

MUTABA'AH YAUMIYAH AS A STRATEGY TO INTERNALIZE ISLAMIC CHARACTER VALUES IN EARLY CHILDHOOD EDUCATIONM. Basor Hidayatullah Lubis¹, M. Rizky Fajri², Ridwal Trisoni³, and Muhamad Yahya⁴¹Mahmud Yunus State Islamic University of Batusangkar, Batusangkar, Indonesia²Mahmud Yunus State Islamic University of Batusangkar, Batusangkar, Indonesia³Mahmud Yunus State Islamic University of Batusangkar, Batusangkar, Indonesia⁴Mahmud Yunus State Islamic University of Batusangkar, Batusangkar, Indonesia**Corresponding Author:**

M. Basor Hidayatullah Lubis

Department of Islamic Religious Education, Faculty of Tarbiyah and Teacher Training, Mahmud Yunus State Islamic University, Batusangkar.

Email: basorhidayat045@gmail.com**Article Info**

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Abstract

This study aims to analyze the internalization of the values of obedience, competition in good deeds, and Islamic work ethic as a strategy for strengthening students' Islamic character through the Mutaba'ah Yaumiyah program, as well as to examine the collaborative role of teachers and parents in this process. The research employed a qualitative approach using a case study design. Participants included Islamic Religious Education teachers, parents, and students involved in the implementation of the Mutaba'ah Yaumiyah program. Data were collected through in-depth interviews, observations, and documentation, and analyzed using the interactive model of Miles and Huberman, encompassing data reduction, data display, and conclusion drawing. The findings reveal that the Mutaba'ah Yaumiyah program effectively internalizes Islamic character values through structured habituation of daily worship monitored collaboratively by teachers and parents. The program contributes to improvements in three main domains: religious obedience, social morality, and religious independence. Students demonstrate greater consistency in performing obligatory and voluntary prayers, regular Qur'an recitation, polite behavior, emotional self-control, and social responsibility. In addition, the program strengthens communication and partnership between schools and families. The novelty of this study lies in its emphasis on systematic and continuous monitoring of daily worship practices as a practical mechanism for character internalization, integrating school-based instruction with family-based supervision. The findings imply that Mutaba'ah Yaumiyah can serve as an effective and replicable strategy in Islamic Religious Education to foster sustainable religious character development from an early age through strong school family collaboration.

Keywords: Character Education, Islamic Religious Education, Mutaba'ah Yaumiyah



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INTRODUCTION

At present, the world is striving to find balance amid the increasing emergence of moral behavior problems involving students, such as premarital sex, exposure to pornographic content, drug and alcohol abuse, brawls, hazing-related violence, and acts of disrespect toward teachers and fellow students. These phenomena represent a serious concern for education, which ideally should produce young generations capable of resisting and countering immoral behavior (Mughtar (2017), n.d.). Prominent figures such as Mahatma Gandhi warned against one of the seven deadly sins, namely “education without character.” Similarly, Dr. Martin Luther King Jr. once stated, “Intelligence plus character that is the goal of true education.”

Islam obliges its followers to seek knowledge throughout their lives. Islamic teachings educate humanity to use reason, which is one of the divine gifts bestowed by Allah SWT upon His servants. Knowledge is one of the attributes of Allah SWT, which explains why Islam places learning as a fundamental priority. Social systems such as law, politics, economics, education, culture, and religion should function as instruments that generate positive impacts on society, rather than causing harm. An Islamic young generation is defined as young men and women who firmly uphold Islamic law as the main foundation for positive transformation in national life (Irawan et al., 2024).

Socio cultural challenges, including differences in religious perspectives and permissive lifestyles, require students to be wise in selecting their social environments and maintaining consistency in religious values. Islamic Religious Education (PAI) employing the Ahlussunnah wal Jamaah (Aswaja) approach enhances students’ moderate and critical understanding of Islamic teachings and encourages tolerance as well as active participation in socio-religious activities (Harimulyo et al., 2021). In the long term, the impact of PAI can be observed in the quality of graduates who are not only academically competent but also possess strong moral and spiritual integrity, enabling them to become positive agents of change in society. Therefore, this study is important to examine the effectiveness factors of Islamic Religious Education and to provide strategic recommendations for improving its quality in schools to produce religious and morally upright generations. From an Islamic perspective, work ethic is an integral part of faith. Islam regards work as an act of worship and a means of attaining the pleasure of Allah SWT. A hadith narrated by Ibn Majah states that the best among people are those who bring the greatest benefit to others (Pendidikan et al., 2024). Thus, work ethic is not merely measured by productivity, but also by intention, honesty, and social usefulness. The internalization of Islamic values in character education can be achieved through teachers’ exemplary behavior, habituation, and the integration of religious values into all learning activities. Values such as obedience, honesty, responsibility, and enthusiasm for competing in good deeds (*fastabiqul khairat*) are essential elements in the formation of noble character (*akhlaq karimah*).

Internalization refers to the gradual cultivation of attitudes and behaviors to develop values through educational processes, both formal and non-formal. From this perspective, value internalization can be understood as the implantation of positive values in students so that they become deeply rooted character traits through education. Value internalization occurs when values have become a life philosophy, making individuals resistant to external influences (McKernan, 2007). Positive or negative behaviors become embedded, consistent, and predictable, making them difficult to change. According to Muhaimin, the process of value internalization consists of three stages: (1) value transformation, which involves the delivery and theoretical understanding of values; (2) value transaction, which emphasizes two-way communication and reciprocal interaction; and (3) value transinternalization, a deeper stage in which educators present not merely their physical presence, but their personal attitudes and character.

Megawangi identifies several core values that must be internalized, including loyalty, truthfulness, and love of Allah; discipline, responsibility, and independence; trustworthiness; respect and courtesy; justice and leadership; kindness, humility, humanism, tolerance, and peace-loving attitudes. Character education is considered successful when students not only understand moral values but also love and practice them consistently in their daily lives. Accordingly, Islamic character education is directed toward the integration of moral knowing, moral feeling, and moral action, resulting in Muslim individuals who are religious, nationalistic, productive, and creative in everyday life. The success of children's character formation cannot be separated from the role of the family environment as the primary and first educational institution. Education at home must be aligned with education at school so that the internalization of moral, ethical, and religious values can be optimally developed (Rahmawati & Indhra, 2022). A good school is one that provides space for active parental involvement in educating and monitoring children's development continuously.

Based on this explanation, it can be understood that efforts to internalize Islamic character values in education cannot rely solely on school-based learning processes, but also require intensive collaboration between teachers and parents in habituating students' religious behavior in their daily lives. Previous studies have largely emphasized the integration of PAI learning in classrooms and the dominant role of teachers in shaping students' religious character (Yusmaniar & Abdullah, 2025). However, there remain limitations in the systematic and sustainable implementation of daily worship habituation strategies that are jointly monitored by teachers and parents through programs such as *Mutaba'ah Yaumiyah*. In fact, such daily worship monitoring mechanisms have great potential to strengthen students' Islamic character from an early age through consistent spiritual practices carried out at home and at school.

The *Mutaba'ah Yaumiyah* program is an instrument for evaluating daily worship practices commonly used in Islamic boarding school environments to monitor students' consistency in performing acts of worship, such as obligatory and voluntary prayers, Qur'an recitation, and remembrance (*dhikr*). This habituation functions not merely as an administrative obligation, but also as a means of fostering religious character, discipline, and personal responsibility. Self-monitoring systems have been proven effective as strategies for addressing academic and behavioral difficulties, with studies indicating that such systems can reduce problematic behaviors and increase academic engagement (Irawan et al., 2024). Daily spiritual practices, such as meditation and mindfulness, have also been shown to enhance working memory capacity, focus, concentration, and academic performance (Rahmawati & Indhra, 2022).

Therefore, this study is important to examine how the internalization of the values of obedience, competition in good deeds, and work ethic is implemented as a strategy for Islamic character education, as well as to analyze the role of collaboration between parents and schools in enhancing students' religious character. The findings of this study are expected to contribute to the development of an applicable character education model that can be implemented in primary education settings within the context of Islamic Religious Education.

RESEARCH METHOD

This study employs a qualitative approach using a case study design, as it seeks to gain an in-depth understanding of the internalization process of Islamic character values through the program of daily worship habituation within the real life context of students' lives. The qualitative approach is used to describe phenomena in a natural and comprehensive manner in accordance with the objective conditions in the field. This is in line with Moleong's view that qualitative research aims to understand phenomena holistically within their natural settings and utilizes the researcher as the key instrument.

RESULTS AND DISCUSSION

The study found that the Mutaba'ah Yaumiyah program is effective in internalizing Islamic character values through the habituation of daily worship that is continuously monitored by teachers and parents. Its effectiveness is evident in three main domains: worship compliance, social moral formation, and religious independence. In the domain of worship, students become more disciplined in performing obligatory prayers on time, consistently observe sunnah prayers such as Dhuha, and regularly engage in daily Qur'anic recitation and dhikr. The quality of practice also improves, as indicated by increased accuracy in reciting Al-Fatihah and short surahs, neater prayer rows (saf), and reduced distractions during worship.

In the domain of social morals, students demonstrate improvements in politeness, the habit of offering greetings, willingness to help peers, and basic emotional regulation such as waiting for turns and apologizing (Aziz et al., 2023). Meanwhile, in the domain of religious independence, children increasingly show the ability to prepare their own worship equipment, remind peers to pray, and conduct self-checks through the Mutaba'ah sheets without always waiting for adult direction.

The implementation process of the program operates through Mutaba'ah instruments in the form of daily control sheets containing core indicators (obligatory prayers, Qur'anic recitation, daily etiquette) and optional indicators (Dhuha prayer, charity, memorization of supplications). The sheets are completed jointly with parents at home, verified weekly by teachers, and accompanied by brief feedback notes. Monitoring occurs in two directions: teachers conduct scheduled checks and class reflection sessions, while parents accompany children before and after worship, record obstacles, and report progress through agreed communication channels (Munawwaroh, 2019). Reinforcement is predominantly non-material, including specific praise, recognition in class, and the assignment of religious roles (imam, muadzin, prayer leader), strengthened by real-life role modeling from teachers and parents.

The dynamics of behavioral change show a clear upward trend during the first four to six weeks, followed by a stabilization phase in subsequent periods. Documentation indicates an increase in the frequency of timely prayers and the duration of Qur'anic recitation, aligned with improved focus and discipline during religious activities (Wahyuni et al., 2025). Interviews with parents indicate a transfer of values to the home environment, such as willingness to help with light household chores, politeness toward siblings, and greater attention to personal hygiene.

Supporting factors for success include a religious school culture, adult role modeling, simple and clear monitoring instruments, and a regular evaluation rhythm. Obstacles include variations in family commitment, parents' limited time, children's initial boredom, differences in Qur'anic reading abilities, and teachers' limited control at home. Mitigation strategies include rotating indicators to avoid monotony, setting realistic minimum targets, enriching activities with light gamification without material rewards, gradual target adjustments for children experiencing difficulties, breaking Qur'anic recitation tasks into shorter sessions, and providing brief guidance for parents on positive reinforcement and empathetic communication.

Data analysis using the interactive model of Miles and Huberman demonstrates consistency across sources. Data reduction reveals key themes of worship habituation, social morals, religious independence, and school family collaboration (Wahyuni et al., 2025). Data display through Mutaba'ah achievement matrices, observation notes, and interview summaries facilitates tracking patterns of change. Conclusion drawing confirms the convergence of findings (triangulation) that Mutaba'ah Yaumiyah enhances religious character while strengthening mentoring partnerships between teachers and parents.

The research findings affirm that the internalization of Islamic character values operates optimally when value education is implemented through structured habituation (habit formation) and consistent role modeling (uswah). Mutaba'ah Yaumiyah functions as a bridge from the cognitive domain to the affective and psychomotor domains, enabling children not only to understand religious obligations but also to experience emotional and social support that encourages repeated practice until it forms a religious identity (Wahyuni et al., 2025). The daily checklist mechanism facilitates self-regulation appropriate to children's developmental stages planning worship time, monitoring achievements, and reflection while the teacher parent feedback cycle enriches religious metacognition, supporting a shift in motivation from external compliance to internal commitment.

Teachers' and parents' role modeling serves as a powerful behavioral model; children imitate not only rituals but also manners such as polite speech, patience, and care for others. A religious school atmosphere congregational prayer schedules, collective Qur'anic recitation, and value-laden symbols acts as environmental cues that ease the formation of positive habits. School family synergy ensures message consistency and reduces value dissonance, thereby accelerating and stabilizing internalization. Two-way communication enables differentiated targets based on children's needs, expands the space for value learning from school to home, and increases shared accountability for character development.

From a pedagogical perspective, the findings highlight the importance of flexible and tiered indicator design to accommodate differences in readiness and family contexts. The core and optional indicator approach provides opportunities for "early success" that sustain motivation, while indicator rotation and light gamification prevent boredom. Authentic character assessment using Mutaba'ah sheets, direct observation, and reflective journals is more valid in capturing the internalization process than purely quantitative assessment. Emphasizing consistency and quality of practice also reduces the risk of turning worship into a mere checklist formality.

Methodologically, the application of the Miles and Huberman analysis model strengthens the credibility of findings through cyclical processes of data reduction, display, and conclusion verification. Triangulation of interviews, observations, and documentation shows that improvements in worship compliance, social morals, and religious independence are not coincidental phenomena but the effects of systematic intervention and structured mentoring partnerships (Sarjana et al., 2019). Research limitations such as variations in family commitment and the subjective nature of some data suggest the need for longitudinal, cross semester studies and inter-school comparisons to obtain stronger evidence of sustainability and generalizability.

Overall, the discussion reinforces that Mutaba'ah Yaumiyah is worthy of integration as an effective strategy in Islamic Religious Education from early childhood. Successful implementation depends on consistent habituation, adult role modeling, intensive two-way communication, differentiated targets, and authentic assessment. Practical recommendations include aligning indicators with PAI curriculum outcomes, rotating religious roles to train responsibility, enhancing parental literacy on positive reinforcement and time management, and ensuring inclusivity for students with special needs through adaptations in duration, step by step instructions, and visual supports (Sakdah & Hidayat, 2022). With contextual adjustments, this program not only strengthens worship practices and noble character but also solidifies the educational partnership between teachers and parents as a foundation for sustainable Islamic

character formation.

Supporting Factors, Inhibiting Factors, and Solutions to Obstacles in Mutaba'ah Yaumiyah Activities In the implementation of Mutaba'ah Yaumiyah, there are several supporting and inhibiting factors. These factors influence the process of Islamic character education at RA Lab School Integrated.

a. Supporting Factors

Supporting factors serve as elements that contribute to the success of the Mutaba'ah Yaumiyah activities implemented by the school. To identify the factors that support these activities, the researcher conducted interviews with several informants. Based on the interview results, it can be concluded that the supporting factors in the implementation of Mutaba'ah Yaumiyah include the school principal, teachers, and all staff members consistently providing good role models for students.

The professionalism of the school and parents is one of the factors that supports the successful implementation of Mutaba'ah Yaumiyah activities. In addition, students' enthusiasm and curiosity are evident during the implementation of these activities. Another supporting factor is the parenting program, which provides parents with broader insights and knowledge about children's education. Teacher quality improvement through training, workshops, and performance evaluation also supports the program. Furthermore, parents who are technologically literate and up to date facilitate the smooth implementation of these activities.

b. Inhibiting Factors

The inhibiting factors in the implementation of Mutaba'ah Yaumiyah activities include the unstable nature of preschool children, who tend to imitate others easily and are therefore susceptible to environmental influences. Differences in children's development and abilities also become obstacles. Another inhibiting factor is the attitude of some parents who tend to fully delegate educational responsibilities to the school. In addition, the lack of cooperation between parents and teachers, as well as parents' busy schedules that prevent them from consistently monitoring their children's activities, also hinder the program.

c. Solutions

To overcome the inhibiting factors in the implementation of Mutaba'ah Yaumiyah activities, appropriate solutions are needed so that the program can be carried out smoothly and effectively.

Based on the research findings, the researcher proposes several solutions that can be implemented by the school, students, and parents to address these obstacles. The proposed solutions are as follows:

1. Organizing Parenting Programs

By organizing parenting programs, the school can provide parents with an understanding of proper and effective child-rearing practices. Parenting themes can be adjusted to the needs of the school and parents, such as "*time management amidst work commitments to maintain quality time with children*", "*the important role of parents in children's education at home*", and other relevant topics.

2. Conducting Home Visits

During home visits, which can be carried out while Mutaba'ah Yaumiyah activities are ongoing, teachers can directly observe how students perform Mutaba'ah Yaumiyah activities at home. Through these visits, teachers can also obtain necessary data to better understand students and their environments. This information is essential for addressing issues related to students who experience learning delays due to differences in abilities and developmental stages, as well as for understanding environmental factors that influence students' development.

3. Organizing Family Gathering Activities

The purpose of family gathering activities is to create harmony between the school and parents, strengthen cooperation, and provide opportunities for relaxation from daily work routines. The school can organize family gatherings by arranging educational trips involving students and parents. Through educational tourism activities in natural settings, children can connect with nature, develop love and gratitude for the beauty of Allah's creation, and participate in various activities and competitions that foster cooperation among teachers, children, and parents, or between mothers and fathers of the students.

CONCLUSION

This study concludes that the Mutaba'ah Yaumiyah program is an effective strategy for internalizing Islamic character values in early childhood education. Through structured habituation of daily worship and continuous monitoring by teachers and parents, the program successfully strengthens three core domains of character development: worship compliance, social moral behavior, and religious independence. The findings indicate that consistent practice, supported by clear indicators and regular feedback, leads to measurable improvements not only in the quantity but also in the quality of students' religious practices and daily conduct.

The effectiveness of the program is closely linked to several supporting factors, including a religious school culture, strong role modeling by teachers and parents, simple and systematic monitoring instruments, and ongoing communication between school and family. Conversely, challenges such as differences in family commitment, limited parental time, variations in children's abilities, and children's initial boredom can hinder implementation. However, these obstacles can be mitigated through adaptive strategies such as flexible indicators, realistic targets, light gamification, differentiated guidance, and strengthening parental involvement through parenting programs, home visits, and family gathering activities.

Overall, the study affirms that the success of Mutaba'ah Yaumiyah lies in the synergy between school and family, consistent role modeling, and authentic character assessment. As a recommendation, schools are encouraged to integrate Mutaba'ah Yaumiyah into the Islamic Religious Education curriculum in a contextual and flexible manner, enhance parental literacy regarding positive reinforcement and time management, and develop inclusive adaptations for students with diverse needs. Future research is recommended to employ longitudinal and comparative designs across different educational settings to further examine the sustainability and generalizability of the program's impact on Islamic character formation.

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