

Developing *Khuluqin 'Adzim* Through *Tarbiyah Yaumiyah* Program

*Hasnahwati¹, Sri Devi syamsuddin², Eka Firmansyah³

¹Universitas Andi Djemma, Jl. Puang H. Daud No.04, Palopo, South Sulawesi, Indonesia

²Universitas Kurnia Jaya Persada, Jl. Dr. Ratulangi No.172, Palopo, South Sulawesi, Indonesia

³Universitas Muhammadiyah Palu, Jl. Rusdi Toana No.1, Palu, Central Sulawesi, Indonesia

*hasnawaris.08@gmail.com

ABSTRACT: *This study analyzes tarbiyah yaumiyah program implementation strategies in developing khuluqin 'adzim among students at SMP IT Insan Madani Palopo, addressing the need for systematic Islamic character education models. Qualitative research using Yin's single case study design with participatory observation, in-depth interviews with the principal, two teachers, and six students, plus curriculum documentation analysis. Data analyzed using Miles, Huberman, and Saldaña's interactive model with triangulation validation. The implementation strategy includes differentiated methods, a tiered halaqah system with 21 Qur'an teachers, 3 juz memorization targets spanning over 3 years, and multi-level evaluation from tashih to public munaqasyah. The tarbiyah yaumiyah program effectively transformed student character through systematic spiritual habituation, showing concrete behavioral improvements in worship consistency, adab enhancement, and increased independence. Research contributes three theoretical concepts: "excellence modeling" beyond conventional role modeling, formalized muhasabah through mutaba'ah systems, and cross-domain character transfer mechanisms. The originality of this study lies in bridging classical Islamic pedagogical theory (akhlaq framework) with contemporary character education practice through empirical documentation of murāqabah-based evaluation systems, providing a theoretical synthesis rarely explored in Indonesian Islamic education research. Study limitations include a single-institution focus in a developing region context with limited technological resources and a three-year observation period, which may limit generalizability to urban settings or short-term implementation contexts. Findings provide replicable models for Islamic institutions and support the achievement of SDGs 4 and 16 through inclusive character education approaches.*

Penelitian ini bertujuan menganalisis strategi implementasi program *tarbiyah yaumiyah* dalam membentuk *khuluqin 'adzim* siswa dan mengeksplorasi efektivitasnya dalam mengembangkan karakter religius, disiplin, dan kemandirian di SMP IT Insan Madani Palopo. Metodologi penelitian menggunakan pendekatan kualitatif dengan desain studi kasus tunggal Yin, melibatkan observasi partisipatif, wawancara mendalam dengan kepala

¹  orcid id: <http://orcid.org/0000-0001-6241-2180>

²  orcid id: <http://orcid.org/0009-0009-0954-5860>

³  orcid id: <http://orcid.org/0000-0002-1570-0902>

sekolah, dua guru pembina, dan enam siswa, serta dokumentasi kurikulum dan instrumen evaluasi. Analisis data menggunakan model interaktif Miles, Huberman, dan Saldaña dengan triangulasi sumber dan metode untuk validasi temuan. Hasil penelitian menunjukkan bahwa strategi implementasi meliputi diferensiasi metode berdasarkan jenis kegiatan, sistem *halaqah* bertingkat dengan 21 guru Al-Qur'an, *quantitative targeting* hafalan 3 juz dalam 3 tahun, dan evaluasi bertingkat dari *tashih* hingga munaqasyah publik. Program *tarbiyah yaumiyah* terbukti efektif mentransformasi karakter siswa melalui pembiasaan spiritual yang sistematis, dengan indikator perubahan perilaku konkret seperti konsistensi ibadah, perbaikan adab, dan peningkatan kemandirian. Penelitian menghasilkan tiga kontribusi teoretis: konsep "*excellence modeling*" yang melampaui teori keteladanan konvensional, formalisasi muhasabah melalui sistem mutaba'ah, dan mekanisme *cross-domain character transfer*. Orisinalitas penelitian ini terletak pada penjabaran teori pedagogik Islam klasik (kerangka akhlaq) dengan praktik pendidikan karakter kontemporer melalui dokumentasi empiris sistem evaluasi berbasis *murāqabah*, menghadirkan sintesis teoretis yang jarang dieksplorasi dalam riset pendidikan Islam Indonesia. Keterbatasan penelitian mencakup fokus pada satu institusi di wilayah berkembang dengan keterbatasan sumber daya teknologi dan periode observasi tiga tahun, yang berpotensi membatasi generalisasi pada konteks perkotaan atau implementasi jangka pendek. Temuan ini mendukung SDG 4 dan SDG 16 melalui pengembangan model pendidikan karakter yang inklusif dan berkontribusi pada pembangunan masyarakat yang berkeadilan.

Keywords: *Tarbiyah Yaumiyah, Khuluqin 'Adzim, Integrated Islamic School.*

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I. INTRODUCTION

Moral degradation among Indonesian adolescents, particularly at the junior high school level, has become a serious concern in the educational sphere (Ramezani et al., 2024; Zheng & Kim, 2024). The phenomenon of juvenile delinquency, declining respect for teachers, and weak internalization of religious values among students indicates structural weaknesses in the character formation system within schools (Shahrier et al., 2025; Zhang, 2025). Empirical data demonstrate that conventional character education approaches, which rely on the transfer of moral knowledge without practical implementation in daily life, have proven ineffective in producing sustainable behavioral change (Damsté & Kramer, 2023; Henritze et al., 2023).

Within this broader context of moral crisis, several Islamic schools have attempted innovative approaches to address the challenges of character decline through systematic daily spiritual programs. Among these initiatives, SMP IT Insan Madani Palopo addresses this problem by developing an ambitious vision of "becoming a reference school in realizing a generation of learners who are pious, critical, independent, skilled, and accomplished in facing global challenges." This vision is translated into seven core characteristics that serve as formation targets, encompassing correct *aqidah*, proper worship, a mature personality and noble character, independence, love for the Qur'an,

broad insight, and life skills. To realize this vision, the school designs a comprehensive *tarbiyah yaumiyah* program by integrating spiritual, academic, and social activities into students' daily routines (Sumanacara, 2019; Tin et al., 2023).

The *tarbiyah yaumiyah* program at SMP IT Insan Madani Palopo is implemented through systematic and structured strategies. Activities begin each morning with congregational dhuha prayer at 07.05, followed by *dzikir al-matsurat* and Qur'anic recitation. The *Tahsinul Qur'an* program is allocated 8 lesson hours per week using the Wafa method. In comparison, *Tahfidzul Qur'an* receives 7 hours per week with a minimum memorization target of 3 juz over a period of 3 years. Hadith learning uses the Arbain Nawawi guide integrated with *Riyadhusshalihin*, accompanied by daily prayers that students memorize and practice. The evaluation system is conducted through tiered mechanisms ranging from *tashih*, *pre-munaqasyah*, to public *munaqasyah*, as well as *tasmi' Al-Qur'an* for students who have completed memorization of one juz.

Theoretically, classical Islamic scholarship provides foundational concepts for understanding character formation in educational contexts. Ibn Miskawaih (1994) in *Tahdzib al-Akhlaq* defines character as a soul condition that drives someone to perform actions without prior thought and consideration, where the concept of *khuluqin 'adzim* refers to noble character that manifests perfect faith (Firmansyah & Idris, 2024; Tobroni et al., 2024). This concept is reinforced by Al-Ghazali (2005) in *Ihya Ulumuddin* who emphasizes that noble character is formed through continuous processes of *riyadhah* and *mujahadah*. These classical Islamic theories remain highly relevant when synthesized with contemporary educational frameworks, particularly the concept of habituation in behaviorist psychology and Albert Bandura (1977) social learning theory, which states that character is formed through repetition of positive behaviors until they become ingrained habits in personality and through observation, imitation, and modeling in conducive social environments (Abidin et al., 2022).

Building upon these classical foundations, *tarbiyah yaumiyah* as an Islamic education methodology has evolved through contributions from various Islamic scholars across centuries. Al-Mawardi (1987) in *Adab al-Dunya wa al-Din* emphasizes the importance of habituation in character formation, while Ibn Khaldun (1958) in *Muqaddimah* underscores the role of social environment in the *tarbiyah* process. The integration of these Islamic pedagogical principles with modern social learning theory creates a robust theoretical framework for understanding the holistic development of character. The integration of spiritual, cognitive, and behavioral dimensions in *tarbiyah yaumiyah* creates powerful synergy in holistic character formation (Avilés Sedeño & Puig Rovira, 2023; Chun & North, 2025).

The uniqueness of SMP IT Insan Madani Palopo lies in the systematization of the *tarbiyah yaumiyah* program that involves all school components in the character formation ecosystem. Innovations in managing *halaqah* groups based on student ability levels, the *mutaba'ah* system for daily spiritual monitoring, the involvement of 21 Qur'an teachers in guidance for *tahsin* and *tahfidz*, and the integration of written and hidden curricula demonstrate mature strategies. Interview data with the principal, supervising teachers, and students indicate significant character transformation, evident in changes in student behavior, including becoming more disciplined, independent, and responsible (Rusn, 2009; Schuon, 1984).

Previous research on the *tarbiyah* methodology in Islamic education has been a focus of scholarly attention for several decades; however, specific research on the implementation of *tarbiyah yaumiyah* as a character formation strategy at the junior high school level remains limited. The theoretical foundation of *tarbiyah yaumiyah* can be traced from classical thought such as Al-Mawardi (1050) in *Adab al-Dunya wa al-Din* who emphasizes the importance of habituation in character formation (Bulliet, 1994; Jaelani, 2016; Knysh, 2000; Laoust, 1970), and Ibn Khaldun (1377) in *Muqaddimah* who underscores the vital role of social environment in the *tarbiyah* process through the concept of *asabiyyah* (Dale, 2015; Lacoste, 1998; Mahdi, 1957). Nevertheless, these studies are more philosophical and theoretical in nature, not yet providing concrete descriptions of the practical implementation of *tarbiyah yaumiyah* in the context of modern schools facing contemporary challenges of adolescent moral degradation (Fromherz, 2010; Schmidt, 2019).

Contemporary research in the field of Islamic character education demonstrates convergence between classical concepts and modern learning theories, particularly Albert Bandura (1977) social learning theory which emphasizes learning through observation and modeling have begun exploring practical dimensions of *tarbiyah* implementation in Islamic educational institutions (Schunk & DiBenedetto, 2020; Zimmerman, 2000), yet focus on systematic and structured *tarbiyah yaumiyah* programs specifically at the junior high school level remains very rarely found. This research gap becomes even clearer when compared with studies in contemporary Islamic education contexts conducted by Hassan & Ibrahim (2024); Hussain & Ali (2023), which generally focus on formal curriculum aspects or character education in general, not on the systematization of holistic daily programs as in *tarbiyah yaumiyah* (Bashir & Mahmood, 2023; Kamal & Salleh, 2023).

This research presents significant novelty that distinguishes it from previous studies. First, this study is the first to comprehensively explore the systematization of *tarbiyah yaumiyah* programs at the junior high school level. In contrast, prior research has focused more on theoretical aspects or partial implementations. Second, this research introduces a holistic school ecosystem analysis approach, different from previous studies that examined separate components. Third, the context of modern Integrated Islamic Schools provides new perspectives compared to the majority of studies conducted in traditional *pesantren* or conventional madrasah.

The methodological novelty of this research lies in developing an integrative analytical framework that combines spiritual, cognitive, and behavioral dimensions into a unified model of character formation. This approach has never been systematically developed in contemporary *tarbiyah* literature. Furthermore, this research presents innovative approaches to analyzing character transformation through structured daily programs, ranging from congregational dhuha prayers and *tahsinul Qur'an* with the Wafa method to *tahfidzul Qur'an* and tiered evaluation systems. This significant research gap underscores the substantial academic contribution of this study to the development of Islamic character education theory and practice in the contemporary era.

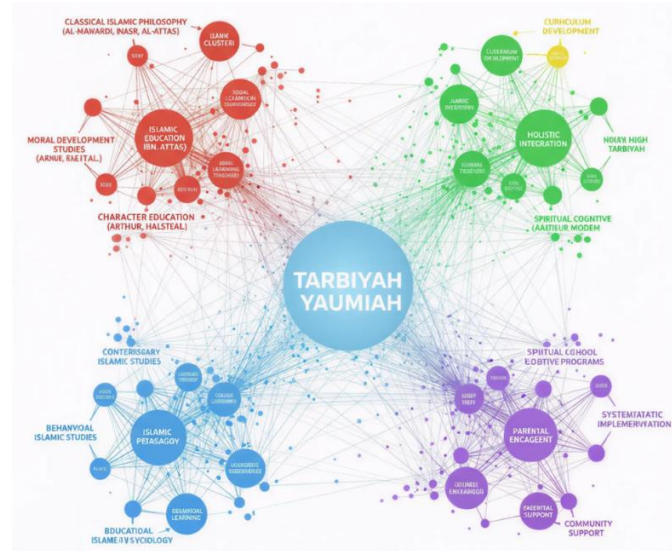


Figure 1. Network analysis of *tarbiyah yaumiyah* research evolution

Based on the research mapping visualization above, there is clearly an imbalance in the distribution of studies in the field of Islamic character education. Areas that have received extensive attention from researchers are indicated by large red nodes, including classical Islamic philosophy, social learning theory, Islamic education theory, and character education in general, which are strongly interconnected through dense citation networks. Conversely, specific topics such as *tarbiyah yaumiyah*, character programs at the junior high school level, and systematic implementation of daily Islamic practices in modern school contexts are positioned at the periphery of the map with small green node representations and weak connections, indicating minimal research in these domains. This research gap becomes more pronounced when it is observed that although theoretical foundations are well-established (indicated by the red cluster in the center), practical and systematic applications in formal education contexts remain minimal, thus research on the implementation of *tarbiyah yaumiyah* at SMP IT Insan Madani Palopo holds a strategic position to fill this significant literature void.

The urgency of this research emerges from the academic need to identify and analyze effective strategies that have proven successful in implementing *tarbiyah yaumiyah* for the formation of *khuluqin 'adzim*, which significantly contributes to achieving SDG 4 (Quality Education) through the development of holistic and sustainable character education methodologies. The findings of this research can serve as a reference model for developing character education systems in other Islamic schools, while simultaneously providing theoretical contributions in developing the concept of *tarbiyah yaumiyah* as an authentic character education methodology, supporting SDG 4.7 regarding ensuring all learners acquire the knowledge and skills necessary to promote sustainable development through education in values and character.

Practically, this research can fill the void in implementation guidelines for Islamic character education in formal school contexts that has been limited thus far, which directly implicates SDG 16 (Peace, Justice and Strong Institutions) through the formation of religious, disciplined, and independent character that creates generations with high moral integrity as the foundation of just and peaceful societies. The contribution of this research is also relevant to SDG 5 (Gender Equality) through character development that respects equality and human dignity, as well as SDG 10

(Reduced Inequalities) by providing a character education model that can be accessed and implemented in various socio-economic contexts, thereby creating sustainable transformative impacts for the development of characterized and dignified global societies.

Based on the complexity of the problems and the uniqueness of the phenomena discovered, this research is designed to answer two fundamental questions. First, how is the implementation strategy of the *tarbiyah yaumiyah* program in forming *khuluqin 'adzim* in students at SMP IT Insan Madani Palopo, which encompasses strategic planning, operational execution, evaluation systems, and monitoring mechanisms applied comprehensively. Second, how is the effectiveness of the *tarbiyah yaumiyah* program in developing dimensions of religious character, discipline, and independence in students, as well as identifying determinant factors that support and hinder the success of character transformation in the context of integrated Islamic education.

II. METHOD

This research employs a qualitative approach with an interpretive paradigm to explore in depth the implementation strategies of the *tarbiyah yaumiyah* program in forming *khuluqin 'adzim* in students at SMP IT Insan Madani Palopo (Creswell & Creswell, 2017). The chosen research design is a single-case study with a holistic approach to understanding the phenomenon of character formation through the *tarbiyah yaumiyah* program, which serves as a bounded and contextual unit of analysis (Yin, 2018). This case study is selected because the research aims to explore how and why the *tarbiyah yaumiyah* program can form *khuluqin 'adzim* in students within the natural context of integrated Islamic schools, where researchers have no control over occurring events and focus on contemporary phenomena in real life.

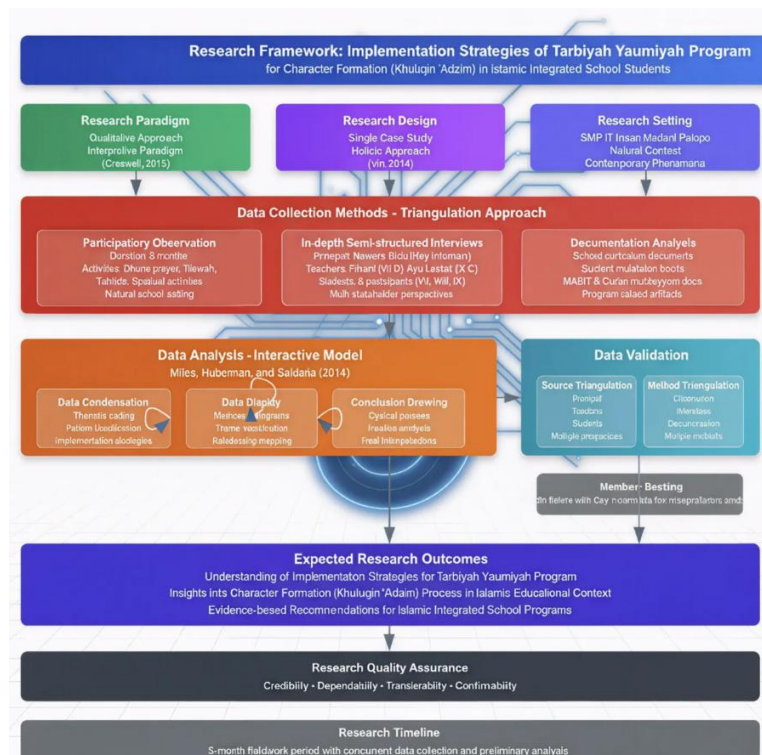


Figure 2. Research method framework

Data collection was conducted through the triangulation of three main techniques to ensure the credibility and dependability of the research findings. Participatory observation was conducted over three months to directly observe the implementation of *tarbiyah yaumiyah* activities, including *dhuha* prayer, *tilawah*, *tahfidz*, and other spiritual activities, in a natural school setting. In-depth semi-structured interviews were conducted with principal Nirwana Bidu as the key informant, two religious activity supervising teachers (Fitriani as homeroom teacher of VII D and Ayu Lestari as teacher of class IX C), and six students from various grade levels (VII, VIII, and IX) to obtain multistakeholder perspectives on program implementation and impact. Documentation was conducted on school curriculum, student *mutaba'ah* books, MABIT activity documentation, *Qur'an mukhayyam*, and other artifacts relevant to the *tarbiyah yaumiyah* program.

Data analysis employed the interactive model of Miles et al. (2014) which involves cyclic and iterative data condensation, display, and conclusion drawing. Data condensation was performed through thematic coding to identify patterns of implementation strategies and program impacts on student character formation. Data display utilized matrices and diagrams to visualize relationships among themes emerging from interviews, observations, and documentation results. Data validation was conducted through source triangulation (principal, teachers, and students), method triangulation (observation, interviews, and documentation), as well as member checking by confirming findings with key informants to ensure the accuracy of the researcher's interpretation of the obtained data.

III. RESULT AND DISCUSSION

Implementation Strategy of *Tarbiyah Yaumiyah* Program in Forming Students' *Khuluqin 'Adzim*

The *tarbiyah yaumiyah* (daily guidance) program represents one of the character education innovations developed by SMP IT Insan Madani Palopo as a systematic effort in forming *khuluqin 'adzim* (noble character) in students. The successful implementation of this program is inseparable from comprehensive and planned strategies, ranging from mature strategic planning stages to consistent operational execution, as well as continuous evaluation and monitoring systems. These three implementation strategy components are closely interrelated and form a unified holistic system in realizing Islamic character education objectives. Through an integrative approach that combines spiritual, cognitive, and behavioral aspects, the *tarbiyah yaumiyah* program is designed to serve as a vehicle for comprehensive student character transformation. Every element of daily activities is optimized to foster personality formation with noble character, in accordance with Islamic values.

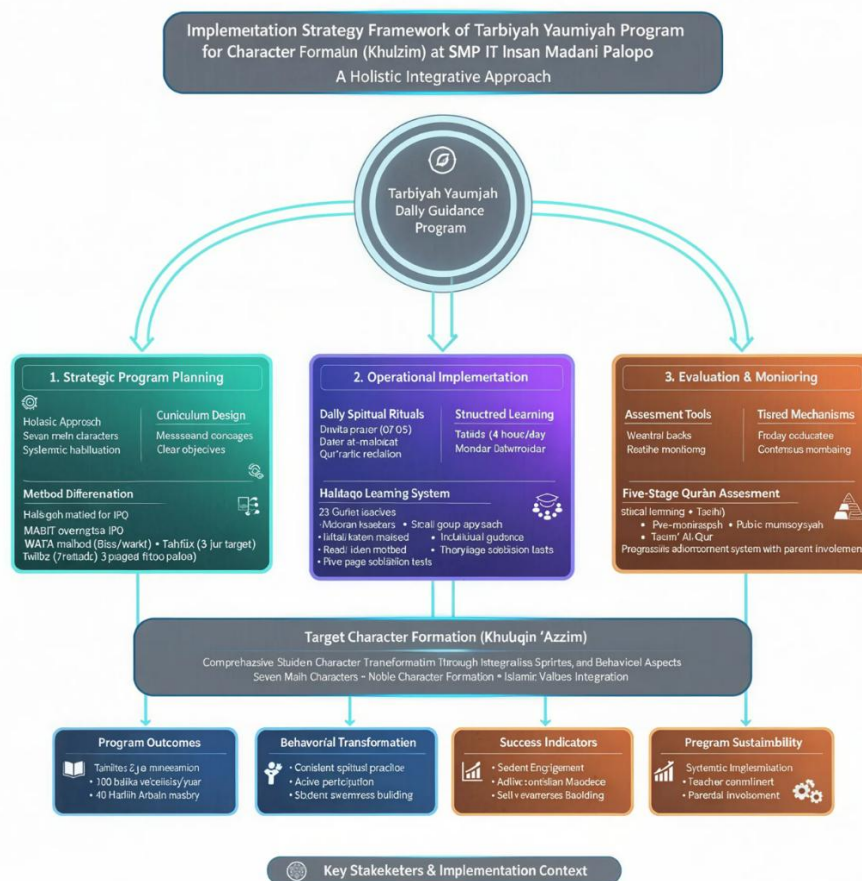


Figure 3. Framework of the tarbiyah yaumiyah program implementation strategy

1. Strategic program planning

Research findings indicate that SMP IT Insan Madani Palopo designs the *tarbiyah yaumiyah* program through a holistic approach that integrates seven main characters as targets for formation. Principal Bidu (2025) stated that the background of this program is the desire to incorporate religious activities into daily life through systematic habituation. The planning strategy involves differentiating methods based on the types of activities. Islamic Personal Development learning utilizes the *halaqah* method with intensive approaches in small groups, whereas activities such as *Mabit* employ different strategies, as they involve students staying overnight.

The school develops an independent curriculum, utilizing guidance materials that consider measurable achievement targets. The *Tahsinul Qur'an* program is allocated 8 lesson hours per week using the Wafa method, while *Tahfidzul Qur'an* receives 7 hours per week with a minimum memorization target of 3 juz over 3 years. Hadith learning utilizes the guidance of 40 Hadith Arbain An-Nawawiyah, combined with *Riyadhusshalihin*, with a weekly allocation of 2 lesson hours and a target of 100 Arabic vocabulary words per year. This strategy reflects mature planning with clear and measurable targets.

2. Operational program implementation

Implementation of the *tarbiyah yaumiyah* program begins each day with structured spiritual rituals. Based on observations and interviews with teacher Fitriani (2025), students start activities with the dhuha prayer at 07:05, followed by *dzikir al-matsurat*

and Qur'anic recitation. *Tahfidz* activities are scheduled like regular subjects for 4 lesson hours from Monday to Thursday, demonstrating the school's commitment to prioritizing this program.

The Qur'an learning system is conducted in the form of *halaqah* based on student comprehension achievement levels, with 21 Qur'an teachers handling small groups. Teacher Ayu Lestari explained that guidance is conducted through grouping students into small groups based on the BPI curriculum, with individual approaches for students requiring more intensive guidance. Each Qur'an group is led by one teacher, utilizing classical learning systems and read-listen methods, where students submit two pages of reading for page advancement tests.

3. Evaluation and monitoring system

Program evaluation is conducted through comprehensive tiered mechanisms. For the *tahfidz* program, the school uses control books as monitoring instruments, while other worship activities are monitored through *mutaba'ah* books that students fill out routinely. The Qur'an learning assessment system comprises five stages: classical learning and read-listen, *tashih* for volume advancement tests, pre-*munaqasyah* as a selection for *tartil* reading ability, public *munaqasyah* before teachers and parents, and *tasmi' Al-Qur'an* for students who have completed memorizing one juz.

Program monitoring is conducted continuously through routine weekly guidance for teachers and routine evaluation every Friday. The principal emphasized that program success indicators lie in building student awareness of program implementation, which can be observed through active participation and consistency in following the entire series of *tarbiyah yaumiyah* activities.

The holistic planning strategy implemented by SMP IT Insan Madani Palopo through the integration of seven main characters demonstrates alignment with Ibn Miskawaih's comprehensive character education concept in *Tahdzib al-Akhlaq*, which emphasizes that "*akhlaq* is a state of the soul that drives a person to perform actions without prior thought and consideration" (Ibn Miskawaih, 1994). The differentiation of methods based on activity types proposed by Principal Bidu (2025), such as the use of the *halaqah* method for BPI and different strategies for *mabit*, validates Al-Ghazali's (2005) approach in *Ihya Ulumuddin* which states that "every soul requires an approach that corresponds to its condition and characteristics in the *tarbiyah* process". This finding reinforces classical theory while presenting new dimensions through the measurable operationalization of a systematized approach in the context of formal education.

The implementation of the *halaqah* system, based on student ability levels and involving 21 Al-Qur'an teachers, reflects the practical operationalization of Vygotsky's (1978) zone of proximal development theory, which emphasizes that optimal learning occurs when learners are in groups with relatively homogeneous abilities. This strategy also aligns with the concept of *Ta'lim wa Tarbiyah* in the Islamic educational tradition that distinguishes between knowledge transfer and personality formation. The use of the Wafa method for *tahsinul Qur'an* and the target of memorizing 3 juz over 3 years demonstrate new findings in the form of quantitative targeting in *tarbiyah yaumiyah* implementation, which were previously not found in classical Islamic education literature.

The tiered evaluation system, ranging from *tashih* to public *munaqasyah*, reflects the practical implementation of the *tadrij* (gradualism) concept in Islamic educational

methodology, as proposed by Ibn Khaldun (1958) in *Muqaddimah*. The use of *mutaba'ah* books as spiritual monitoring instruments operationalizes the concept of *muhasabah* (self-introspection) emphasized by classical Sufis such as Al-Muhasibi in *Ri'ayah li Huquq Allah*. This finding presents a new contribution in the form of formalizing *muhasabah* practices in modern educational systems through structured and measurable instruments, while simultaneously strengthening the validity of classical concepts regarding the importance of self-monitoring in character formation.

The Effectiveness of the *Tarbiyah Yaumiyah* Program in Developing Student Character

The implementation of the *tarbiyah yaumiyah* program at SMP IT Insan Madani Palopo has demonstrated a tangible, transformative impact in shaping student character, as reflected through various behavioral change indicators that can be empirically observed. The effectiveness of this program is not only measurable in quantitative aspects, such as achieving memorization targets and attendance in spiritual activities. Still, it is also more fundamentally evident in the internalization of values, reflected in changes in student attitudes and behaviors in daily life. The character transformation encompasses comprehensive dimensions, ranging from strengthening religious foundations through the habituation of worship and interaction with the Al-Qur'an, to developing a disciplined character and independence formed through the consistency of spiritual routines, and various external and internal factors that influence the program's success. An in-depth analysis of these three aspects provides a holistic overview of the extent to which the *tarbiyah yaumiyah* program can achieve its goals in forming *khuluqin 'adzim* in students, while simultaneously identifying challenges and improvement opportunities for program optimization in the future.

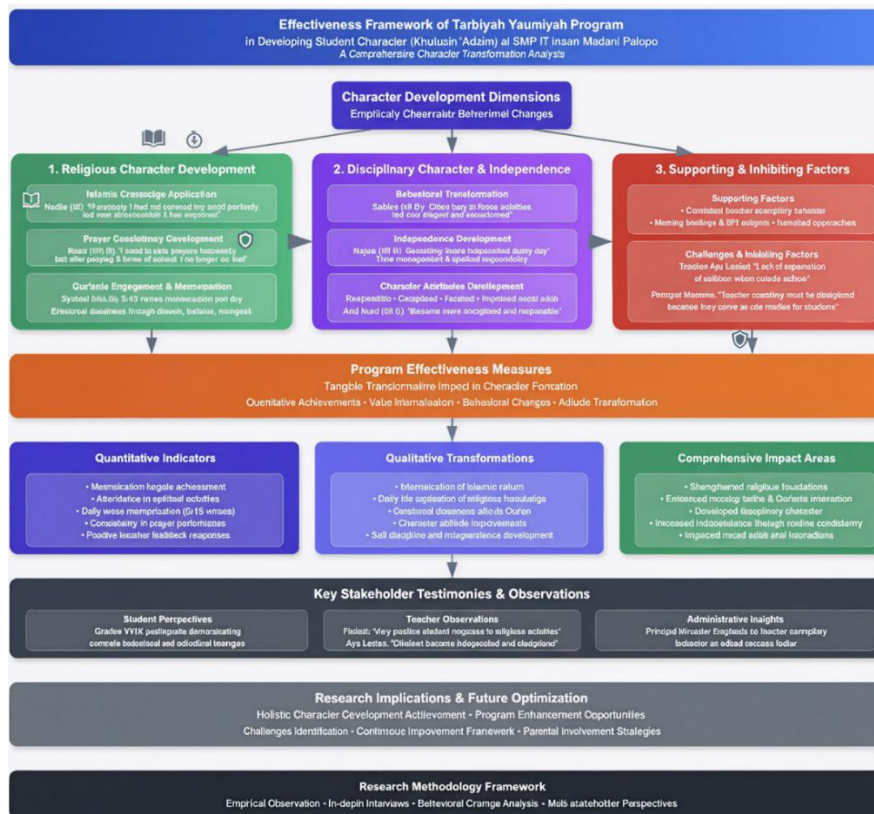


Figure 4. The effectiveness of the *tarbiyah yaumiyah* program

1. Religious character development

Interview data with students reveals a significant transformation in the religious character dimension. Nadila (2025), a grade IX student, stated that through *kultum* activities, she acquired various Islamic knowledge, such as how to cover her *aurat*, give charity, and share with others, which she then applied in her daily life. Concrete changes are evident from her acknowledgment that "previously I had not covered my *aurat* perfectly, but now alhamdulillah it has improved." Radif (2025) from Grade VIII B expressed that the habit of praying at school made him more consistent in performing prayers at home, stating, "I used to skip prayers frequently, but after praying 3 times at school, I no longer do that."

Syahrul (2025) from Grade VIII B demonstrated high enthusiasm for the *tahfidz* program, with the ability to memorize 5-15 verses of the Al-Qur'an per day. The activities of *tilawah*, *tadarus*, and *murojaah*, which are conducted routinely, have formed students' emotional connection with the Al-Qur'an. Teacher Fitriani (2025) confirmed that students' responses to religious activities were very positive, reflecting the effective internalization of spiritual values through the *tarbiyah yaumiyah* program.

2. Development of disciplinary character and independence

The transformation of disciplinary character is clearly visible from changes in student behavior in following the spiritual activity schedule. Teacher Lestari (2025) observed that "with these activities, children become independent and disciplined." Syahrul (2025) stated that *tahfidz* activities help develop responsible, disciplined, and focused character, as well as improve *adab* in social interactions. Sahlah from grade VII D acknowledged a change in attitude from being "often lazy in those activities, but now diligent and accustomed."

The development of independence is reflected in students' ability to manage their time and spiritual responsibilities. Najwa (2025) from grade VII D stated becoming "more independent every day" after participating in the *tarbiyah yaumiyah* program. Radif (2025) stated that discipline was formed through the habit of reminding oneself of prayer times, reflecting a deep internalization of spiritual responsibility. Andi Nurul from grade IX C confirmed that this program made her "become more disciplined and responsible."

3. Supporting and inhibiting factors of program success

The main factor supporting the program's success is the consistent exemplary behavior of teachers in carrying out spiritual activities. Teacher Fitriani (2025) emphasized that "teachers provide good examples by implementing worship activities that are the same or have been enhanced from student targets." Coaching strategies, including morning briefings and BPI subjects, as well as individualized approaches for students requiring exceptional guidance, also constitute significant supporting factors.

However, there are challenges faced in program implementation. Teacher Lestari (2025) identified "lack of supervision of children when outside school" as the main obstacle in ensuring continuity of students' spiritual practices. Principal Bidu (2025) also highlighted challenges in "teacher coaching that must be disciplined because they serve as role models for students," indicating that the consistency of educator exemplary behavior becomes a critical factor in the success of the *tarbiyah yaumiyah* program.

The religious character transformation experienced by students such as Nadila (2025) behavioral change in covering the *aurat* and Radif (2025) prayer consistency reinforces Aristotle's habituation theory in Nicomachean Ethics, which states that "virtue is a matter of habit" and is formed through repetition of good actions. The finding that *kultum* activities can transfer Islamic knowledge into practical applications in daily life validates John Dewey's experiential learning theory Kaur (2019) regarding the importance of learning by doing in character formation. However, this research presents a new dimension by demonstrating that spiritual practices in Islam are capable of creating more profound transformation because they involve dimensions of transcendence that provide sustainable intrinsic motivation.

The development of disciplinary character through *tahfidz* activities experienced by Syahrul (2025) with the ability to memorize 5-15 verses per day reinforces the concept of *riyadhah* in Islamic spiritual tradition emphasized by Al-Suhrawardi in Adab al-Muridin. Sahlah's change from being "often lazy in those activities, but now diligent and accustomed" confirms B.F. Skinner's behavioral modification theory is about shaping behavior through consistent reinforcement. The finding regarding the transfer of spiritual discipline to academic and social aspects presents novelty in the form of a cross-domain character transfer mechanism that has not been explored in previous character education research.

The factor of teacher exemplary behavior, which "implements worship activities that are the same or have been enhanced from student targets," validates Albert Bandura's (1977) social learning theory regarding the importance of modeling in social learning. However, this finding presents a new theoretical contribution in the form of the "excellence modeling" concept, where educators serve not only as models but also as standards of excellence that inspire students to exceed minimum targets. The identification of the challenge of "lack of supervision outside school" proposed by teacher Lestari (2025) confirms Bronfenbrenner's developmental ecology theory regarding the importance of microsystem consistency in character formation, while simultaneously demonstrating that the effectiveness of *tarbiyah yaumiyah* requires synergy between school and family environments to achieve optimal character transformation.

Overall, this research not only validates classical theories regarding character education in Islam and educational psychology but also presents several new theoretical findings that enrich the scholarly treasure. The main contributions include the concept of "excellence modeling" in educator exemplary behavior, formalization of *muhasabah* through the *mutaba'ah* system in formal education, cross-domain character transfer mechanisms through spiritual practices, and systematization of quantitative targeting in *tarbiyah yaumiyah* implementation. These findings provide theoretical and practical frameworks that can be further developed in future research on Islamic character education.

IV. CONCLUSION

This study concludes that the effectiveness of *tarbiyah yaumiyah* as an Islamic character education model lies in its integrated system that unites spiritual practice, discipline, and educational structure. The concept of excellence modeling positions educators not merely as examples but as standards of virtue inspiring students toward moral and academic excellence. The formalization of *muhasabah* through the *mutaba'ah* system

transforms introspective spiritual practices into structured evaluation tools. At the same time, the cross-domain character transfer mechanism demonstrates that religious routines, such as *tahfidz*, effectively cultivate consistent moral behavior across all aspects of student life. Altogether, the findings affirm that *tarbiyah yaumiyah* produces measurable transformations in students' religiosity, discipline, and independence, providing a strong empirical basis for understanding how daily spiritual training influences the development of a holistic Islamic character.

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