



The Implementation of Digital Portfolio Evaluation for Monitoring Daily Religious Practices at Muhammadiyah Al-Kautsar Junior High School Special Program

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Abstract

The development of students' religious character through *amalan yaumiyah* (daily religious practices) at the junior high school level continues to face challenges, particularly with regard to consistency of implementation and the effectiveness of monitoring in the digital era. This study aims to examine the implementation of digital portfolio evaluation through the Golden Habit program in monitoring students' *amalan yaumiyah* at Muhammadiyah Al-Kautsar Junior High School, to analyze the challenges encountered in the use of Golden Habit during the monitoring process, and to formulate suggestions and expectations from teachers as efforts to improve and further develop the use of Golden Habit in the future. This research employed a descriptive qualitative method with a phenomenological approach. Data were collected through observation, interviews, and documentation, and were analyzed using an interactive data analysis model consisting of data reduction, data display, and conclusion drawing. The findings indicate that Golden Habit, as a web-based digital portfolio, is able to support the habituation of *amalan yaumiyah* in a more structured manner, enhance students' discipline in religious worship, foster literacy habits, and strengthen students' engagement in positive daily activities, while simultaneously facilitating teachers in conducting systematic monitoring and evaluation. The implementation of this program also revealed several challenges, including students' inconsistency in completing portfolio entries, limited access to digital devices, minimal parental assistance, and varying levels of homeroom teacher involvement in the monitoring process.

Keywords: *Amalan Yaumiyah*, Golden Habit, Islamic Education, Digital Portfolio.

INTRODUCTION

Islamic education essentially emphasizes not only academic achievement but also the formation of religious character through the habituation of religious practices in daily life. *Amalan yaumiyah* (daily religious practices), such as performing obligatory and voluntary prayers, reciting the Qur'an, engaging in *dhikr*, and practicing proper daily conduct, constitute important means of shaping students into individuals who are faithful and possess noble character. Such habituation requires a system of continuous guidance and monitoring to ensure consistency and to generate tangible impacts on students' lives (Nurbaiti et al., 2020).

Along with the rapid development of digital technology, schools are increasingly required to manage character education programs in a more effective and measurable manner. The utilization of web-based technology in education enables the systematic and real-time recording, monitoring, and evaluation of students' activities. In the context of religious character development, digital systems can assist teachers and schools in documenting and monitoring students' *amalan yaumiyah* more accurately, efficiently, and sustainably.

Muhammadiyah Al-Kautsar Junior High School has developed the Golden Habit program as an innovation in fostering students' religious character. Golden Habit is a web-based program designed to record and monitor students' *amalan yaumiyah* on a daily basis. Through this platform, students report their daily religious practices, while teachers can monitor levels of consistency, discipline, and students' religious development in a structured manner. This program aligns with Muhammadiyah's educational policy, which emphasizes the integration of Islamic values across all aspects of educational implementation (Tentiasih, 2022). The implementation of Golden Habit functions not merely as an administrative tool for recording religious practices, but also as a medium for guidance and the reinforcement of a religious culture within the school environment. Web-based monitoring allows for continuous evaluation, the provision of feedback from teachers, and active student involvement in cultivating awareness of worship practices. The use of technology in character education has been shown to encourage more effective habituation of religious values when accompanied by consistent guidance and exemplary conduct from teachers.

Several previous studies have examined the monitoring of *amalan yaumiyah* and the development of religious character using various approaches. Sa'adah and Hayati (2025) investigated technology-based religious habituation in secondary schools and found that the use of digital media improved students' discipline in worship. Kulsum and Muhid (2022) examined the implementation of character education through technology-based habituation and demonstrated that digital systems facilitate teachers' monitoring of students' religious behavior. Another study by Istichoroh et al. (2025) emphasized that digital habituation enhances students' responsibility and consistency in performing positive daily activities. These studies indicate that digital technology plays a strategic role in supporting students' character development, with most prior research focusing on the effectiveness or outcomes of digital media use in shaping behavior. However, based on a review of previous studies, a research gap remains in examining the implementation of web-based *amalan yaumiyah* monitoring systems that are integrated with digital portfolio evaluation. Earlier studies have largely highlighted outcomes or impacts without thoroughly exploring the implementation processes of the digital systems employed.

Research addressing the roles of teachers and students, as well as monitoring mechanisms within a single web-based platform, remains limited. Moreover, empirical studies examining digitally integrated religious development programs within Muhammadiyah schools are still scarce. This study offers novelty by investigating the implementation of Golden Habit as a digital portfolio for monitoring students' *amalan yaumiyah*. Accordingly, this study aims to examine the implementation of Golden Habit as a monitoring medium for students' *amalan yaumiyah* at Muhammadiyah Al-Kautsar Junior High School, to analyze the challenges encountered in its use during the monitoring process, and to formulate suggestions and expectations from teachers as efforts to improve and further develop the Golden Habit program in the future. This research is significant for understanding the implementation process, the roles of teachers and students, and the effectiveness of Golden Habit as a digital medium in supporting the formation of students' religious character in the era of digital transformation in education.

RESEARCH METHODS

The research method employed in this study is a descriptive qualitative approach with a phenomenological perspective. This approach was chosen to obtain an in-depth understanding of the implementation of the Golden Habit program in monitoring students' *amalan yaumiyah* (daily religious practices). Data were collected through observations to directly examine the implementation of the program within the school environment, interviews to gather information from parties directly involved in the program, and documentation to support and enrich the data obtained. The collected data were analyzed using an interactive analysis model, which consisted of data collection, data reduction, data display, and conclusion drawing.

RESULT AND DISCUSSION

Golden Habit is a religious habituation program designed as a system for the continuous monitoring of students' *amalan yaumiyah* (daily religious practices). This program emphasizes the formation of religious character through consistently performed and systematically monitored daily acts of worship. Religious habituation has been proven effective in instilling religious values, as activities carried out routinely tend to shape students' attitudes and behaviors over time (Prayogi et al., 2025). At Muhammadiyah Al-Kautsar Junior High School, Golden Habit is implemented as a medium for recording and monitoring students' *amalan yaumiyah*. This monitoring system functions not only as a control mechanism but also as a means of spiritual guidance for students. This finding is consistent with Nadirah et al. (2024), who argue that structured habituation of daily religious practices can enhance students' religious character and discipline.

In its initial implementation, mutaba'ah activities at Muhammadiyah Al-Kautsar Junior High School were conducted conventionally using printed logbooks. This system served as a tool for monitoring students' habituation activities, particularly in terms of religious practice and discipline. However, during the COVID-19 pandemic, when face-to-face learning could not be conducted optimally, the school adapted by shifting the mutaba'ah system to a digital format using Google Forms. This medium was selected due to its accessibility and its ability to support distance learning. Nevertheless, several challenges emerged in practice, such as students' responses being excessively lengthy and narrative, which required considerable time for teachers to review. In addition, the evaluation process became less effective, as not all teachers conducted in-depth assessments and some merely performed superficial checks. Despite these limitations, Google Forms continued to be used even after the pandemic.

A subsequent transformation of the mutaba'ah system occurred following a change in school leadership. The new principal introduced innovative policies by developing a fully digital learning system under the concept of a digital school. Within this digital transformation framework, mutaba'ah activities were upgraded from Google Forms to a professionally developed web-based platform. The school procured a dedicated web service named Golden Habit, designed to simplify data entry, shorten students' responses, and enhance the effectiveness and efficiency of teachers' monitoring processes. To date, the Golden Habit platform remains the primary medium for implementing mutaba'ah at Muhammadiyah Al-Kautsar Junior High School.

Implementation of Monitoring Daily Religious Practices through Golden Habit

The monitoring of amalan yaumiyah (daily religious practices) through the Golden Habit program involves homeroom teachers and Islamic Religious Education teachers as mentors and evaluators. Students routinely report the implementation of their daily religious activities, including obligatory worship, voluntary worship, literacy activities, and muamalah practices such as religious study and charitable giving (infaq). The involvement of teachers in this mentoring process aligns with the role of educators as guides in fostering students' religious character through structured and continuous habituation (Mulyasa, 2022).

At Muhammadiyah Al-Kautsar Junior High School, Golden Habit is implemented by requiring students to complete daily records of their amalan yaumiyah. Teachers then conduct monitoring once a week, every Saturday, during class mentoring activities. This habituation pattern helps students become accustomed to recording and reflecting on their daily worship and positive habits. Meanwhile, weekly monitoring by teachers serves as a form of

supervision and guidance to encourage greater discipline and consistency in performing daily religious practices. Such strategies of habituation combined with periodic monitoring have been proven effective in fostering students' discipline and sense of responsibility (Astriana & Hayati, 2023). The results of Golden Habit are subsequently compiled and reported to parents once a month in the form of digital files. This report aims to inform parents about the development of their children's worship habits and to encourage parental support and reinforcement of religious habituation within the family environment. Collaboration between schools and parents is a crucial factor in the success of character education, particularly in the formation of students' religious character (Namira & Hadi, 2025). Thus, Golden Habit functions not only as a tool for recording daily religious practices but also as an effective medium for fostering discipline, responsibility, and religious character among students.

Constraints in the Use of Golden Habit

The implementation of Golden Habit (GoBit) as a digital-based monitoring medium for *amalan yaumiyah* offers several advantages that support the effectiveness of students' habituation. The structured and concise recording system facilitates students in reporting their daily worship activities without requiring overly long and descriptive responses. In addition to enhancing monitoring efficiency, the use of this digital platform also contributes to the development of students' digital literacy skills, which are essential in 21st-century education. The utilization of technology in character development has been shown to effectively support positive behavioral habituation when designed systematically and purposefully (Efendi & Ningsih, 2022).

From the students' perspective, GoBit has a positive impact on fostering discipline in worship, improving literacy habits, and encouraging engagement in other daily positive activities. The obligation to complete daily *amalan yaumiyah* records trains students to be more responsible for performing obligatory and voluntary worship, reading activities, and *muamalah* practices such as *infaq* and religious study. Consistent habituation through a digital monitoring system can enhance students' self-awareness in sustaining positive behaviors over time (Cahyono et al., 2025). Nevertheless, several challenges remain from the students' side. In practice, inconsistencies in completing *amalan yaumiyah* records are still observed, with some students filling them out regularly while others tend to delay or show a lack of discipline. This issue is more prevalent among seventh-grade students, many of whom do not yet own personal mobile devices and rely on their parents' devices. Furthermore, parents' limited time due to work commitments often results in insufficient supervision of GoBit completion at home. Research indicates that parental involvement and assistance are critical factors in the success of digital-based

habituation and monitoring for students at the junior high school level (Nizar et al., 2025).

Additional constraints are also evident from the homeroom teachers' perspective as mentors and evaluators. Although routine monitoring has been formally established, variations in the level of teacher involvement persist in practice. Some homeroom teachers conduct thorough and continuous monitoring, while others have not implemented the monitoring process optimally. Such inconsistencies may affect the overall effectiveness of character development and reinforcement. This finding is consistent with previous research emphasizing that the success of digital-based habituation programs largely depends on educators' commitment and consistency in mentoring and evaluation (Maqbulah et al., 2025).

Suggestions and Expectations

Based on the findings and discussion, it is expected that the future development of Golden Habit (GoBit) can be further optimized in terms of system design and technological features. School administrators are encouraged to develop automated analytical features capable of presenting students' *amalan yaumiyah* progress in a concise and comprehensive manner, such as progress charts, consistency levels, and final performance summaries. With such features, teachers would no longer need to review data individually, but could instead rely on system-generated summaries. The development of evaluation systems based on learning analytics has been shown to enhance teachers' work efficiency and the effectiveness of monitoring in digital education (Sudarman et al., 2025).

Further expectations are directed toward parents to become more actively involved in assisting and supervising their children in performing daily religious practices and completing GoBit entries at home. Parental involvement is particularly crucial for students who do not yet have personal devices and depend on their parents' facilities. Adequate parental assistance can help ensure that GoBit entries are completed regularly, punctually, and in accordance with the religious practices genuinely performed by students. Studies indicate that parental involvement in digital-based learning and habituation significantly influences students' discipline and consistency in positive behaviors (Khairunisa et al., 2021). Moreover, enhanced collaboration between schools and parents is expected to minimize the potential for dishonesty in students' reporting of *amalan yaumiyah* through GoBit. The reinforcement of honesty and responsibility depends not solely on the digital system but also on continuous supervision, communication, and role modeling provided by teachers and parents. Therefore, GoBit should be positioned not merely as a digital administrative tool, but as an integrated medium for religious character development that connects the school and family environments. This

perspective aligns with previous research emphasizing that the success of technology-based character education requires synergy among digital systems, educators, and families (Kulsum & Muhid, 2022).

CONCLUSION

The implementation of Golden Habit as a medium for monitoring *amalan yaumiyah* (daily religious practices) at Muhammadiyah Al-Kautsar Junior High School represents an effective digital innovation in supporting students' religious character development. This program successfully integrates daily worship practices, literacy activities, and other positive behaviors into a structured and sustainable monitoring system. Through the involvement of homeroom teachers, Islamic Religious Education teachers, and parental participation, Golden Habit functions not merely as an administrative recording tool, but also as a formative instrument that fosters discipline, responsibility, and consistent religious awareness among students. Nevertheless, the implementation of Golden Habit still faces several challenges from both students and educators. These include students' inconsistency in completing daily religious practice records, limited access to personal digital devices, insufficient parental assistance, and variations in the level of homeroom teacher engagement in the monitoring process. Therefore, further system optimization, strengthened collaboration between schools and parents, and enhanced teacher commitment to mentoring and evaluation are necessary. With these improvements, Golden Habit is expected to serve as a more effective and sustainable model for digital-based religious character education.

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