic recitation, *muḥāḍarah*, and religious guidance or *tawjīh*. These activities provided students with repeated opportunities to practice worship in a

structured social environment rather than relying exclusively on individual initiative.

The school environment also normalized religious practice by making worship part of students' daily routine. Students encountered religious expectations through scheduled activities, teacher reminders, peer participation, and written monitoring. This combination strengthened the continuity of habituation. However, the existence of facilities and programs alone did not ensure internalization. Their educational value depended on the quality of teacher guidance, the consistency of implementation, and the extent to which students understood the purposes underlying the routines.

4. Parental Role Modelling and Religious Habituation at Home

Parental example emerged as another important supporting condition. Parents modelled worship through congregational prayer, Qur'anic recitation, participation in religious study, and regular reminders to their children. Students whose families had established religious routines were better supported in completing the practices included in *Mutāba'ah Yawmiyyah*. In these families, the program reinforced an existing pattern rather than introducing an entirely new set of practices.

Parental role modelling also gave practical meaning to the expectations communicated by the school. Students observed worship as a shared family practice rather than merely a school requirement. Nevertheless, differences in parental time, religious routines, and supervisory capacity produced unequal conditions. Students without consistent religious modelling at home depended more heavily on school-based reminders and homeroom-teacher guidance.

5. Inconsistent Monitoring and Delayed Completion of Records

A major constraint was inconsistency in the examination and completion of the monitoring book. Some students forgot to record their worship, postponed entries, or completed the book only when an inspection was expected. These practices reduced the reliability of the records as representations of daily worship. The problem was associated with irregular teacher inspection, parents' limited time, and students' demanding academic schedules.

The findings indicate that the effectiveness of the program was closely related to the regularity of monitoring. When inspection was inconsistent, students had less incentive to complete the book daily, and the monitoring process became retrospective rather than reflective. This weakened the book's intended function as a daily self-evaluation instrument. It also created uncertainty about whether changes in monthly records represented changes in worship behaviour or merely changes in recording practices.

6. Greater Difficulty in Habituating Voluntary Worship

Most students were reported to have performed obligatory worship more consistently than recommended practices. Students experienced particular difficulty establishing regular Tahajjud, rawātib, and Witr prayers and

voluntary fasting. These activities required additional time, adjustments to sleep or daily schedules, and stronger personal initiative. They were therefore less easily sustained than obligatory worship supported by established family and school routines.

This finding demonstrates that worship discipline was not a single, uniform outcome. Students could be consistent in obligatory worship while remaining irregular in voluntary practices. The time required to establish a habit also varied according to the complexity and context of the practice. Consequently, the same monitoring target and guidance strategy could not be assumed to work equally well for every type of worship.

7. The Incomplete Development of Intrinsic Religious Awareness

The most critical constraint concerned the meaning students attached to the program. Some students remained more concerned with completing the monitoring book than understanding worship as an expression of obedience and devotion to Allah. Their participation was consequently shaped by the expectation of inspection rather than entirely by personal religious commitment. Teachers recognized this problem and repeatedly emphasized that the book was an evaluation instrument rather than the ultimate purpose of worship.

This finding suggests that administrative completion, behavioural consistency, and spiritual internalization represent different levels of program outcomes. A complete book may demonstrate compliance with the monitoring system, but it does not automatically demonstrate sincerity or autonomous worship discipline. The cultivation of intrinsic awareness required more than repeated recording; it depended on explanation, role modelling, reflection, supportive relationships, and opportunities for students to understand the personal and spiritual significance of worship.

Homeroom Teachers as Guides, Evaluators, and School–Family Intermediaries

The findings showed that homeroom teachers occupied a central position in the implementation of *Mutāba'ah Yawmiyyah*. Their role extended beyond checking whether the monitoring books were complete. They provided guidance, motivation, supervision, feedback, evaluation, and communication with parents. Homeroom teachers therefore connected the program's formal requirements with the individual circumstances of students.

Guidance was conducted during the homeroom period before classroom instruction. Approximately 15 minutes were allocated to examining the monitoring books, reminding students about missing entries or religious activities, and motivating them to become more consistent. When a student experienced difficulty, the homeroom teacher first attempted to identify its cause. The teacher then provided direction and, when necessary, communicated with the student's parents. This sequence demonstrated that teacher intervention combined administrative review with diagnosis and follow-up support.

Evaluation was conducted continuously through the examination of the books, monitoring of students' worship development, provision of feedback, and identification of practices that had not been performed. The results of the evaluation informed subsequent guidance. Students who experienced difficulties with time management, parental supervision, or particular voluntary practices could receive different forms of assistance. In principle, evaluation was therefore intended to function formatively rather than merely to classify students according to completed entries.

Homeroom teachers also acted as intermediaries between school and family. They communicated program expectations to parents, reported difficulties, and coordinated follow-up supervision at home. This role was particularly important because much of the worship recorded in the book occurred outside school. Without parental communication, teachers had limited access to the contexts in which students performed or did not perform their religious practices.

Nevertheless, the effectiveness of the homeroom-teacher role varied according to the consistency of book examination and follow-up communication. Where monitoring was regular and accompanied by personal guidance, the program was more likely to function as a process of religious formation. Where examination was irregular or concentrated only on completeness, the program risked becoming an administrative routine. The homeroom teacher therefore constituted a decisive link between monitoring as control and monitoring as educational guidance.

Discussion

From Recorded Compliance to Worship Discipline

The findings demonstrate that *Mutāba'ah Yawmiyyah* functioned through an interconnected cycle of recording, parental verification, teacher review, feedback, and repeated worship practice. This cycle made students' daily religious activities visible and subject to periodic evaluation. In this respect, the program was more than a monitoring book: it was an institutional mechanism for organizing worship routines across school and home environments. This finding supports Jannah's (2024) argument that daily worship-monitoring records can operate simultaneously as documentation instruments and communication media between schools and families.

The repetition of worship within relatively stable contexts helps explain why some students reported becoming more accustomed to performing religious practices even when they were not continuously reminded. Habit-formation research shows that repeated performance in consistent contexts can gradually increase behavioural automaticity, although the time required and the eventual strength of the habit vary substantially among individuals and behaviours (Lally et al., 2010). The greater consistency of obligatory worship compared with Tahajjud, Witr, rawātib prayers, and voluntary fasting is therefore understandable. Obligatory prayers were supported by clearer norms, established schedules, congregational practices, and stronger family

expectations, whereas voluntary worship required additional initiative and more complex adjustments to students' daily routines.

However, the findings also demonstrate that repetition should not be equated automatically with internalization. Some students completed the monitoring book because it would be examined, and some postponed recording until the inspection approached. Self-determination theory distinguishes externally regulated behaviour from more autonomous forms of regulation in which individuals recognize and integrate the value of an activity (Ryan & Deci, 2000). Viewed through this distinction, students' experiences represented different positions along an internalization continuum. Some remained dependent on external reminders and inspection; others developed regular practices; and some began to describe worship as a personal responsibility and need. The program's most meaningful outcome was therefore not the number of checked boxes but the gradual movement from externally monitored compliance toward personally endorsed worship discipline.

This interpretation provides a more cautious reading of the claim that *Mutāba'ah Yawmiyyah* "improved" worship discipline. The qualitative evidence supports participants' perceptions of greater regularity, responsibility, and habituation, but it does not establish that the program alone caused these changes. Students' behaviour was also shaped by family practices, school religious culture, teacher consistency, peer participation, and individual motivation. Moreover, delayed completion of the book and reliance on self-reporting limited the extent to which administrative records could be treated as direct measures of worship performance. The program should therefore be understood as contributing to a process of cultivation rather than producing a uniform causal effect.

From a Foucauldian perspective, the book can be interpreted as a disciplinary technology based on visibility, recording, examination, and normalization (Foucault, 1977; Ilyasin, 2019). Students were encouraged to observe and document their own conduct because they knew that their records would be examined by parents and teachers. Such practices may gradually produce self-monitoring, but they also carry the risk of reducing worship to demonstrable compliance. Foucault's perspective therefore should not be used simply to claim that surveillance produces self-awareness. Instead, it helps illuminate the tension between educational monitoring and the normalization of religious conduct: the same mechanism may support self-regulation when accompanied by dialogue and reflection, yet promote superficial compliance when focused primarily on inspection.

The Islamic rationale for sustained guidance is expressed in Surah Ṭāhā verse 132: "Command your family to perform prayer and be steadfast in maintaining it. We do not ask you for provision; We provide for you. The ultimate outcome belongs to those who are mindful of Allah" (Qur'an 20:132).

As explained by Quraish Shihab in *Tafsir Al-Misbah*, the phrase *waṣṭabir 'alayhā* emphasizes perseverance, patience, exemplary conduct, and

continuity in guiding worship. This interpretation corresponds with the finding that worship discipline did not emerge instantaneously. Homeroom teachers and parents repeatedly reminded, guided, and modelled religious practices. Nevertheless, the verse's emphasis on patient guidance also suggests that worship education should not be reduced to coercive surveillance. The process should help students understand worship as devotion to Allah rather than as an administrative obligation.

The contribution of this finding lies in identifying three distinguishable program outcomes: administrative compliance, behavioural habituation, and spiritual internalization. Administrative compliance refers to completing and submitting the monitoring record; behavioural habituation refers to performing worship with increasing regularity; and spiritual internalization refers to performing worship on the basis of personally understood religious commitment. These outcomes may overlap, but one does not automatically guarantee the next. Evaluations of *Mutāba'ah Yawmiyyah* should therefore assess not only the completeness of records but also the meanings students attach to worship and their capacity to continue religious practices without constant external supervision.

School–Family Collaboration as a Distributed Religious-Education System

The findings indicate that the program's implementation depended on a distributed system of responsibility involving students, school leaders, homeroom teachers, other teachers, the worship division, and parents. This supports Laksono and Nursikin's (2022) conclusion that religious-character formation requires sustained communication, guidance, and supervision across school and family environments. It also corresponds with Ruswandi et al. (2023), who emphasize parental role modelling in children's worship habituation, and Yanti (2022), who identifies school culture and routine religious practices as important foundations for religious-character formation.

The case extends these studies by showing that school–family collaboration was not uniformly present or absent. It operated unevenly. For students whose parents regularly modelled worship, verified records, and communicated with teachers, the program reinforced a coherent set of expectations across home and school. For other students, parents' work responsibilities, family circumstances, limited communication, or high levels of mobile-phone use weakened the continuity of supervision. Similarly, differences in homeroom teachers' monitoring practices meant that students did not always experience the same level of follow-up. School–family collaboration should therefore be understood as a variable educational condition rather than a formal program component that automatically functions as intended.

Research on parental involvement during early adolescence indicates that the effectiveness of family engagement depends on its developmental appropriateness and quality rather than the quantity of direct control alone (Hill & Tyson, 2009). Grade VIII students require support while also developing

greater personal autonomy. In the context of *Mutāba'ah Yawmiyyah*, effective parental involvement should therefore combine structure and religious modelling with dialogue, trust, and progressively greater student responsibility. Continuous parental checking without opportunities for self-evaluation may maintain dependence, whereas complete withdrawal may remove the scaffolding required for habit formation.

The simultaneous identification of parental collaboration as both a supporting and inhibiting factor is not a contradiction. Rather, it reveals variation in the program's implementation. Meliani et al. (2023) similarly identify limited parental involvement and communication as obstacles to character development, while Wiharti and Hanif (2025) emphasize the importance of consistent teacher and parental supervision in worship habituation. The present study adds that consistency alone is insufficient unless monitoring is accompanied by a shared understanding of the program's purpose. Teachers and parents need to agree that the aim is not simply to maximize recorded activities but to help students become increasingly responsible for their own worship.

The findings also demonstrate the importance of religious ecology. Congregational prayer, Qur'anic recitation, *muḥāḍarah*, *tawjīh*, teacher guidance, and family role modelling created multiple contexts in which religious practices were repeated and socially reinforced. This supports Haryanto et al. (2023), who argue that religious awareness cannot be generated solely through rules but must be developed through habituation and value internalization. The *Mutāba'ah Yawmiyyah* book connected these contexts by making students' practices communicable across settings. Its effectiveness therefore depended on the broader religious ecology in which it was embedded.

Rewards, Consequences, and the Risk of Controlled Religiosity

The school's use of rewards and educational consequences corresponded with Fiaji et al. (2014), who argue that proportionate rewards and punishments may support student discipline and responsibility. From an operant-conditioning perspective, consistent reinforcement can increase the likelihood that expected behaviours will be repeated. This logic was reflected in the school's use of appreciation, advice, teacher attention, and follow-up interventions. Such strategies appeared to provide students with an initial structure, particularly when worship habits had not yet been established.

Nevertheless, the findings require a critical distinction between behavioural initiation and motivational internalization. A meta-analysis by Deci et al. (1999) found that expected tangible rewards contingent on participation, completion, or performance can undermine intrinsic motivation under certain conditions. Rewards are therefore not inherently beneficial or harmful; their effects depend on how students interpret them. Informational feedback that acknowledges progress may support competence, whereas controlling rewards that make worship dependent on external approval may reinforce the very compliance orientation the program seeks to overcome.

This issue is especially important because some students focused on completing the book and avoiding teacher reprimands. If rewards and consequences are attached primarily to the number of recorded practices, students may learn that the visible record is more important than sincerity, meaning, or consistency outside supervision. In religious education, this creates the risk of controlled religiosity: students perform or report worship to satisfy institutional expectations rather than because they have integrated its value. The school should consequently use rewards sparingly, avoid public comparisons of private worship practices, and emphasize feedback, reflection, gradual improvement, and students' personal reasons for worship.

The findings do not support the elimination of all external structure. Early adolescents may initially require reminders, routines, and clear expectations. The more appropriate implication is that the form of guidance should change over time. External monitoring may serve as temporary scaffolding, but it should gradually be accompanied by student goal setting, self-reflection, and opportunities to evaluate personal difficulties. This transition allows the program to move from teacher-directed discipline toward religious self-regulation.

Homeroom Teachers as Relational Mediators of Internalization

The findings confirm Wahid et al. (2024), Astutik et al. (2024), and Royyan and Widodo (2024), who emphasize that teacher guidance, religious habituation, supervision, exemplary conduct, and evaluation contribute to students' religious character. However, the present study extends these findings by showing that the homeroom teacher occupied a relational and intermediary position. The teacher did not merely enforce school rules but connected institutional expectations, students' individual difficulties, and parents' supervision at home.

The approximately 15-minute homeroom period provided a recurring space for checking records, reminding students, giving feedback, and identifying difficulties. Whether this period functioned as meaningful guidance or administrative inspection depended on the nature of teacher–student interaction. Reeve (2009) argues that controlling teaching tends to rely on pressure and compliance, whereas autonomy-supportive teaching provides meaningful rationales, acknowledges students' perspectives, and encourages personal agency. Applied to *Mutāba'ah Yawmiyyah*, an autonomy-supportive homeroom teacher would ask why a student found Tahajjud or Qur'anic recitation difficult, help the student establish realistic goals, acknowledge progress, and explain the religious meaning of the practice rather than merely recording failure.

This interpretation complements Syahri's (2020) explanation that repeated behaviour can develop into an enduring habit. Repetition is more likely to become personally sustained when students receive feedback that helps them understand and regulate their behaviour. The teacher's evaluative function should therefore be formative: identifying barriers, discussing possible solutions, monitoring gradual development, and coordinating with

parents when necessary. Such evaluation differs from administrative auditing because it aims to build students' capacity to evaluate themselves.

The homeroom teacher's intermediary role also reflects the Islamic principle of cooperation in goodness and piety expressed in Surah Al-Mā'idah verse 2. Cooperation was manifested in communication between teachers and parents, shared guidance, and coordinated follow-up. However, this cooperation should preserve students' dignity and avoid turning personal worship into a source of public comparison or humiliation. Religious guidance becomes educationally meaningful when it combines accountability with compassion, privacy, and respect for students' developmental needs.

The variability in teacher follow-up constitutes an important finding. A monitoring program may be formally standardized while being experienced differently across classrooms because teachers differ in consistency, communication, and guidance style. Program quality therefore cannot be assessed solely by the availability of the monitoring book. Schools also need shared procedures, teacher training, ethical guidance, and regular evaluation of how homeroom teachers implement the program.

Theoretical and Practical Contribution

Taken together, the findings suggest a four-stage mechanism through which *Mutāba'ah Yawmiyyah* may cultivate worship discipline:

1. External structuring: the school defines religious expectations and provides a monitoring instrument.
2. Socially supported repetition: students repeat worship practices with teacher guidance, parental supervision, and family role modelling.
3. Reflective self-monitoring: students begin to use the record to recognize patterns, difficulties, and personal progress.
4. Religious internalization: students increasingly perform worship because they understand and personally accept its spiritual significance.

Movement through these stages was neither automatic nor uniform. Some students remained at the level of external structuring, others developed repeated routines, and some demonstrated indications of greater personal responsibility. School–family collaboration, teacher consistency, parental modelling, and the quality of motivational support influenced these differences. Conversely, irregular monitoring, delayed recording, controlling rewards, limited parental involvement, and demanding voluntary practices impeded progression toward internalization.

Practically, the program should be redesigned so that the monitoring book functions as a reflective instrument rather than merely a compliance checklist. In addition to marking completed practices, students could record obstacles, personal reflections, and realistic improvement targets. Homeroom evaluations should prioritize private dialogue and formative feedback, while communication with parents should focus on supportive modelling rather than surveillance alone. The evaluation system should distinguish among

record completion, behavioural regularity, personal responsibility, and spiritual awareness.

Finally, these interpretations must be considered in light of the evidentiary limits of the study. Worship is personal and may be affected by socially desirable reporting, especially when students know that teachers and parents will examine their records. The available documentary totals also cannot independently verify the quality, sincerity, or consistent performance of worship. The findings should therefore be interpreted as an explanation of participants' experiences and the program's educational mechanisms within one Islamic junior high school, not as proof of a universally effective intervention.

Conclusion

This study found that the educational influence of *Mutāba'ah Yawmiyyah* extended beyond the recording of students' daily worship practices. The program functioned as an interconnected system of religious habituation, multilevel monitoring, formative guidance, and school–family collaboration. Its implementation involved daily student recording, parental verification at home, homeroom-teacher review at school, feedback, and follow-up guidance. This integrated process contributed to greater regularity in obligatory worship, the gradual habituation of selected voluntary practices, and an emerging sense of personal responsibility among some students. More importantly, the findings indicate that the quality of guidance and school–family collaboration exerted a greater influence than the monitoring book itself. This challenges the assumption that the completeness of worship records can be treated as direct evidence of religious discipline. Administrative compliance, behavioural regularity, personal responsibility, and spiritual internalization represent related but distinct outcomes. Students did not progress through these outcomes uniformly: some remained dependent on external monitoring, whereas others began to perform worship with greater personal awareness.

The implementation of the program was supported by collaboration among the school, students, and parents; parental role modelling; school-based religious routines; the availability of monitoring instruments; and motivational guidance. Conversely, its implementation was constrained by inconsistent teacher monitoring, uneven parental involvement, delayed completion of the monitoring book, difficulties in habituating voluntary worship, and students' continued dependence on external reminders. Homeroom teachers occupied a central position as guides, evaluators, and intermediaries between the school and families. Their role was most effective when monitoring was accompanied by personal dialogue, formative feedback, identification of students' difficulties, and coordinated follow-up with parents. Therefore, the program's effectiveness depended not merely on how frequently students' records were inspected, but on whether the monitoring process

helped students move from externally controlled compliance toward religious self-regulation.

This study reinforces previous research demonstrating that religious habituation, teacher guidance, parental involvement, and supportive school culture contribute to students' religious-character development. At the same time, it questions approaches that equate increased monitoring or completed worship checklists with the internalization of worship discipline. The findings show that supervision and repetition may establish behavioural regularity without necessarily generating autonomous religious commitment. Excessive dependence on inspection, rewards, or educational consequences may even maintain controlled compliance when these strategies are not accompanied by reflection, meaningful explanation, and progressively greater student responsibility.

The study introduces a four-stage conceptual mechanism for understanding the cultivation of worship discipline through *Mutāba'ah Yawmiyyah*: external structuring, socially supported repetition, reflective self-monitoring, and religious internalization. Movement through these stages is neither automatic nor uniform; it is mediated by teacher guidance, parental involvement, family role modelling, program consistency, and students' motivational development. This conceptual distinction enriches scholarly discussions in Islamic education by positioning worship discipline not as a simple result of repeated behaviour, but as a developmental process through which external religious expectations may gradually be transformed into personally understood and self-regulated commitment.

This study was limited to 15 participants within a single qualitative case at SMP IT Dar El-Iman Padang. Consequently, its findings are context-specific and cannot be generalized to all Islamic schools or religious-monitoring programs. The study also relied partly on participant accounts and student-completed monitoring records, both of which may have been affected by memory limitations, delayed recording, and socially desirable responses. Moreover, the available administrative records could not independently verify the consistency, quality, or sincerity of students' worship. The absence of a comparison group and systematic longitudinal measurements also means that the study cannot establish a causal relationship between *Mutāba'ah Yawmiyyah* and changes in worship discipline.

Further research should involve larger and more diverse samples across multiple Islamic schools, compare different models of religious monitoring, and examine students' development over longer periods. Mixed-method and longitudinal designs could distinguish changes in record completion, worship regularity, religious motivation, and self-regulation more accurately. Future studies should also prioritize students' voices and examine the ethical implications of monitoring private religious practices, including confidentiality, power relations, and the potential tension between accountability and spiritual autonomy.

Practically, schools should redesign *Mutāba'ah Yawmiyyah* as a formative and reflective instrument rather than merely an administrative checklist. The monitoring book should include space for students to identify difficulties, reflect on the meaning of worship, establish realistic personal goals, and evaluate their own progress. Homeroom teachers should receive shared guidance on autonomy-supportive mentoring, private feedback, and ethical monitoring, while parents should be encouraged to provide religious role modelling and supportive dialogue rather than surveillance alone. Rewards and educational consequences should be used cautiously and gradually replaced by meaningful feedback, self-evaluation, and recognition of individual progress. Through these improvements, *Mutāba'ah Yawmiyyah* may more effectively support students' transition from externally monitored religious compliance to sustainable, personally meaningful worship discipline.

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