



Full Day School Learning Model on the Formation of Religious Attitudes and Social Attitudes of Students

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Abstract

This study examines the implementation of the full day school model at Madrasah Ibtidaiyah Ar-Razzaq Pekanbaru and its role in shaping students' religious and social attitudes. Using a qualitative descriptive approach, data were collected through observations, in-depth interviews, and documentation to explore how daily routines, character-building programs, and learning activities contribute to holistic student development. The findings show that structured practices such as Dhuha prayer, tahfidz, muroja'ah, literacy programs, extracurricular activities, and classroom habitualization significantly strengthen students' religious values, discipline, empathy, cooperation, and social awareness. The full day school environment provides continuous guidance, allowing students to internalize Islamic values and positive behavior throughout the school day. However, the study also identifies variations in students' character development influenced by home environment, parental involvement, and individual readiness. These results highlight the importance of strong school-family collaboration and sustained teacher support to optimize character formation. Overall, the full day school model at MI Ar-Razzaq demonstrates meaningful potential in fostering well-rounded, religious, and socially responsible students.

Introduction

Education plays a central role in shaping students' character and personality, particularly in cultivating religious and social attitudes that support their holistic development (Firdaus & Suwendi, 2025; Hanafiah et al., 2024; Irpan & Sain, 2024). As expectations for nurturing morally grounded and socially responsible young generations grow stronger, many Islamic elementary schools (Madrasah Ibtidaiyah) in Indonesia have moved toward more comprehensive learning models (Badriyah, 2025; Gitmiwati & Indrayuda, 2024; Haikal & Anwar, 2024). One of the most widely adopted innovations is the Full Day School (FDS) system, which integrates extended academic hours with character-building activities (Benawa et al., 2018a). This model aims to balance cognitive achievement with the internalization of religious values and social competencies two foundations that form a well-rounded Muslim learner prepared to navigate an increasingly complex social environment.

Madrasah Ibtidaiyah Ar-Razzaq Pekanbaru stands as one of the institutions committed to implementing this holistic approach. The madrasah designs its FDS program through the RISMA Model (Religius–Sosial Madrasah Ar-Razzaq), which merges academic learning with daily religious routines such as dhuha prayer, Qur'an recitation, *tahfizh*, *dhikr*, and adab cultivation. Social programs environmental care, teamwork activities, and Friday charity are also embedded into students' daily schedules. Despite these comprehensive efforts, preliminary observations reveal that not all students demonstrate consistent religious discipline, empathy,

or pro-social behavior. Issues such as uneven parental support and varied student readiness suggest the need for a deeper investigation into the effectiveness of the current model.

The urgency of strengthening religious and social attitudes in Madrasah Ibtidaiyah cannot be overstated. Religious attitudes such as commitment to worship, moral awareness, and internalization of Islamic teachings are formed not only through classroom instruction but also through exemplary behavior and repeated practice (Hidayati et al., 2023; Ulya & Marzuki, 2024). Meanwhile, social attitudes empathy, cooperation, responsibility, and tolerance are heavily shaped by learning environments that integrate cooperative, interactive, and value-driven pedagogies (Basyaruddin & Rifma, 2020; Ramadhani, 2025; Rakha et al., 2025; Paul-Binyamin & Amdurski, 2025). Research consistently shows that character formation requires synergy among teachers, parents, and school culture, making MI Ar-Razzaq's FDS model a relevant context for further examination.

The rise of Full Day School in Indonesia is part of a broader educational reform responding to technological advancement, changing family structures, and concerns about youth morality. The Ministry of Education's national discourse on FDS in 2016 emphasized the need to reduce students' unsupervised time and strengthen character education through extended school hours. Supporting studies reveal that FDS can improve learning consistency and provide more opportunities for character habituation (Amaliya, 2022; Sari, 2020). However, other findings caution that FDS may not automatically yield better developmental outcomes, and some aspects such as social behavior or emotional well-being may even progress better in regular programs (Ernita et al., 2022; Rodriguez & Revilla, 2023; Correll et al., 2023). These contrasting results underline the importance of context-specific evaluation.

The socio-moral challenges facing Indonesian youth further highlight the relevance of character-oriented educational reforms. National reports show rising trends in juvenile violence, delinquency, and moral degradation, with cases of drug abuse, bullying, and behavioral misconduct continuing to increase (Kementerian Pemberdayaan Perempuan dan Perlindungan Anak, 2024; Komisi Perlindungan Anak Indonesia, 2024). Such conditions have pushed many schools including Islamic institutions to adopt longer learning hours to minimize students' exposure to negative external influences. In this regard, FDS is not merely an academic policy but a preventive strategy aimed at providing safer, more structured educational environments that reinforce positive habits and reduce opportunities for harmful social interactions.

MI Ar-Razzaq Pekanbaru emerges as a compelling case study because it has implemented the Full Day School model long before it became a national discourse. Combining the national curriculum, the Ministry of Religious Affairs curriculum, and foundation-based enrichment programs, the school positions itself as a character-centered institution. Students spend most of their day engaging with teachers who serve as role models, allowing the madrasah to cultivate religious practices, moral discipline, and social sensitivity through structured routines and guided interactions. However, despite its systematic implementation, there is still limited empirical evidence documenting how far the FDS model at MI Ar-Razzaq has effectively shaped students' religious and social attitudes.

Based on these contexts, this study seeks to conduct an in-depth qualitative investigation into the implementation of the Full Day School model at Madrasah Ibtidaiyah Ar-Razzaq Pekanbaru. The research aims to explore how the FDS structure contributes to religious and social character formation, what strategies the school employs to internalize these values, and what factors support or hinder the process. This study also examines how teachers, students, and parents perceive the effectiveness of FDS in shaping character, and ultimately proposes

strategic recommendations to enhance program outcomes. Therefore, the present study is entitled: “The Full Day School Learning Model and Its Influence on the Formation of Religious and Social Attitudes among Students of Madrasah Ibtidaiyah Ar-Razzaq Pekanbaru.”

Methods

This study employs a qualitative descriptive research design aimed at exploring the implementation of the Full Day School model and its role in shaping students’ religious and social attitudes at Madrasah Ibtidaiyah Ar-Razzaq Pekanbaru. A qualitative approach was selected because it allows the researcher to examine phenomena in their natural setting and to capture participants’ experiences, perceptions, and social realities in a detailed and interpretive manner. The research was conducted at MI Ar-Razzaq, an Islamic-based institution operating from 07.00 to 16.00 and serving students from diverse social backgrounds. This setting provides a relevant context for examining character formation, particularly in the face of contemporary challenges such as technological influence, shifting social interactions, and the complexity of value internalization in modern schooling. The study focuses on understanding how the Full Day School structure is implemented, how it contributes to religious and social character development, and what enabling or inhibiting factors influence these outcomes.

Data were collected from two main sources: primary data obtained directly through interviews, observations, and institutional documentation; and secondary data derived from books, articles, reports, and online resources relevant to the research focus. Primary participants included the head of the foundation, vice principals for curriculum and student affairs, teachers, religious instructors, students, parents, and support staff. These individuals were purposefully selected based on their roles and relevance to the implementation of Full Day School activities. Data collection techniques consisted of non-participant observations of learning processes and school activities, in-depth semi-structured interviews to explore participants’ experiences and perceptions, and documentation analysis of organizational records such as school profiles, curriculum documents, program schedules, reports, and visual evidence. Multiple techniques were combined to ensure the depth, accuracy, and richness of the data.

To ensure the trustworthiness of the data, this study employed credibility, dependability, and confirmability checks through triangulation of sources and methods, extended engagement in the field, peer debriefing, and member checking. Data analysis followed the interactive model of Miles and Huberman, which involves three simultaneous stages: data reduction, data display, and conclusion drawing. Data reduction was performed by selecting, categorizing, and simplifying relevant information throughout the research process. Data were then organized and displayed in descriptive narrative form, matrices, and thematic patterns to facilitate interpretation. Conclusions were drawn inductively from specific findings and deductively by connecting them with broader theoretical constructs. This analytical process was carried out continuously from the early stages of data collection until the findings reached saturation, enabling the researcher to develop a comprehensive understanding of how the Full Day School model influences students’ religious and social attitudes at MI Ar-Razzaq Pekanbaru.

Results and Discussion

Vision, Mission, and Strategic Character Objectives

The findings show that MI Ar-Razzaq aligns its institutional direction with national education goals as mandated by the 1945 Constitution and Law No. 20 of 2003, which emphasize faith, piety, noble character, knowledge, skills, and responsibility. These national aims are translated into a school-level vision: *“To form and produce Muslim generations who are of noble character, creative, intelligent, and independent, grounded in the Qur’an and Hadith.”*

The vision is operationalized through several measurable indicators: (1) producing Qur'an memorizers targeting three juz (1, 29, and 30), (2) cultivating noble character through manners such as senyum, sapa, salam and polite communication, (3) nurturing creativity and innovation, and (4) developing intellectual capacity through scientific approaches and higher order thinking skills (HOTS).

The mission emphasizes habituation of Islamic values, Qur'anic literacy, and character strengthening, alongside creating enjoyable and innovative learning, collaborating with stakeholders, and positioning the school as a community-oriented Islamic institution. Long-term goals (five-year horizon) include forming pious, Qur'anic, morally upright, and socially exemplary students who are academically competitive and accepted in reputable junior high schools, Islamic schools, or boarding schools. Short-term goals (one-year horizon) are framed around the Profile of Pancasila Students and Pelajar Rahmatan lil 'Alamin, targeting 100% integration of character-based assessment, high student engagement and satisfaction, mastery of HOTS-type assessments, and progressive achievement of six basic literacies and AKM targets.

Organization of Intracurricular Learning

Intracurricular learning is structured through a comprehensive curriculum that combines national standards, Ministry of Religious Affairs content, and school-specific priorities. For Phase A (Grade 1), the curriculum emphasizes religious education, literacy, numeracy, and local wisdom, as presented in Table 2.

Table 1. Curriculum Structure – Phase A (Grade 1)

Group	Subject	Annual Hours (Weeks)
General Subject Group		
1. Islamic Religious Education	a. Qur'an–Hadith	72 (2)
	b. Aqidah–Akhlak	72 (2)
	c. Fiqh	72 (2)
2. Arabic	–	72 (2)
3. Pancasila Education	–	144 (4)
4. Indonesian Language	–	216 (6)
5. Mathematics	–	144 (4)
6. English	–	72 (2)
7. Physical, Sports, Health Ed.	–	108 (3)
8. Dance	–	108 (3)
9. Local Content	a. Tahfiz	72 (2)
	b. Environmental Education	72 (2)
	c. Riau Malay Culture	72 (2)
Total		1,296 (36)

For higher grades, the curriculum expands to include additional disciplines while maintaining a strong religious core (Table 3). The data confirm that religious education (Qur'an–Hadith, Aqidah–Akhlak, Fiqh, Islamic history) is consistently allocated substantial weekly hours across grade levels, reinforcing the school's focus on religious character formation.

Table 3. Curriculum Structure for Grades II, III, V, and VI

Subject	Grade II	Grade III	Grade V	Grade VI
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Group A				
Qur'an–Hadith	2	2	2	2
Aqidah–Akhlaq	2	2	2	2
Fiqh	2	2	2	2
Islamic Cultural History (SKI)	–	2	2	2
Pancasila & Citizenship Education	5	6	4	4
Indonesian Language	9	10	6	6
Arabic	2	2	2	2
Mathematics	6	6	5	5
Natural Sciences	–	–	3	3
Social Sciences	–	–	3	3
Group B				
Arts, Culture and Crafts	2	2	2	2
Physical Education, Sports, and Health	2	2	2	2
Local Content				
English	–	2	2	2
Riau Malay Culture	–	–	2	2
Total Weekly Hours	32	38	39	39

The findings indicate that all subjects are delivered through a regular system and are integrated with projects for strengthening the Profile of Pancasila Students, where approximately 20% of each subject's time is allocated to project-based learning. This integration supports not only cognitive outcomes but also the internalization of social and civic values aligned with the school's character objectives.

Local Content and Character-Oriented Curriculum

The school designs its local content to reinforce identity, global readiness, and environmental awareness. Four key local content areas are implemented: Riau Malay Culture, English, Tahfiz al-Qur'an, and Environmental Education. 1) Riau Malay Culture (Budaya Melayu Riau) aims to introduce students to regional customs, etiquette, language, arts, and traditional games, and to use local adab as a behavioural reference in family and community life; 2) English is introduced as an international communication tool, with a focus on listening, speaking, reading, and writing in simple school-based contexts; 3) Tahfiz al-Qur'an targets the formation of Qur'anic character by habituating recitation and memorization with tajwid, with a long-term goal of three juz memorized over six years; and 4) Environmental Education develops awareness of natural and social resources, ecological relations, and responsible use and conservation of the environment. These local content elements are integrated into daily practice and explicitly linked to the formation of religious and social attitudes, particularly through adab, responsibility, community participation, and environmental care.

Extracurricular Programs Supporting Religious and Social Attitudes

MI Ar-Razzaq organizes a variety of extracurricular activities as a supplement to the formal curriculum, implemented every Friday from 10.00 to 11.00 for Phase A and B students. The activities are explicitly mapped to the dimensions of the Pancasila Student Profile (Table 4), showing that extracurricular design is directly aligned with character outcomes.

Table 4. Extracurricular Activities and Pancasila Profile Dimensions

No	Extracurricular Activity	Related Pancasila Profile Dimensions
1	Scouts (Pramuka)	Mutual Cooperation, Independence, Creativity
2	Sports (Football)	Mutual Cooperation, Independence
3	Dance	Independence, Creativity
4	Flag Corps (Paskibra)	Independence, Creativity
5	Tahfiz Qur'an	Independence, Creativity
6	English Club	Mutual Cooperation, Independence, Creativity
7	Mathematics Club	Critical Thinking, Independence
8	Kompong (Traditional Drum)	Mutual Cooperation, Independence, Creativity
9	Arabic Language Club	Mutual Cooperation, Independence, Creativity
10	Da'i (Preaching)	Creativity
11	Tilawah (Qur'anic Recitation)	Creativity
12	Iqra/Reading–Writing	Independence, Creativity

The findings show that these activities provide structured opportunities for students to practice teamwork, leadership, discipline, and creative expression. Programs like Scouts, Sports, Da'i, and Tilawah particularly strengthen social responsibility, public speaking, cooperation, and confidence, which are central to the development of both religious and social attitudes.

Habituation and Character-Building Programs

Beyond intracurricular and extracurricular structures, MI Ar-Razzaq implements several habituation programs explicitly oriented toward character formation.

Literacy Program

A school-wide literacy program is conducted weekly, especially on Thursdays. Students visit the library or reading corners, engage in structured reading activities, and write brief reflections or summaries under the guidance of their homeroom teachers. The program aims to: (1) increase reading and writing interest, (2) strengthen Islamic understanding through religious texts, (3) nurture Islamic character (discipline, responsibility, love of knowledge), (4) develop critical and creative thinking, (5) enhance communication skills, and (6) support overall academic achievement. The findings indicate that literacy is positioned not only as an academic skill but also as a vehicle for internalizing values and shaping reflective, responsible learners.

Tahfiz Program

The Tahfiz program is embedded both as local content and as a daily routine. Students attend Tahfiz sessions from 07.30 to 09.00 before other academic lessons. The target is to achieve memorization of up to three juz over six years, supported by: 1) intensive teacher accompaniment (two teachers per class), 2) *talaqqi* (individual recitation and correction), 3) systematic *muraja'ah* (revision), 4) small-group mentoring, and 5) regular evaluation and motivational activities. The data show that this program not only enhances Qur'anic literacy but also fosters discipline, perseverance, responsibility, and spiritual sensitivity core elements of religious attitude.

Muroja'ah Program

The *Muroja'ah* program emphasizes daily repetition of memorized verses, conducted after Dhuha prayer and in a special collective session every Tuesday. Students take turns reciting in front of their peers while others listen and follow. The findings suggest that this program: (1) deepens internalization of Qur'anic content, (2) habituates consistent engagement with the Qur'an, (3) promotes peer support and cooperation, (4) increases students' confidence in public recitation, and (5) strengthens social bonds through shared religious practice.

Homeroom-Based Habituation

Homeroom teachers play a central role in ongoing character guidance. Their responsibilities include classroom management, monitoring discipline and manners, motivating students, organizing class participation in school events, supervising extracurricular involvement, and conducting home visits when necessary. The data indicate that this layered system of pastoral care ensures that issues of behaviour, discipline, and social relations are handled early and contextually, reinforcing both religious and social attitudes within and beyond the classroom.

Dhuha Prayer, Morning Exercise, Scouts, and Art Performances

Daily congregational Dhuha prayer is implemented as a core routine, reinforcing spiritual discipline, gratitude, and communal worship. Weekly morning exercise (every Wednesday) promotes physical health while nurturing discipline, teamwork, and responsibility for one's body as a trust from God. Regular Scout activities (including camping and hiking for upper grades) strengthen independence, leadership, environmental awareness, and social responsibility. Monthly art performances provide a stage for students to express creativity, build confidence, and practice collaboration, contributing to emotional and social development. Collectively, these findings demonstrate that the FDS model at MI Ar-Razzaq is operationalized through a dense network of habituation programs that integrate religious practices and social skills.

Academic Calendar, Effective Weeks, and Learning Load

The academic calendar of MI Ar-Razzaq follows the Ministry of Religious Affairs' guidelines while incorporating school-specific programs. The 2024/2025 school year begins on 15 July 2024, with an orientation program (*Masa Ta'aruf Siswa Madrasah – Matsama*) for Grade 1 students from 10–12 July 2024. Matsama introduces students to the school environment, programs, rules, and religious culture, combining campus tours, character talks, physical activities, and religious practices such as collective prayer and Dhuha. In terms of effective learning weeks, the school operates 37 effective weeks per year (19 in Semester I and 18 in Semester II), as shown in Table 5.

Table 5. Effective Weeks at MI Ar-Razzaq, Academic Year 2024–2025

Semester	Month	Total Weeks	Effective Weeks	Non-Effective Weeks
I	July	5	3	2
	August	5	4	1
	September	5	4	1
	October	5	5	0
	November	5	3	2
	December	—	—	—
	Total	25	19	6
II	January	5	4	1

	February	5	4	1
	March	6	3	3
	April	5	4	1
	May	5	3	2
	June	—	—	—
	Total	26	18	8
Year		51	37	14

Non-effective weeks are used for teacher professional development, religious enrichment nights (e.g., Tahsin and Tahfiz programs), art performances, competitions, market day, and class meeting activities, all of which contribute to character formation and school climate.

Daily Schedule and Full Day School Implementation

The FDS model at MI Ar-Razzaq is reflected in the extended daily schedule that runs roughly from 07.00 to 16.00, combining academic lessons, religious routines, and character-building activities. The schedules vary slightly by grade cluster.

Table 6. Daily Schedule – Grades 1–2

Day	Time	Activity
Mon–Thu	07.00–07.15	Breakfast
	07.15–08.00	Morning Habituation / Dhuha Prayer
	08.00–09.00	Qur'an Recitation / Tahfiz
	09.00–09.20	Snack Time
	09.20–10.20	Lesson 1
	10.20–11.20	Lesson 2
	11.20–13.00	P5 and ISOMA (Rest, Prayer, Lunch)
	13.00–14.00	Lesson 3
Friday	07.00–07.15	Breakfast
	07.15–07.40	Morning Habituation / Dhuha Prayer
	07.40–08.00	Snack Time
	08.00–09.00	Extracurricular
	09.00–10.00	P5 / Tahfiz

Table 7. Daily Schedule – Grades 3–4

Day	Time	Activity
Mon–Thu	07.00–07.15	Breakfast
	07.15–08.00	Morning Habituation / Dhuha Prayer
	08.00–09.00	Qur'an Recitation / Tahfiz
	09.00–09.30	P5
	09.30–09.50	Snack Time
	09.50–10.50	Lesson 1
	10.50–11.50	Lesson 2
	11.50–13.00	ISOMA
	13.00–14.00	Lesson 3
	14.00–15.00	Lesson 4
Friday	07.00–07.15	Breakfast
	07.15–07.40	Morning Habituation / Dhuha Prayer
	07.40–08.40	Extracurricular
	08.40–09.00	Snack Time

	09.00–10.30	P5 / Tahfiz
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Table 8. Daily Schedule – Grades 5–6

Day	Time	Activity
Mon–Thu	07.00–07.15	Breakfast
	07.15–08.00	Morning Habituation / Dhuha Prayer
	08.00–09.00	Qur'an Recitation / Tahfiz
	09.00–10.00	Lesson 1
	10.00–10.20	Snack Time
	10.20–11.50	Lesson 2
	11.50–13.00	ISOMA
	13.00–14.00	Lesson 3
	14.00–15.00	Lesson 4
	15.00–15.30	Lesson 5
	15.30–16.00	Lesson 6
Friday	07.00–07.15	Breakfast
	07.15–08.00	Morning Habituation / Dhuha Prayer
	08.00–09.00	Extracurricular
	09.00–09.20	Snack Time
	09.20–10.20	Supplementary Lessons
	10.20–11.00	Tahfiz

The data show that the first part of the day is consistently dedicated to religious habituation (Dhuha, Qur'an recitation, Tahfiz), followed by academic sessions, project-based learning (P5), and a range of supporting activities. This temporal structure is a core feature of the FDS model at MI Ar-Razzaq, allowing sufficient time for both cognitive learning and systematic formation of religious and social attitudes.

The findings of this study indicate that the full day school model at MI Ar-Razzaq Pekanbaru is not merely an extension of instructional time, but a deliberately structured system that fuses academic learning with religious habituation and social character formation. The daily schedule beginning with Dhuha prayer, followed by Qur'anic recitation and tahfizh, and continuing with general subjects, literacy, and co-curricular activities creates a learning ecology in which cognitive, affective, and psychomotor domains are addressed in an integrated way. This configuration is consistent with character-based full day school designs in previous research, which emphasize that extended school time becomes meaningful only when filled with value-laden, reflective, and participatory activities rather than additional conventional teaching hours alone (Amaliya, 2022; Benawa et al., 2018b; Cahyaningsih et al., 2020). In this sense, the empirical picture from MI Ar-Razzaq supports earlier arguments that full day school can be an effective vehicle for religious and social character building when curriculum, school culture, and daily routines are coherently aligned.

The prominent role of tahfizh, murojaah, and routine Dhuha prayers in the school's daily life also confirms the centrality of ritual habituation in shaping students' religiosity. Students are not only exposed to religious knowledge but repeatedly engaged in practices such as collective Qur'anic recitation, structured memorization, and congregational worship. Prior studies on Islamic schools show that such ritualized practices, when combined with teacher modelling and supportive peer culture, significantly strengthen students' commitment to worship and internalization of Islamic values (Bagley & Al-Refai, 2017; Syafri, 2014; Yasin et al., 2020; Kusumawati et al., 2023; Cahyanto et al., 2024). At the same time, the current findings nuance

this optimistic view: despite intensive programming, not all students demonstrate consistent discipline in prayer or deep internalization of religious values, echoing research which notes that ritual habituation alone is insufficient without parallel efforts in personal meaning-making, family reinforcement, and individualized guidance (Wahyuni et al., 2023; Abo-Zena et al., 2024; Wuthnow, 2020). Thus, the MI Ar-Razzaq case suggests that school-based rituals are a necessary but not yet sufficient condition for robust religious character formation.

In terms of social attitudes, the combination of cooperative learning in the classroom, extracurricular activities (such as scouting, sports, arts, and clubs), and regular collective programs (literacy day, morning exercise, camp, and arts performances) provides students with multiple arenas to practice collaboration, communication, and empathy. These findings are in line with research showing that structured extracurricular and project-based activities in full day schools can significantly enhance students' social competence, teamwork, and sense of responsibility, particularly when teachers explicitly frame activities around shared values and reflection (Basyaruddin & Rifma, 2020; Khaerunnisa & Muqowim, 2020; Zhou & Colomer, 2024). However, the persistence of behaviours such as teasing, limited cooperation, and low empathy among some students indicates that increased exposure to group activities does not automatically translate into prosocial behaviour for all learners. This is consistent with previous studies that warn full day schedules may even lead to fatigue and irritability if not balanced with adequate rest, emotional support, and differentiated guidance, thereby weakening the intended social outcomes (Ernita et al., 2022; George, 2024; Canak, 2025).

The findings related to school organization, curriculum structure, and daily scheduling further underline the importance of an institutional ecosystem that supports character education. MI Ar-Razzaq has developed a relatively complete infrastructure, a rich intrakurikuler and muatan lokal curriculum (including Islamic studies, BMR, English, environmental education, and tahfiz), and a tightly planned full day timetable from morning to late afternoon. This aligns with prior work arguing that effective character-oriented full day schools typically exhibit strong leadership, clear vision-mission, integrated local content, and consistent alignment between policy documents, classroom practice, and hidden curriculum (Iskandar & Narimo, 2018; Rusli & others, 2024). At the same time, the study also reveals structural and cultural constraints such as varying levels of parental support, diverse student backgrounds, and the risk of overload that resonate with literature highlighting that full day school success is highly contingent on home school partnerships and context-sensitive management (Sari & Nurmayuli, 2020; Wicaksono, 2018). In this respect, the MI Ar-Razzaq experience both confirms and complicates earlier models of "ideal" full day implementation.

Finally, the overall pattern of results suggests that the full day school model at MI Ar-Razzaq Pekanbaru contributes positively to the formation of students' religious and social attitudes, but with uneven depth and consistency across individuals and domains. This supports a growing consensus in the literature that character outcomes in full day Islamic schools emerge from the interaction of multiple factors: institutional vision, program design, teacher competence and example, peer culture, and the reinforcement (or lack thereof) from families and broader communities (Daulay et al., 2025; Hamalik, 2023; Zubaedi, 2012). The present study thereby strengthens earlier arguments that full day school should not be viewed as a technical "add-on" of extended hours, but as a comprehensive educational ecosystem that requires continuous evaluation, parental collaboration, and adaptive refinement. It also points to the need for future research that compares different full day models, explores students' subjective experiences more deeply, and examines long-term trajectories of religious and social character beyond the primary school years.

Conclusion

The findings of this study conclude that the full day school model implemented at MI Ar-Razzaq Pekanbaru plays a significant role in shaping students' religious and social attitudes through a comprehensive integration of academic learning, ritual practices, and character-building programs. The structured daily routines—such as Dhuha prayer, tahfidz, muroja'ah, literacy activities, and various extracurricular engagements—create an educational ecosystem that supports holistic student development. While these programs have shown positive outcomes in strengthening students' discipline, cooperation, empathy, and religious commitment, the results also indicate that character formation is not uniform across all students. Variations in family background, levels of parental support, and individual readiness highlight the need for continued refinement and personalized approaches within the full day school framework.

Based on these findings, several recommendations can be proposed to enhance the effectiveness of the program. First, the school should strengthen collaboration with parents to ensure that religious and social values reinforced at school are consistently practiced at home. Second, teachers could benefit from continuous professional development focused on character-based pedagogy, emotional support strategies, and differentiated guidance to address diverse student needs. Third, the school may consider balancing academic and non-academic activities to reduce student fatigue while maintaining program quality. Finally, future research could explore long-term impacts of the full day school model, compare its effectiveness with other educational models, and include students' personal reflections to provide deeper insight into the character-building process.

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