

# DEVELOPING ISLAMIC CHARACTER AND UNDERSTANDING OF THE ISLAMIC RELIGION THROUGH THE MABIT-BASED PONDOK SYAWAL ACTIVITY PROGRAM

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## Abstract

This research aims to analyze the Pondok Syawal activity program based on Malam Bina Iman dan Taqwa (MABIT) in cultivating Islamic character and understanding of the Islamic religion in students at MAN 2 Malang City. This activity program was carried out at the Al-Hayatul Islamiyah Islamic Boarding School, Malang City. This research uses a mixed method (quantitative-qualitative) sequential exploratory design. Data collection was carried out through surveys, in-depth interviews, and participant observation. The research subjects were students at MAN 2 Malang City who took part in the Pondok Syawal program in 1445 H, totaling 20 participants. The research results show that program is effective in cultivating Islamic character and understanding of the Islamic religion in students. This program contributed to the Islamic character of 92.8% (very good) and understanding of the Islamic religion of 78.4% (good). This program provides meaningful and contextual learning experiences for students, so they can understand and practice Islamic teachings better. Then students become more disciplined, have good morals, and understand Islamic teachings better. The findings of this research provide important implications for the implementation of Islamic education programs in madrasas. The MABIT-based Pondok Syawal program can be an alternative Islamic education program that is effective and beneficial for students.

**Keywords:** pondok syawal, MABIT, islamic character, understanding islamic religion, & islamic education

## Introduction

Islam has an important role in human life, both individually and socially. Islam teaches moral and spiritual values that can be a guide to life for mankind. In Indonesia, Islam is the religion adhered to by the majority of the population. This shows that Islam has a big influence in the lives of Indonesian people.

Islamic religious education is an important aspect of education in Indonesia. Islamic religious education (PAI) has a role in forming the character and personality of students with noble morals. PAI in schools aims to provide knowledge, understanding and practice of the Islamic religion to students. PAI lessons have their own characteristics at each school and madrasah level. At the madrasa level, PAI learning is a

discipline-based learning pattern which includes the Al-Qur'an and Hadith, Aqidah Akhlak, Fiqh, Islamic Cultural History (SKI) and Tafsir<sup>1</sup>.

Applicative Islamic religious education can foster Islamic character. Strengthening Islamic character can be provided through religious activities at school, such as reading the Koran, disciplining oneself to pray five times a day in congregation, and other teachings originating from the holy book<sup>2</sup>. Worship activities are an implementation to strengthen Islamic character. Worship (self-servance to Allah) is not just carrying out the five pillars of Islam (*mahdhoh*), but also other worship (*ghoiru mahdhoh*), for example being responsible for the family morally, materially and spiritually, respecting other people, honest, wise, fair, etc.<sup>3</sup>. Apart from worship, human values are an embodiment of Islamic character. Human values such as love and compassion for others, justice and wisdom without distinction of religion or race. and ethnicity<sup>4</sup>.

The month of Ramadan is a month full of blessings and is the right momentum to increase the faith and piety of Muslims. One of the traditions in education in Indonesia that many Muslims carry out in the month of Ramadhan is the Ramadhan hut activities. Pondok Ramadhan is an intensive Islamic religious learning activity which is usually carried out during the month of Ramadan.

However, not all students can take part in Ramadhan hut activities for various reasons, such as busy schools and parents. This can cause students to lose the opportunity to increase their faith and piety in the month Ramadan. This opportunity is what students need to acquire character that is in accordance with the values of Islamic teachings or Islamic character. Good Islamic character can help students to become better individuals and be useful to society.

MAN 2 Malang City is one of the state high schools in Malang City which has a fairly good Islamic religious education program. However, during the month of Ramadhan 1445 H, most of the students at MAN 2 Malang City did not participate in Ramadhan hut activities. Students' non-participation in Ramadhan boarding school activities causes them to lose the opportunity to understand Islamic teachings and Islamic character. Therefore, it is necessary to provide alternative programs that can be followed by students who do not participate in Ramadhan hut activities. One of them is holding Pondok Syawal activities.

The Pondok Syawal activity program is an alternative to foster Islamic character and understanding of the Islamic religion for students who do not participate in Ramadhan Islamic boarding school activities. This program is implemented in the month of Shawwal, after the month of Ramadan. This activity was carried out using the Night of Faith and Taqwa Building (MABIT) model.

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<sup>1</sup> Direktorat KSKK Madrasah Kementerian Agama RI, "Keputusan Menteri Agama Nomor 183 Tahun 2019 Tentang Kurikulum PAI Dan Bahasa Arab Pada Madrasah" (2019).

<sup>2</sup> Riski Ariska Widiananda and Agus Timan, "Manajemen Malam Bina Iman Dan Taqwa Untuk Penguatan Karakter Peserta Didik," *Jurnal Administrasi Dan Manajemen Pendidikan* 2, no. 4 (2019): 222–31, <https://doi.org/10.17977/um027v2i42019p222>.

<sup>3</sup> Agus Maimun, "Nilai Dan Pendidikan Nilai Di Sekolah," *ULUL ALBAB Jurnal Studi Islam* 5, no. 1 (2018): 108–25, <https://doi.org/10.18860/ua.v5i1.6148>.

<sup>4</sup> Maimun.

MABIT is one of the tarbiyah facilities (*wasa'ilut tarbiyah*)<sup>5</sup>. The intended means of education is to build the soul of a Muslim to become a person who is not only intelligent intellectually, physically, but also has a strong spiritual intelligence to Allah SWT<sup>6</sup>. The term MABIT is very popular found in one of the hajj pilgrimages, such as mabit in Mina<sup>7</sup>. However, in terms of terminology, this activity is a stay together with animating the night to strengthen the relationship with God and increase love for the Prophet SAW, Rabbaniyah morals, fraternity and increase the supply of da'wah<sup>8</sup>.

MABIT activities have the main aim of developing students' morals and achievements<sup>9</sup>. These forms of activity include (1) congregational prayer, (2) self-*muhasabah*, (3) recitations of the Qur'an, (4) *qiyamul lail*, and (5) *ar-riyadhah*<sup>10</sup>. This activity has a positive effect on students. MABIT activities can improve students' spiritual knowledge of Islamic religion<sup>11</sup>. Then this activity can also train an attitude of independence, always be grateful, and adapt to new environments<sup>12</sup>.

The implementation of the MABIT-based Islamic Boarding School was carried out at the Al Hayatul Islamiyah Islamic Boarding School, Malang City. This Islamic boarding school has experience and competence in organizing quality Islamic religious education programs. This boarding school is one of the Islamic boarding schools in Malang City which can be used as a place to organize the MABIT-based Pondok Syawal activity

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<sup>5</sup> Dendi Ridwan Hidayat, Nan Rahminawati, and Sobar Alghazal, "Implementasi Program Bina Iman Dan Takwa (Mabit) Dalam Peningkatan Hafalan Al-Qur'an Siswa SMP Al Falah Dago Bandung," *Bandung Conference Series: Islamic Education* 4, no. 1 (2024): 104–9, <https://doi.org/10.29313/bcsied.v4i1.10624>; Baiq Nuril Huda, Sugeng Wanto, and Abrar M Dawud Faza, "Konsep Mabit Dalam Pembinaan Akhlak Santri (Studi Terhadap Yayasan Pendidikan Sahabat Quran Di Sei Bejangkar Kabupaten Batu Bara) Baiq," *Center of Knowledge: Jurnal Pendidikan Dan Pengabdian Masyarakat* 11, no. 1 (2021): 192–201, [https://journals.ekb.eg/article\\_243701\\_6d52e3f13ad637c3028353d08aac9c57.pdf](https://journals.ekb.eg/article_243701_6d52e3f13ad637c3028353d08aac9c57.pdf).

<sup>6</sup> Ahmad Rifa'i, "Pembinaan Karakter Melalui Kegiatan Malam Bina Iman Dan Taqwa Di SDIT An-Nahl Tabalong Ahmad," *BADA'A: Jurnal Ilmiah Pendidikan Dasar* 3, no. 2 (2021): 104–18.

<sup>7</sup> Dendi Ridwan Hidayat, Nan Rahminawati, and Sobar Alghazal, "Implementasi Program Bina Iman Dan Takwa (Mabit) Dalam Peningkatan Hafalan Al-Qur'an Siswa SMP Al Falah Dago Bandung"; Huda, Wanto, and Faza, "Konsep Mabit Dalam Pembinaan Akhlak Santri (Studi Terhadap Yayasan Pendidikan Sahabat Quran Di Sei Bejangkar Kabupaten Batu Bara) Baiq"; Muzammil Muzammil and Fakhrul Rijal, "Membentuk Karakter Religius Peserta Didik Melalui Program Mabit (Malam Bina Iman Dan Taqwa) Di Man Model Banda Aceh," *Kalam: Jurnal Agama Dan Sosial Humaniora* 8, no. 2 (2021): 90–100, <https://doi.org/10.47574/kalam.v8i2.96>.

<sup>8</sup> Enti Fauziah, "Pembentukan Karakter Islami Peserta Didik Melalui Program Bina Pribadi Islami Di SDIT Harapan Bangsa Natar," *Jurnal Pendidikan Profesi Guru Agama Islam* 1, no. 2 (2021): 201–10.

<sup>9</sup> Andriyadi Andriyadi, "Pelaksanaan Kegiatan Malam Bina Iman Dan Taqwa (Mabit) Pada Kelas Atas ( Iii, Iv, Dan V) Di Sdit Darul Ihsan Pontianak Tahun Pelajaran 2019/2020," *Tarbawi Khatulistiwa: Jurnal Pendidikan Islam* 6, no. 2 (2021): 51–60, <https://doi.org/10.29406/tbw.v6i2.2780>; Nur Winarsih and Ruwandi Ruwandi, "Implementasi Mabit (Malam Bina Iman Dan Taqwa) Dan Implikasinya Dalam Pembelajaran Aqidah Dan Akhlaq Siswa SD Islam Terpadu Binaul Ummah Plesungan, Karangpandan, Kecamatan Karangpandan Kabupaten Karanganyar," *JIIP - Jurnal Ilmiah Ilmu Pendidikan* 5, no. 6 (2022): 1868–77, <https://doi.org/10.54371/jiip.v5i6.651>.

<sup>10</sup> Winarsih and Ruwandi, "Implementasi Mabit (Malam Bina Iman Dan Taqwa) Dan Implikasinya Dalam Pembelajaran Aqidah Dan Akhlaq Siswa SD Islam Terpadu Binaul Ummah Plesungan, Karangpandan, Kecamatan Karangpandan Kabupaten Karanganyar."

<sup>11</sup> Anis Fauzi, Rosidah, and Muhammad Akbar, "Strategi Pengembangan Keagamaan Siswa SMP Plus," *JOIEM (Journal of Islamic Education Management)* 4, no. 1 (2023): 68–83, <https://doi.org/10.30762/joiem.v4i1.947>.

<sup>12</sup> Ikmal, Enoh Siddik, Zafar, Nuroni, and M. Imam Pamungkas, "Penanaman Sikap Kemandirian Melalui Kegiatan Malam Bina Iman Dan Taqwa Eksternal Home Stay Terhadap Siswa Kelas Delapan Di SMPIT Luqmanul Hakim Bandung Planting The Attitude of Independence Through The Night Activities of Developing External Faith and Fai," *SPeSIA: Prosiding Pendidikan Agama Islam* 5, no. 2 (2019): 274–80, <http://karyailmiah.unisba.ac.id/index.php/pai/article/view/17858>.

program. Several MABIT-based Islamic education activities are often carried out at this boarding school, even at the student level.

The Pondok Syawal activity program at MAN 2 Malang City is a new program. It is hoped that this activity can facilitate students to develop Islamic character and understanding of the Islamic religion for students who do not participate in Ramadhan Islamic boarding school activities. However, this activity also needs to be analyzed to learn about the students' experiences when taking part in the Syawal Islamic boarding school program and how this program can foster their understanding of the Islamic religion and Islamic character.

## Literature Review

### A. MABIT (Malam Bina dan Taqwa)

MABIT (Malam Bina Iman dan Taqwa/ *Night for the Development of Faith and Taqwa*) is one of the *tarbiyah* facilities that aims to foster the soul of a Muslim to have a strong Islamic character. MABIT is known as one of the Islamic education methods (*wasailut tarbiyah*) that not only focuses on intellectual and physical intelligence but also on developing spiritual intelligence that strengthens a servant's relationship with Allah SWT<sup>13</sup>. This facility is considered effective in forming individual characters based on Islamic values.

The term "MABIT" is often found in the Hajj pilgrimage series, such as mabit in Mina, which means spending the night in a certain place for worship. However, in the context of educational activities, MABIT means staying overnight together to enliven the night through worship. This activity is designed to strengthen the spiritual relationship with Allah SWT, increase love for Rasulullah SAW, build Rabbaniyah morals, strengthen ukhuwah, and increase provisions for da'wah<sup>14</sup>.

The main objective of MABIT is to foster students' morals so that they become individuals who excel, both academically and morally<sup>15</sup>. In addition, this activity has a positive impact on the formation of students' attitudes and behavior, such as:

1. Increasing spirituality through the appreciation of Islamic values.
2. Training independence in carrying out various activities.
3. Encouraging a sense of gratitude for the various blessings of Allah SWT.
4. Adapting to a new environment, so that it is more adaptive to change<sup>16</sup>.

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<sup>13</sup> Dendi Ridwan Hidayat, Nan Rahminawati, and Sobar Alghazal, "Implementasi Program Bina Iman Dan Takwa (Mabit) Dalam Peningkatan Hafalan Al-Qur'an Siswa SMP Al Falah Dago Bandung"; Huda, Wanto, and Faza, "Konsep Mabit Dalam Pembinaan Akhlak Santri (Studi Terhadap Yayasan Pendidikan Sahabat Quran Di Sei Bejangkar Kabupaten Batu Bara) Baiq"; Rifa'i, "Pembinaan Karakter Melalui Kegiatan Malam Bina Iman Dan Taqwa Di SDIT An-Nahl Tabalong Ahmad."

<sup>14</sup> Fauziah, "Pembentukan Karakter Islami Peserta Didik Melalui Program Bina Pribadi Islami Di SDIT Harapan Bangsa Natar"; Muzammil and Rijal, "Membentuk Karakter Religius Peserta Didik Melalui Program Mabit (Malam Bina Iman Dan Taqwa) Di Man Model Banda Aceh."

<sup>15</sup> Andriyadi, "Pelaksanaan Kegiatan Malam Bina Iman Dan Taqwa (Mabit) Pada Kelas Atas ( Iii, Iv, Dan V) Di Sdit Darul Ihsan Pontianak Tahun Pelajaran 2019/2020"; Winarsih and Ruwandi, "Implementasi Mabit (Malam Bina Iman Dan Taqwa) Dan Implikasinya Dalam Pembelajaran Aqidah Dan Akhlaq Siswa SD Islam Terpadu Binaul Ummah Plesungan, Karangpandan, Kecamatan Karangpandan Kabupaten Karanganyar."

<sup>16</sup> Fauzi, Rosidah, and Akbar, "Strategi Pengembangan Keagamaan Siswa SMP Plus"; Ikmal, Siddik, Zafar, Nuroni, and Pamungkas, "Penanaman Sikap Kemandirian Melalui Kegiatan Malam Bina Iman Dan Taqwa

Then the form of MABIT activities includes:

1. Congregational prayer: Building discipline and togetherness through joint worship.
2. *Muhasabah*: Introspecting oneself to improve one's relationship with Allah SWT.
3. *Tilawah Al-Qur'an*: Enlivening the night by reading and understanding the holy book.
4. *Qiyamul lail*: Strengthening faith through night prayer.
5. *Ar-riyadhah*: Physical activity that reflects the balance between physical and spiritual needs<sup>17</sup>.

Various studies have shown that MABIT has a positive effect on students. According to Fauzi stated that this activity can improve Islamic religious understanding, build religious attitudes, and encourage the internalization of Islamic values in everyday life. In addition, students become more independent, grateful, and able to adapt to new environments<sup>18</sup>.

## B. Islamic Character

Islamic character is the attitude and behavior of individuals who obey Islamic law, reflecting the values of faith, piety, and noble morals in everyday life. This character includes spiritual, moral, and social dimensions, which are integrated into the life of a Muslim<sup>19</sup>. Character is generally defined as a person's nature or traits that come directly from their brain, reflecting distinctive thought and action patterns<sup>20</sup>. In the context of Islam, the character reflects external behavior, the essence of faith, and the practice of religious teachings in all aspects of life.

Improving human character requires an educational process, which in Islam is known as character education. Character education according to the Qur'an emphasizes the habituation of good values and the avoidance of bad deeds. The ultimate goal is to form humans who live with purity of heart, nobility of behavior, and blessings in every

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Eksternal Home Stay Terhadap Siswa Kelas Delapan Di SMPIT Luqmanul Hakim Bandung Planting The Attitude of Independence Through The Night Activities of Developing External Faith and Fai.”

<sup>17</sup> Winarsih and Ruwandi, “Implementasi Mabit (Malam Bina Iman Dan Taqwa) Dan Implikasinya Dalam Pembelajaran Aqidah Dan Akhlaq Siswa SD Islam Terpadu Binaul Ummah Plesungan, Karangpandan, Kecamatan Karangpandan Kabupaten Karanganyar.”

<sup>18</sup> Ikmal, Siddik, Zafar, Nuroni, and Pamungkas, “Penanaman Sikap Kemandirian Melalui Kegiatan Malam Bina Iman Dan Taqwa Eksternal Home Stay Terhadap Siswa Kelas Delapan Di SMPIT Luqmanul Hakim Bandung Planting The Attitude of Independence Through The Night Activities of Developing External Faith and Fai.”

<sup>19</sup> Fauziyyah Nur Azmi, Iin Kurniati, and El-Mubarak Rijal Agung Wibawa, “Kepemimpinan Kepala Sekolah Dalam Pembentukan Karakter Islami Peserta Didik,” *EduPsyCouns* 3, no. 1 (2021): 226–33.

<sup>20</sup> Siful Arifin and Supandi, “Pendidikan Agama Islam (PAI) Sebagai Wujud Revolusi Mental Generasi Bangsa,” *Kariman (Jurnal Pendidikan Keislaman)* 07, no. 1 (2019): 17–28.

action<sup>21</sup>. The habituation and practice of Islamic values through education aims to form individuals who are not only noble but also able to face the challenges of life with an attitude that is by religious guidance.

Islamic character can be strengthened through various religious activities integrated into the educational process. Some examples of effective activities are:

1. Reading the Qur'an: Training discipline and increasing understanding of the values of Islamic teachings.
2. Praying in congregation: Getting used to discipline and responsibility in carrying out religious obligations.
3. Getting used to other worship: Internalizing religious teachings that come from holy books<sup>22</sup>.

Worship in Islam does not only include *mahdhoh* worship (rituals such as prayer, fasting, zakat, and hajj), but also *ghoiru mahdhoh*, which includes daily behavior that is in accordance with Islamic values. Examples of *ghoiru mahdhoh* worship include:

1. Moral, material, and spiritual responsibility towards the family.
2. Respecting others, being honest, wise, and fair.
3. Showing love and affection for fellow human beings.
4. Human values such as compassion, justice, and wisdom regardless of religion, race, or ethnicity are real forms of Islamic character<sup>23</sup>.

### C. Understanding Islamic Religion

Understanding Islam refers to the knowledge that a person has about the truth of Islamic teachings, based on pure sources, namely the Qur'an and Hadith, and following what the Prophet Muhammad SAW said. This understanding includes mastery of the concepts, values, and practices of Islamic teachings that can be carried out in everyday life<sup>24</sup>.

Understanding Islam involves two main dimensions, namely:

1. Dimension of Reason: A thought process based on logic and rational understanding of Islamic teachings.
2. Dimension of the Heart: A spiritual approach involving faith, sincerity, and obedience to religious teachings<sup>25</sup>.

These two dimensions complement each other, resulting in a complete and applicable understanding of life.

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<sup>21</sup> M Musayyidi and A Rudi, "Pendidikan Karakter Dalam Perspektif Islam:(Urgensi Dan Pengaruhnya Dalam Implementasi Kurikulum 2013)," *Jurnal Kariman* 8, no. 2 (2020): 261–78, <https://jurnal.inkadha.ac.id/index.php/kariman/article/download/152/132>.

<sup>22</sup> Widiana and Timan, "Manajemen Malam Bina Iman Dan Taqwa Untuk Penguatan Karakter Peserta Didik."

<sup>23</sup> Maimun, "Nilai Dan Pendidikan Nilai Di Sekolah."

<sup>24</sup> Deni Irawan and Muhammad Rizki Febrian, "Konsep Pemahaman Agama Islam Terhadap Kecerdasan Emosional Anak," *Al-MAJALIS* 7, no. 2 (2020): 103–62, <https://doi.org/10.37397/almajalis.v7i2.141>.

<sup>25</sup> Muhammad Khairan Arif, "Moderasi Islam (Wasathiyah Islam) Perspektif Al-Qur'an, As-Sunnah Serta Pandangan Para Ulama Dan Fuqaha," *Al-Risalah* 11, no. 1 (2020): 22–43, <https://doi.org/10.34005/alrisalah.v11i1.592>.

Then understanding Islam has a positive impact on the mindset and behavior of individuals, including:

1. Optimism in Life: Understanding Islamic teachings helps individuals face life more optimistically because they are aware of the responsibilities and consequences of every action they do.
2. Awareness of Responsibility: With a good understanding, a person can carry out religious obligations with full awareness and understand the essence of the purpose of life as a form of worship to Allah SWT <sup>26</sup>.

## Research Method

This research uses a mixed method sequential explanatory design. This design is a design where the researcher starts by carrying out a quantitative stage and follows up on specific results with the next qualitative stage to help explain the quantitative results sequentially <sup>27</sup>. The quantitative stage was carried out using a survey approach and the qualitative using a phenomenological approach. The survey approach emphasizes measuring Islamic character and understanding of Islam. The phenomenological approach emphasizes individual perspectives and exploring the meaning contained in the experiences of individual subjects in certain contexts<sup>28</sup>. Thus, this research studied the experiences of MAN 2 Malang City students in participating in the Syawal Islamic boarding school activity program and how this influenced their understanding of the Islamic religion and Islamic character while at Pondok Al-Hayatul Islamiyah.

Studying students' experiences in participating in the Syawal Islamic boarding school program and how this influences their understanding of the Islamic religion and Islamic character. The research subjects were 20 students at MAN 2 Malang City who took part in the Pondok Syawal program in 1445 AH. The research instruments used were questionnaires, in-depth interview guidelines and participant observation sheets. Implementation of this research 3 stages were carried out, namely: (1) conducting quantitative research, (2) conducting qualitative research, and (3) integration and interpretation.

In the first stage, quantitative research was carried out using a survey approach. In this stage, a questionnaire is prepared primarily to measure Islamic character and understanding of the Islamic religion. Then the questionnaire was distributed to Pondok Syawal students. After the data was collected, data analysis was carried out using

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<sup>26</sup> Reni Susilowati et al., "Pemahaman Pendidikan Agama Islam Dalam Membangun Lingkungan Religius Perspektif Orangtua," *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 01 (2023): 19–34, <https://doi.org/10.30868/ei.v12i01.2962>.

<sup>27</sup> W John Creswell and Vicky L Plano Clark, *Designing and Conducting Mixed Methods Research*, Sage Publication, 2018, <https://doi.org/10.1177/1937586719832223>; Devi Syukri Azhari et al., "Penelitian Mixed Method Research Untuk Disertasi," *INNOVATIVE: Journal Social Science Research* 3, no. 2 (2023): 8010–25, <https://opac.perpusnas.go.id/DetailOpac.aspx?id=853411%0Ahttps://j-innovative.org/index.php/Innovative/article/view/1339>.

<sup>28</sup> Mochammad Ronaldy Aji Saputra, Fitria Idham Chalid, and Heri Budianto, *Metode Ilmiah Dan Penelitian: Kuantitatif, Kualitatif, & Kepustakaan (Bahan Ajar Madrasah Riset)* (Sidoarjo: Nizamia Learning Center, 2023).

descriptive statistics. Then identify the relationship between Pondok Syawal activity programs and Islamic character and understanding of the Islamic religion.

In the second stage, qualitative research was carried out using a phenomenological approach. In this stage, in-depth interviews were conducted with Pondok Syawal students who were selected as samples and participant observations were carried out in the Pondok Syawal activity program. The data was then analyzed using the Miles & Huberman model, namely (1) data reduction, (2) data presentation, and (3) concluding the data<sup>29</sup>. Then identify the themes and meanings that emerge from the qualitative data.

The third stage, namely integrating and interpreting data. First, compare and combine findings from quantitative and qualitative research. Second, explain and interpret the findings comprehensively. Third, draw conclusions from the Pondok Syawal program activities in cultivating Islamic character and understanding of the Islamic religion.

## Research Result

This research aims to foster Islamic character and understanding of Islam in MAN 2 Malang City students through the MABIT-based Pondok Syawal activity program at the Al-Hayatul Islamiyah Islamic Boarding School, Malang City. This activity was carried out on 9-10 May 2024. The following are the results of research activities which include several studies and religious activities:

1. Study of The Al-Qur'an Interpretation

The study of the interpretation of the Al-Qur'an was held to explore the meaning and wisdom of the holy verses. MAN 2 Malang City students are invited to understand the historical context, linguistics and interpretations of various scholars. The results show an increase in MAN 2 Malang City students' understanding of the Al-Qur'an and their ability to apply the teachings in everyday life.

2. Study of Women's Fiqh (Islamic Jurisprudence)

This study focuses on fiqh laws specifically for women, including thaharah, menstruation, postpartum and women's worship. This study provides MAN 2 Malang City students with a better understanding of their obligations and rights in Islam. Even though male participants do not experience this, in the future when they are household leaders they can also be invited to discuss women's problems by dealing with them wisely.

3. Study of Morals towards God and Fellow Humans

In this study, MAN 2 Malang students were taught about the importance of noble morals both to God and to fellow human beings. The results show positive changes in behavior, such as increased politeness, honesty, and respect for others.

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<sup>29</sup> Mathew B. Miles and A. Michael Huberman, *Analisis Data Kualitatif: Buku Sumber Tentang Metode Metode Baru* (Jakarta: UI-Press, 1992).

4. Study of Ta'lim Muta'alim Book  
The book Ta'lim Muta'alim teaches ethics and manners in seeking knowledge. Santri are taught about the importance of intention, perseverance, and respect for teachers. This study shows that MAN 2 Malang City students have become more disciplined and motivated in learning.
5. Hajat prayer  
The purpose of carrying out the hajat prayer at the Islamic boarding school is to ask for Allah's help in facing difficulties. MAN 2 Malang City students are taught the procedures and intentions for prayer. The results show that they are calmer and more confident in facing various problems.
6. Tahajud prayer  
Tahajjud prayers are performed in congregation in the last third of the night. This activity forms the habit of waking up at night and strengthens the spiritual connection with Allah. The results show an increase in devotion to prayer and time discipline.
7. Reading Yasin and Tahlil  
Yasin and tahlil readings are carried out regularly to pray for the spirits of the ancestors and ask for blessings. The results show that there is an increase in students' awareness of the importance of praying for people who have died and a sense of unity in the community.
8. Recitation of Ratib Al-Hadad  
Ratib Al-Hadad is read to ask for protection and blessings from Allah. MAN 2 Malang City students who regularly take part in this reading feel calmer and more confident in carrying out their daily activities. They are also provided with diplomas from the ustadz as a provision for practice in this world and the hereafter.
9. Congregational Dhikr  
Congregational dhikr is done after fardhu prayers. The results show that this activity increases solemnity in worship and strengthens bonds between students.
10. Reading the Qur'an  
Reading the Al-Qur'an is done every day with the aim of improving reading skills and understanding the contents of the Al-Qur'an. The results show an increase in the ability to read the Al-Qur'an with correct recitation and understanding of the meaning of the verses.
11. *Tadabur Alam* (Nature Meditation)  
The nature meditation (*tadabur alam*) activity was carried out by inviting MAN 2 Malang City students to reflect on God's creation in the natural surroundings. The Al-Hayatul Islamiyah Islamic Boarding School which is located on the slopes of Mount Buring still looks beautiful. The results of the activities showed an increase in gratitude and admiration for the greatness of God as well as environmental awareness.
12. *Ro'an* (Cleaning in the Cottage Environment)  
*Ro'an* activities are carried out to maintain the cleanliness and tidiness of the

Islamic boarding school environment. MAN 2 Malang City students were taught about the importance of cleanliness in Islam. The results show increased awareness of the importance of keeping the environment clean and creating a comfortable atmosphere for learning and worship.

13. Duha prayer

Dhuha prayers are performed during dhuha time as a form of sunnah worship. MAN 2 Malang City students were taught about the virtues of Duha prayer. The results show an increase in discipline and sunnah worship habits among students.

14. Five obligatory prayers

Carrying out the five obligatory prayers in congregation is an important part of daily activities at Islamic boarding schools. Research shows that MAN 2 Malang City students are more consistent in praying on time and are more solemn in worship.

15. Ijazahan

Ijazahan are given as a practical guide for living daily life in harmony with Islamic teachings. This practice includes daily prayers, dhikr, and adab. As a result, MAN 2 Malang City students are better prepared to face life's challenges with strong spiritual guidance.

This activity as a whole shows that it has succeeded in cultivating Islamic character and a deeper understanding of Islam among students as students at the Al-Hayatul Islamiyah Islamic Boarding School. Through these activities, MAN 2 Malang City students become more disciplined, have good morals, and understand Islamic teachings better. Students are not only intellectually intelligent, but also have strong spiritual intelligence towards Allah SWT after participating in this activity program.

The Islamic character of students can be known from the students' experiences at Pondok Syawal 1445 H. This experience can be known from the results of the student response survey which was distributed through a questionnaire. These results can be seen in Table 1.

Table 1. Survey of Islamic Character of Students at Pondok Syawal 1445 H

No	Indicator	Percentage					Total
		Not good	Less Good	Pretty good	Good	Very good	
1	The obligation to pray and read the Qur'an regularly	-	-	-	30%	70%	92,8 %
2	A good relationship with Allah SWT through worship and piety	-	-	-	30%	70%	
3	Showing an attitude of compassion and empathy towards fellow friends	-	-	-	35%	65%	

	and teachers						
4	Avoid actions that are forbidden in Islam such as immorality and violence	-	-	-	55%	45%	
5	Self-development through learning the Islamic religion and practicing goodness	-	-	-	30%	70%	

Source: Researcher

The survey results in Table 1 show that the MABIT-based Pondok Syawal activity program at the Al-Hayatul Islamiyah Islamic Boarding School was successful in cultivating students' Islamic character. These results can be explained in detail as follows:

1. The obligation to pray and read the Koran regularly  
 From the survey results, 70% of students were very good at carrying out obligations such as praying and reading the Koran regularly, while the other 30% were good. This shows that the majority of students have internalized the importance of obligatory worship in daily life. The Pondok Syawal activity program has proven to be effective in increasing the discipline and spiritual awareness of MAN 2 Malang City students.
2. Good relationship with Allah SWT through worship and piety. The survey shows that 70% of students are very good at trying to improve their good relationship with Allah SWT through worship and piety, while 30% are considered good. This reflects the success of the program in encouraging students to improve the quality of their worship and devotion. Activities such as tahajud prayers, midday prayers, and congregational dhikr play a big role in this achievement.
3. Showing an attitude of compassion and empathy towards fellow friends and teachers. The survey results showed that 65% of students were very good at showing an attitude of compassion and empathy towards fellow friends and teachers, and 35% were rated as good. This shows an increase in interpersonal relationships in Islamic boarding schools, which reflects the internalization of noble moral values taught through various studies and activities.
4. Avoiding actions that are prohibited in Islam such as immorality and violence. In this aspect, 45% of students were rated as very good and 55% were considered good in avoiding actions that are prohibited in Islam such as immorality and violence. Although the results are positive, this shows that there is still room for improvement in increasing students' awareness and commitment to the prohibitions

in Islam. More intensive programs and more in-depth coaching can be implemented to achieve better results.

5. Self-development through learning about the Islamic religion and good practices. The survey shows that 70% of students are very good at trying to develop themselves through learning about the Islamic religion and good practices, while the other 30% are considered good. This reflects the success of the program in motivating students to continue learning and doing good. Book study, adab training, and various other religious activities have helped students in their self-development process.

Overall, the research results show that the MABIT-based Pondok Syawal activity program at the Al-Hayatul Islamiyah Islamic Boarding School is successful in cultivating Islamic character. Then the Islamic character of students can be known from students' responses to experiences during Pondok Syawal activities. These results can be seen as a summary matrix of the results of Islamic character interviews with students as in Table 2.

Table 2. Summary Matrix of Student Islamic Character Interview Results at Pondok Syawal 1445 H

No	Summary Statement From Interview Results	Description
1	More Grateful for God's Blessings and Training to Always Persevere in Worship	This program helps students to be more grateful for Allah's blessings and trains them to be istiqomah in worship, which is an indication of increased spiritual awareness and consistency in worship.
2	Awareness of how widespread the Islamic religion is and the importance of deepening religious knowledge	Students realize the breadth of the Islamic religion and the importance of deepening religious knowledge, which shows increased curiosity and enthusiasm for learning.
3	Know More How to Read Zikr to Get Closer to God	Students become more familiar with how to read dhikr correctly, which helps them to get closer to Allah, showing an increase in the quality of worship.
4	Tadabbur Nature Activities that Cultivate Gratitude	The nature tadabbur activity was very impressive and succeeded in fostering students' feelings of gratitude towards God's creation, showing that this program is also effective in teaching appreciation of nature.
5	A Daily Worship Experience That Increases the Spirit of Worship	The experience of carrying out a full day of worship is very impressive for students, especially because they are usually busy with school assignments. This program provides a deep spiritual experience, enhancing their spirit of

		worship afterwards.
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Source: Researcher

The matrix in Table 2 shows that the MABIT-based Pondok Syawal program at the Al-Hayatul Islamiyah Islamic Boarding School in Malang City has succeeded in increasing students' awareness of various aspects of the Islamic religion. This program contributes to instilling deep spiritual values, improving the quality of worship, and arouse students' enthusiasm for worship. This program has made a significant contribution in cultivating students' Islamic character.

Students' understanding of the Islamic religion can be known from students' experiences during Pondok Syawal 1445 H. This experience can be known from the results of student response surveys distributed via questionnaires. These results can be seen in Table 3.

Table 3. Survey of Students' Understanding of Islam at Pondok Syawal 1445 H

No	Indicator	Percentage					Total
		Not good	Not good	Pretty good	Good	Very good	
1	Understanding of the main teachings in Islam such as faith and monotheism.	-	-	15%	65%	20%	78,4%
2	Understanding of the main teachings in Islam such as worship	-	-	15%	65%	20%	
3	Understanding of the main teachings in Islam such as morals	-	-	15%	65%	20%	
4	Understanding the main teachings in Islam such as fiqh (Islamic laws)	-	-	25%	65%	10%	
5	The ability to understand and apply the teachings of Islam in everyday life.	-	-	45%	50%	5%	

Source: Researcher

The survey results in Table 3 show that the MABIT-based Pondok Syawal activity program at the Al-Hayatul Islamiyah Islamic Boarding School was successful in fostering students' understanding of Islam. These results can be explained in detail as follows:

1. Understanding the main teachings in Islam such as faith and monotheism. The survey results show that the majority of students have a good understanding

of the teachings of faith and monotheism. As many as 20% of students showed very good understanding, while another 65% showed good understanding, and 15% quite good. This reflects the program's success in teaching the basic concepts of faith and monotheism.

2. Understanding of the main teachings in Islam such as worship

Understanding of worship also shows positive results with 20% of students having a very good understanding, 65% good, and 15% quite good. Students demonstrate a strong understanding of the procedures and importance of carrying out worship in everyday life.

3. Understanding the main teachings in Islam, such as morals. Survey results show that 20% of students have a very good understanding, 65% are good, and 15% are quite good. This indicates that the program has succeeded in instilling good moral values in students, which are important for forming noble characters.

4. Understanding the main teachings in Islam such as fiqh (Islamic laws)

Students' understanding of Islamic jurisprudence or laws is slightly lower than other aspects, with 10% of students having a very good understanding, 65% good, and 25% quite good. Despite this, the majority of students still show good understanding, but there is room for improvement in providing more in-depth knowledge of Islamic laws.

5. Ability to understand and apply the teachings of Islam in daily life.

The survey results show that only 5% of students have very good abilities in understanding and applying Islamic teachings in daily life, 50% are good, and 45% are quite good. This shows that although understanding of the main teachings is quite good, application in daily life still needs to be improved.

Overall, this activity succeeded in increasing students' understanding of the main teachings of the Islamic religion. The survey results show a good understanding of faith and monotheism, worship and morals. However, understanding of fiqh still requires improvement, and the application of religious teachings in everyday life also requires further attention. This program has made a positive contribution to growing students' religious knowledge, although there is still room for improvement, especially in the aspect of practical application of these teachings in everyday life.

Then students' understanding of Islam can be known from students' responses to experiences during Pondok Syawal activities. Students' responses to their experiences during Pondok Syawal activities were obtained through interviews. These results can be seen in the summary matrix of the results of Islamic character interviews with students as in Table 4.

Table 4. Summary Matrix of Interview Results on Students' Understanding of Islam at Pondok Syawal 1445 H

No	Summary Statement From Interview Results	Description
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1	Become more understanding regarding women's jurisprudence laws	Students feel they understand more about the laws of jurisprudence relating to women, which gives them practical knowledge to apply in everyday life.
2	There is a lot of Islamic religious material that was unknown before attending Pondok Syawal	Students stated that they gained a lot of new knowledge about various Islamic religious materials that they had not known before, enriching their religious insight and knowledge.
3	The material explained is very detailed and suitable for approaching teenagers like us	Students feel that the material presented is very detailed and uses an approach method that is suitable for teenagers, making learning more interesting and easy to understand.
4	Understanding the wiridan text	Students are able to understand the wiridan text taught, which helps them in their daily worship practices and improves their spiritual quality.
5	Teaches many things about morals	This program teaches many things about Islamic morals or ethics, helping students to develop better character and ethics in accordance with Islamic teachings.
6	You can reflect on natural tadabur activities to better understand how we can be grateful for God's blessings	Tadabur Alam activities have a positive impact, helping students to understand and deepen their gratitude to Allah and their spiritual awareness.

Source: Researcher

The matrix in Table 4 shows that the MABIT-based Pondok Syawal program at the Al-Hayatul Islamiyah Islamic Boarding School in Malang City has succeeded in increasing students' understanding of various aspects of the Islamic religion. The material presented in detail and appropriate approach methods, as well as activities such as natural meditation (*tadabur alam*), have a positive impact in increasing students' knowledge, understanding and spiritual quality. This program has made a significant contribution for students to deepen their understanding of religion.

## Discussion

Overall, the Pondok Syawal 1445 H activity program provides meaningful and contextual learning experiences for students. This experience can be known when they participate in religious studies and activities. Religious studies such as (1) study of the interpretation of the Qur'an, (2) study of women's jurisprudence, (3) study of morals towards Allah and fellow humans, and (4) study of the book of ta'lim muta'alim. The religious activities such as (1) hajat prayer, (2) tahajud prayer, (3) reading yasin and tahlil, (4) reading ratib al-hadad, (5) dhikr in the congregation, (6) reading the Qur'an, (7) tadabur alam, (8) *ro'an*, (9) dhuha prayer, (10) obligatory 5 daily prayers, and (11) *ijazahan*. This experience positively impacted students' Islamic character by 92.8% (excellent). Through this experience, students become more disciplined, have good morals, and understand Islamic teachings better.

Study activities and religious activities are carried out together. Through this activity, they learn to work together, support each other, and respect differences. This togetherness creates strong social bonds, fosters a sense of brotherhood, and increases solidarity between students. Activities carried out in congregation can foster the value of togetherness between students<sup>30</sup>.

The Pondok Syawal program also shows increased discipline and responsibility for students. They become more disciplined in following the predetermined activity schedule and are responsible for the tasks given. This discipline is reflected in punctual attendance at every activity and compliance with the boarding school rules. Like congregational prayers, they must be disciplined and punctual. Congregational prayer has an impact on students becoming more disciplined and responsible for themselves<sup>31</sup>.

Natural tadabbur activities and recitations that tell about the blessings of Allah SWT help students to always be grateful in every situation. They learn to see the positive side in every situation and adapt to new environments. This attitude is very important in building mental and emotional resilience<sup>32</sup>.

This program teaches students to be socially conscious. Through mutual cooperation activities during activities *ro'an* (community service), congregational dhikr, and other social activities, students learn to position themselves the same as other people. People always position themselves as the same as other people, have high social awareness and have many friends<sup>33</sup>. They become more sensitive to others' needs, ready to help, and empathetic towards others.

This activity enables students to understand Islam more deeply. Through various studies carried out during the program, students are able to understand Islam more deeply. This study includes interpretation of the Koran, women's jurisprudence, morals, and the book of ta'lim muta'alim. Then understanding in daily life practices such as tahajud prayers, hajat prayers, dhuha prayers, reading yasin and tahlil, rotib al-hadad, dhikr aurod. During the practice of worship, students are given a comprehensive explanation and receive a *ijazah*.

This understanding makes them more familiar with how to read dhikr to get closer to Allah and aware of how broad the Islamic religion is and the importance of deepening religious knowledge. In this activity they scored 78.4% in the good category in understanding Islam. Students gain comprehensive knowledge about Islamic teachings and are able to relate them to everyday life. This strengthens their religious

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<sup>30</sup> Winarsih and Ruwandi, "Implementasi Mabit (Malam Bina Iman Dan Taqwa) Dan Implikasinya Dalam Pembelajaran Aqidah Dan Akhlaq Siswa SD Islam Terpadu Binaul Ummah Plesungan, Karangpandan, Kecamatan Karangpandan Kabupaten Karanganyar."

<sup>31</sup> Muzammil and Rijal, "Membentuk Karakter Religius Peserta Didik Melalui Program Mabit (Malam Bina Iman Dan Taqwa) Di Man Model Banda Aceh."

<sup>32</sup> Ikmal, Siddik, Zafar, Nuroh, and Pamungkas, "Penanaman Sikap Kemandirian Melalui Kegiatan Malam Bina Iman Dan Taqwa Eksternal Home Stay Terhadap Siswa Kelas Delapan Di SMPIT Luqmanul Hakim Bandung Planting The Attitude of Independence Through The Night Activities of Developing External Faith and Fai."

<sup>33</sup> Rifa'i, "Pembinaan Karakter Melalui Kegiatan Malam Bina Iman Dan Taqwa Di SDIT An-Nahl Tabalong Ahmad."

beliefs and practices.

This activity makes students not only understand religious teachings textually, but also able to apply them in everyday life. This program is able to internalize good values divine and humanity. The internalization of divine and humanitarian values is one of the main achievements of this program. This value is one of the main achievements of this program. These values become the foundation in every action and decision they take, making them a noble and responsible individual. This value in itself helps the personal development of students <sup>34</sup>.

Overall, this research shows that the MABIT-based Pondok Syawal Activity Program is effective in cultivating Islamic character and deepening students' understanding of Islam. In line with Widiana & Timan, (2019) that Mabit activities are held with the aim of forming the character of students by teaching habits or direct practices that make students have high religious character <sup>35</sup>. With a comprehensive and sustainable approach, this program has succeeded in creating a conducive environment for learning and practicing Islamic values holistically.

### **Conclusions and Suggestion**

The MABIT-based Pondok Syawal activity program has made a significant contribution in cultivating the Islamic character of students. This program provided a positive impact of 92.8% in the very good category. This program grows students' awareness of Islamic character as well as instilling deep spiritual values, improving the quality of worship, and awakening students' enthusiasm for worship.

This activity program also makes a significant contribution in fostering students' understanding of Islam. This program had a positive impact of 78.4% in the good category. This program has made a positive contribution to growing students' religious knowledge, although there is still room for improvement, especially in the aspect of practical application of these teachings in everyday life.

Overall, this activity program has a positive impact on students, namely (1) forming the character of students by teaching habits or direct practices that make students have a high religious character, (2) there is a value of togetherness between students, (3) participants students are more disciplined and responsible, (4) train students to be grateful in every situation and adapt to new environments, (5) social awareness because they position themselves the same as other people, (6) internalize divine and human values, and (7) students understand Islam more deeply through study during activities. The findings of this research provide important implications for the implementation of Islamic education programs in madrasas. These implications include Islamic character and understanding of the Islamic religion for students. The MABIT-based Pondok Syawal program can be an alternative Islamic education program that is effective and beneficial for students.

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<sup>34</sup> Maimun, "Nilai Dan Pendidikan Nilai Di Sekolah."

<sup>35</sup> Widiana and Timan, "Manajemen Malam Bina Iman Dan Taqwa Untuk Penguatan Karakter Peserta Didik."

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