

Students' Character Education Implementation through MABIT (Night of Faith And Piety Development) Program

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Article History

Received : June 06th, 2024

Revised : June 18th, 2024

Accepted : July 16th, 2024

Abstract: The study aimed to provide a comprehensive understanding of the implementation and outcomes of the character education program for madrasah students through Mabit activities. This study employs qualitative research methods, using interviews and observations to explore the implementation of character education through Mabit activities at Madrasah Diniyyah Baitul Qur'an Al-Ahad, following a purposive sampling strategy to gather detailed insights from participants. The study found that Mabit (Malam Bina Iman dan Taqwa) activities significantly impact character education in Madrasah Diniyyah. Preparations for Mabit involve socializing with parents and students and preparing learning materials and locations. However, challenges such as inadequate facilities often require renting additional resources. Character development is significantly enhanced through Mabit activities, with students exhibiting increased empathy, discipline, and mutual care. Positive behaviors such as sharing food, avoiding harsh language, and maintaining discipline in worship demonstrate the program's success. Challenges during implementation, such as timing issues and managing large student numbers, are mitigated through logistical support and the supportive environment of the madrasah. The research implies that character education programs like Mabit can be highly effective in religious educational settings if logistical and infrastructural challenges are addressed.

Keywords: Character Education, Madrasah Diniyyah, MABIT, Nonformal Education.

INTRODUCTION

Character education has long been recognized as a vital component of holistic education, aiming to foster moral, ethical, and socially responsible individuals (Baharuddin et al., 2024; Mustari & Nurhayati, 2024; Sandro & Nurhayati, 2023; Taufik & Nurhayati, 2023). In the context of religious educational institutions, such as Madrasah Diniyyah, character education plays a crucial role in shaping the spiritual and moral fabric of students (Chasanah et al., 2020). Character education involves a deliberate effort to cultivate virtues across cognitive, emotional, and behavioral dimensions (Badawi et al., 2020; Burhanuddin et al., 2018; Jarkasih & Nurhayati, 2023). Numerous studies have highlighted the importance of character education in promoting positive behavior, enhancing academic performance, and fostering social cohesion (Baharuddin et al., 2024; Kusmiatiningsih et al., 2024; Suryani & Nurhayati, 2024). Integrating character education into school curricula is considered crucial for developing responsible,

caring, and socially conscious individuals. In religious educational settings, character education assumes a unique dimension. Institutions such as Madrasah Diniyyah emphasize not only academic knowledge but also spiritual and moral development. Mustari and Nurhayati (2024) notes that religious schools have a distinct advantage in character education due to their inherent focus on moral and ethical teachings. Integrating religious principles with character education is believed to create a more holistic developmental environment for students. Studies indicate that religious education significantly influences students' character development by providing a robust moral framework (Baharuddin et al., 2024; Nurjanah et al., 2023; Suharyat et al., 2023).

Mabit activities, or Night of Faith and Piety Building programs, are innovative approaches to character education within Madrasah Diniyyah. These activities typically involve overnight stays at the school, where students engage in various religious, social, and educational activities designed to reinforce

positive character traits. Research on similar immersive educational experiences, such as overnight camps and retreats, has demonstrated their effectiveness in promoting character development, fostering group cohesion, and enhancing personal growth (Y. Astuti et al., 2023; Muzammil & RIJAL, 2020; Rifa'i & Rusdiati, 2021). Mabit activities leverage the extended timeframe to immerse students in an environment conducive to reflective learning and moral development. Activities such as group discussions, inspirational movie sessions, and religious practices are used to instill values such as empathy, discipline, mutual care, and religious devotion (Y. Astuti et al., 2023). This approach aligns with experiential learning theories, which posit that active engagement in meaningful activities can lead to deeper learning and personal transformation (Hidayat et al., 2024; Nurhayati, 2018; Sarah & Nurhayati, 2024). Despite the recognized benefits, implementing character education programs, including Mabit activities, is not without challenges. Resource limitations, inadequate facilities, and logistical issues often pose significant barriers (Musa et al., 2022; Musa & Nurhayati, 2024; Mustari & Nurhayati, 2024). Additionally, maintaining student engagement and managing diverse needs during overnight programs require careful planning and support from educators and administrators (Y. Astuti et al., 2023). Addressing these challenges is crucial to the success of character education initiatives.

While existing literature provides substantial evidence on the benefits of character education and the role of religious institutions in moral development, there is a paucity of research specifically focused on the implementation and impact of Mabit activities in Madrasah Diniyyah. Additionally, there is limited empirical research on the specific challenges and facilitators encountered in the implementation of Mabit activities. This study addresses the identified research gap by providing a detailed examination of the Mabit program's implementation, challenges, and outcomes in Madrasah Diniyyah. The novelty of this research lies in its focus on the practical aspects of organizing and conducting Mabit activities, as well as its exploration of the program's impact on student character development through qualitative insights from educators and students. By highlighting the unique methodologies employed in these religious educational settings, this study contributes to the broader discourse on character

education and offers valuable recommendations for enhancing the efficacy of such programs in various educational contexts.

METHOD

This study employs qualitative research methods based on the philosophy of post-positivism (Iswahyudi et al., 2023; Sugiyono, 2018). This approach allows for an in-depth exploration of natural phenomena, with the researcher actively engaging as the key instrument throughout the research process. Using a qualitative descriptive approach, the study aims to capture detailed descriptions in written and spoken words from the participants involved. Data collection was conducted using a combination of multiple data collection methods to ensure the accuracy and credibility of the findings. Specifically, interviews and observations were utilized to gather comprehensive data from the participants. Interviews were conducted with selected participants to gain insights into their experiences and perspectives regarding the implementation of character education through Mabit activities. The interviewees were chosen purposively, following Sugiyono's (2018) guidelines, which advocate for the selection of data sources based on specific considerations and objectives relevant to the research. Additionally, observations were carried out to supplement the data obtained from interviews, allowing the researcher to witness firsthand the Mabit activities and the interactions between educators and students, providing a richer context for understanding the character education process.

The sampling method employed in this study was purposive sampling, allowing for the deliberate selection of participants who could provide relevant and meaningful insights into the research topic. The sample included one cottage manager, one educator, and five students from Madrasah Diniyyah Baitul Qur'an Al-Ahad. The rationale for selecting these participants was to capture a diverse range of perspectives on the implementation and impact of Mabit activities on character education. The research was conducted at Madrasah Diniyyah Baitul Qur'an Al-Ahad, located in Kp. Babakan Solokan, Campakamekar Village, Padalarang District, West Bandung Regency. This location was chosen due to its active engagement in Mabit activities, providing a suitable context for studying the

implementation of character education in a religious educational setting. Data analysis in this study was qualitative and inductive, following the principles of qualitative research. The data collected through interviews and observations were systematically analyzed to identify patterns, themes, and insights relevant to the research questions. The emphasis was placed on understanding the meanings and experiences of the participants rather than on generalizing the findings to a larger population. Ethical considerations were paramount in this study. Informed consent was obtained from all participants, ensuring they were aware of the research purpose, their involvement, and their rights to confidentiality and voluntary participation. The researcher also ensured that the data collected were handled with utmost confidentiality and used solely for the purposes of this study.

Results

Based on the findings from interviews with Madrasah Diniyyah educators, the initial preparations for the Mabit activity, according to MR, involve a socialization process with parents and students, followed by preparing supporting media such as locations and learning materials. MR identified the primary obstacle during this initial phase as the inadequacy of facilities and infrastructure. The Mabit activity is held monthly, typically from Saturday after Asr until Sunday after dawn. The facilities include field locations for cohesiveness games, mosques for educational sessions, and the Madrasah itself. MR noted that students exhibit high enthusiasm for the activity, which employs a basic habituation method aimed at fostering traits such as mutual care, cohesion, and discipline. Learning media for Mabit activities include printed materials, projectors for inspirational movie sessions, and other supporting tools. The overnight activity not only prevents student boredom but also serves as a method to inculcate good character through varied learning approaches. MR observed that character education through Mabit leads to increased empathy among students, as evidenced by their behavior in sharing food, avoiding harsh language, and maintaining discipline in worship. However, MR also highlighted timing issues during implementation as a challenge, while adequate facilities, favorable weather, and logistical support act as facilitators.

The second informant, SS, who manages Madrasah Diniyyah Baitul Qur'an Al-Ahad, described the initial preparations as involving discussions with educators, followed by socialization with parents about the planning and purpose of Mabit. SS mentioned that limited facilities necessitate renting some resources from outside. Mabit activities are held monthly, guided by tutors/educators, starting from Saturday after Asr to Sunday after dawn. SS noted that before Mabit, students often missed classes and were undisciplined, but post-Mabit, they showed renewed enthusiasm, timely worship, and greater care for each other. SS conducts evaluations with tutors post-activity, noting timing issues as a recurring obstacle, while the supportive madrasah environment acts as a facilitator.

Interviews with five students provided additional insights. JA reported that Mabit activities taught discipline, timely prayer, sharing, and improved memorization. The main obstacle was sleepiness, mitigated by the support of food, drinks, and friends. WAN noted increased enthusiasm for classes and improved discipline in praying and reciting the Quran, with the cold during night games being a challenge overcome by provided jackets and campfires. MF highlighted the habituation to sharing and increased care for friends, with difficulty in concentration due to large student numbers being managed through tutor support. RDP emphasized greater respect for others and routine Quran recitation, with limited question time during material delivery managed through motivational sharing sessions. Finally, SA indicated habitual timely praying and helping others, with understanding material hindered by sleepiness but mitigated by printed materials for later review. The supportive factors included facilities provided by managers and educators and peer support.

Discussion

Both educators, MR and SS, highlighted the importance of initial preparations, which include socialization with parents and students, preparing learning materials, and securing locations. This is consistent with research that emphasizes the need for thorough planning and community involvement in extracurricular activities to ensure their success (Latif et al., 2023; Nurhayati, 2022; Supiah et al., 2024). The primary challenge identified is the inadequacy of facilities and infrastructure. This finding aligns

with studies that show how resource limitations can impede the effectiveness of educational programs (Cahyati & Nurhayati, 2024; Karmini et al., 2024; Musa et al., 2024).

The Mabit activity is structured to be held monthly from Saturday after Asr until Sunday after dawn. It includes cohesiveness games, educational sessions in mosques, and activities in the Madrasah itself. This structure supports the findings of Nurmalia et.al. (2022) who argue that well-organized extracurricular activities can significantly enhance student engagement and development. The use of various learning media such as printed materials, projectors, and other tools is crucial for maintaining student interest and enhancing the learning experience (E. P. Astuti & Nurhayati, 2022; Milyane et al., 2023; Nurhayati et al., 2024). This is supported by research that underscores the role of diverse educational media in improving student outcomes (Ghofur & Nurhayati, 2023; Hasanah et al., 2023; Sylvania et al., 2024). Character education through Mabit has led to increased empathy among students, as evidenced by their behavior in sharing food, avoiding harsh language, and maintaining discipline in worship. This outcome is corroborated by Badawi et.al. (2020) who posits that character education can effectively instill virtues such as respect, responsibility, and caring in students.

Challenges such as timing issues and sleepiness during activities were noted, but these were mitigated by logistical support, adequate facilities, and peer support. This finding aligns with the work of Nurmalia et.al. (2022) who identified that logistical challenges are common in extracurricular activities but can be overcome through proper support and resource management. Interviews with students JA, WAN, MF, RDP, and SA revealed personal growth in areas such as discipline, timely prayer, sharing, and respect for others. These insights are in line with Jarkasih and Nurhayati (2023) who found that participation in structured activities contributes to positive youth development by promoting social skills, self-discipline, and a sense of community. The findings from the Mabit activities align with current research on the benefits of extracurricular programs and character education (Nurmalia et al., 2022). For instance, the emphasis on socialization and community involvement aligns with the work of Winarsih and Ruwandi (2022). The challenges related to facilities and infrastructure are

consistent with Suharyat et.al (2022) and Nurmalia et.al, (2022), while the positive outcomes in student behavior and character development are supported by Astuti (2023) and Muzammil et.al. (2020).

CONCLUSION

The research found that Mabit (Malam Bina Iman dan Taqwa) activities significantly impact character education in Madrasah Diniyyah. Preparations for Mabit involve socializing with parents and students and preparing learning materials and locations. However, challenges such as inadequate facilities often require renting additional resources. Despite these logistical obstacles, meticulous planning and community involvement are essential for the successful execution of Mabit activities. Held monthly from Saturday after Asr until Sunday after dawn, Mabit activities encompass educational and recreational sessions aimed at fostering traits like mutual care, cohesion, and discipline. The high level of student enthusiasm underscores the effectiveness of these activities. Diverse learning media, such as printed materials and projectors, help maintain student engagement and prevent boredom, ensuring the activities remain dynamic and educational. Character development is significantly enhanced through Mabit activities, with students exhibiting increased empathy, discipline, and mutual care. Positive behaviors such as sharing food, avoiding harsh language, and maintaining discipline in worship demonstrate the program's success. Challenges during implementation, such as timing issues and managing large student numbers, are mitigated through logistical support and the supportive environment of the madrasah. Provision of food, drinks, jackets, and campfires addresses issues like sleepiness and cold during night games. Student interviews further illustrate benefits such as improved discipline, timely prayer, sharing, and memorization. Peer support and educator guidance play crucial roles in overcoming challenges. Key facilitators for successful Mabit implementation include adequate facilities, logistical support, and a supportive environment. The research implies that character education programs like Mabit can be highly effective in religious educational settings if logistical and infrastructural challenges are addressed. Policymakers and educators should consider

these factors when designing character education programs to ensure their success and sustainability.

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