

## The Effectiveness of the MABIT Program in Nurturing Religious Character in Children of Jorong Lurah Ampang

*Novia Aspita Sari\*, Ilham Maulana, Silvi Rahayu Ningsih, Afdhal Dinil Haq, Firdaus, Fitriyani Ramyana, Kasri Gunawan Fauzi, Mentari Ghea Annisa Putri, Mhd. Irsyad, Muhammad Abror Hakim, Reza Rahmajanida, Wardha Aziza, Zikra Salsabillah*

Universitas Islam Negeri Mahmud Yunus Batusangkar, Indonesia

\*Correspondence: novianovia906@gmail.com

**Abstract.** Moral degradation among the younger generation has become an urgent issue in Jorong Lurah Ampang, Nagari Pasie Laweh, characterized by low religious understanding and inappropriate behavior. The *Malam Bina Iman dan Taqwa* (MABIT) program emerged as a solution to foster the religious character of children through a community-based approach. The primary objective of this initiative is to enhance participants' religiosity, worship discipline, and social skills. Activities are conducted using participatory methods, including lectures, hands-on practice, sermon training, Qur'an recitation, and recreational activities such as sports and discussions. The program results indicate significant improvements in prayer discipline, Qur'an reading and memorization skills, as well as behavioral changes among children, who have become more polite and responsible. The positive impact extends not only to the children but also to the community as a whole, fostering more harmonious social relationships and increasing parental involvement in children's religious education. With the support of the local community, the program has the potential to become a sustainable regular activity. The MABIT program demonstrates that a holistic approach rooted in religious values can be an effective model for nurturing the character of the younger generation.

**Keywords:** MABIT; character development; religiosity; religious education; community

### 1. Introduction

In this era of globalization, society faces various challenges, including significant moral degradation among the younger generation. Children, as the nation's future, exhibit signs of declining religious values and positive character traits. This is reflected in behaviors such as a lack of respect for elders, low levels of courtesy, and insufficient understanding of religious values (Anwar, 2022). These issues concern not only families but also formal and non-formal educational institutions. Similar problems have been identified in Jorong Lurah Ampang, Nagari Pasie Laweh, Tanah Datar, where children often display impolite behavior, such as using harsh language and lacking knowledge of fundamental religious teachings that form the foundation of community life.

This problem calls for a comprehensive and structured intervention to nurture children's character, enabling them to grow into religious, courteous, and virtuous individuals. In this context, the *Malam Bina Iman dan Taqwa* (MABIT) program was designed as a community-based initiative to instill Islamic values in children (Astuti et al., 2023). The program engages religious leaders, university students, and the local community to create a generation with noble character and a deep understanding of religious teachings.

The importance of the MABIT program is underpinned by data showing a decline in moral values among children, which negatively affects their social interactions. Previous studies highlight that academic success alone is insufficient to build a generation with strong character. Sunarti (2019) found that many high-achieving students exhibit negative behavior due to a lack of religious character development.

Religious character cannot be formed instantly. Fauziah (2020) emphasizes that personality traits such as religiosity require intensive early development to avoid becoming obstacles in a child's growth. Religion-based character education, as implemented in the MABIT program, provides a strong foundation for building individuals resilient to the challenges of globalization (Fawwaz, 2021). Thus, this initiative is not only relevant but also urgent.

Various efforts to nurture character through religious approaches have been undertaken. For instance, research by Muzammil & Rijal (2020), Halmawati (2020), Kamilatin (2024), Miladia (2024), Sabputra (2024), Sa'idah et al. (2024), and Yurnaningsih (2023) showed that the MABIT program effectively enhanced students' worship awareness and morals. Similarly, Hanifah Fm et al. (2021), Mubarak et al. (2024), Mulyati (2021), Nur (2018), Mutmainna (2023), Umdaturrosyidah (2022), Winarsih & Ruwandi (2022), and Rifa'i & Rusdiati (2021) demonstrated that regular prayers and the MABIT program successfully increased students' discipline and religiosity.

However, most similar programs tend to focus on one or two aspects, such as congregational prayers or Qur'an memorization, without integrating multiple dimensions of participants' lives. The MABIT program in Jorong Lurah Ampang offers a more comprehensive approach. It not only emphasizes worship routines but also develops social skills, such as public speaking, and strengthens community bonds through activities like sports and educational movie screenings. This multidimensional approach sets it apart from previous programs.

The MABIT program aims to strengthen children's faith and devotion through religious learning and practice (Soleh et al., 2024). Additionally, it is designed to foster religious character reflected in daily life, such as discipline in worship and courtesy in interactions. Through a community-based approach, MABIT seeks to enhance children's understanding of Islamic teachings, particularly in aspects such as prayer, Qur'an memorization, and Islamic etiquette (Andini, 2018). Furthermore, the program aspires to develop social skills, such as public speaking through sermon training, while fostering

solidarity and teamwork among children, contributing to a harmonious and virtuous community (Putri, 2019).

The MABIT program implemented in Jorong Lurah Ampang possesses several unique features distinguishing it from similar initiatives. It integrates a multidimensional approach that not only focuses on worship routines but also includes physical and social skill development, such as sports and sermon training. Another distinctive feature is the involvement of the local community, including religious leaders and university students, creating synergy and amplifying the program's impact. Additionally, interactive methods, such as hands-on practice, ensure that participants not only understand theoretical concepts but also apply them in daily life. The program also incorporates modern educational content, such as watching Islamic-themed animated films, providing an engaging and relevant learning experience for children. With this approach, the MABIT program offers innovative solutions with a significant impact on character building for children in Jorong Lurah Ampang.

The program's long-term impact is substantial. By fostering religious character early on, children in Jorong Lurah Ampang are expected to grow into individuals capable of facing globalization challenges without losing their Islamic identity. Furthermore, the program has high sustainability potential due to support from local communities and institutions, such as mosques and religious study groups. Over time, it could serve as a model to be replicated in other regions with similar conditions. Thus, MABIT not only benefits its direct participants but also paves the way for broader Islamic value-based character development. Through its integrated and innovative approach, the MABIT program makes a tangible contribution to shaping a young generation that is religious, virtuous, and ready to face future challenges.

## **2. Methodolgy**

The MABIT program was conducted at Masjid Istiqamah in Jorong Lurah Ampang, Nagari Pasie Laweh, an area predominantly inhabited by an agrarian community with a strong Minangkabau cultural background. The target audience comprised school-aged children, ranging from third-grade elementary students to middle school students. This demographic was chosen based on an urgent need for religious character development, identified through initial observations and discussions with local community leaders.

The program design adopted a participatory approach, involving collaboration between *Kuliah Kerja Nyata* (KKN) students from Universitas Islam Negeri (UIN) Mahmud Yunus Batusangkar, religious leaders, and the local community in planning and executing the activities. The program was systematically organized into three stages: preparation, implementation, and evaluation.

During the preparation stage, data collection was carried out to assess the community's needs and develop activity materials. The data gathered included children's religious practices, daily activities, and their understanding of religious

values. The program team also coordinated with community leaders and parents to ensure their full support for the program's implementation. The materials prepared included worship habits, Qur'anic learning, sermon training, and recreational activities to support character development.

The implementation stage involved a series of activities aimed at fostering the participants' religious character. The main activities included:

- **Congregational Prayers and Islamic Studies:** Children were guided to perform the five daily prayers in congregation at the mosque, followed by brief discussions on the meaning of prayer and its application in daily life.
- **Qur'an Recitation and Memorization:** Participants were trained in Qur'anic reading and memorization under the guidance of university students and local religious leaders. The training was conducted gradually, tailored to each child's abilities.
- **Sermon Training and Public Speaking Skills:** Children were taught the basics of delivering sermons or short speeches, aiming to build their confidence and public speaking skills.
- **Recreational Activities:** Activities such as group sports and watching educational films were organized to create an enjoyable atmosphere and strengthen social bonds among participants.

The evaluation stage was conducted through direct observation and assessments of participants' behavioral changes. Parents and religious leaders were also involved in providing feedback on the program's outcomes. The evaluation revealed that most participants showed significant improvements in worship discipline and social attitudes.

The methodology combined lectures, hands-on practice, and interactive discussions. Lectures were delivered by local religious teachers and university students to present religious content, while hands-on practice ensured that participants could apply the knowledge in their daily lives. Interactive discussions encouraged participants to express their understanding and provided constructive feedback.

Evaluation methods included observations and interviews with participants and their parents. Observations assessed participation and behavioral changes during the program, while interviews gathered feedback on the program's benefits. The evaluation results were analyzed to measure the extent to which the program achieved its objectives.

The program was conducted over two months, with weekly sessions held on weekends. This schedule was adjusted to accommodate the children's school and daily activities, ensuring their participation without disrupting other commitments. Through this approach, the MABIT program aimed to deliver a significant and sustainable impact on the development of religious character in the children of Jorong Lurah Ampang.

### 3. Results and Discussion

#### 3.1. The implementation of the MABIT program

From a quantitative perspective, there was a significant increase in children's participation compared to the period before the program began. Data showed that the average attendance rate per session reached 85%, reflecting the participants' high enthusiasm for the program. Previously, participation in religious activities in the area was reported to be around 60%. Through promotional strategies involving religious leaders and parents, attendance levels increased significantly. Furthermore, the number of children able to memorize Qur'anic verses increased by 40% compared to the initial number of participants. Sari, one of the program instructors noted, *"Initially, many children could only memorize one or two short surahs. After several weeks, we observed remarkable progress; some children had even memorized longer surahs."*

Additionally, the implementation of congregational prayers showed consistent improvement week by week. Participants not only arrived on time but also demonstrated enhanced quality in their prayers, as reflected in increased devotion and discipline. Budi, a 12-year-old participant expressed, *"I feel more focused during congregational prayers with my friends."* This indicates that the MABIT program effectively fostered sustainable worship habits among the children.

From a qualitative perspective, the behavioral transformation of children involved in the program was highly noticeable. One of the standout aspects was the improvement in respect towards parents, teachers, and peers. The children began applying Islamic manners in their daily lives, such as greeting others with *salaam*, speaking politely, and showing greater empathy towards their peers. M. Rizki, a parent, shared, *"My child now always asks for permission before playing outside. In the past, they often went out without informing us. This is a change I deeply appreciate."*

Discipline in worship also became a tangible outcome, with children becoming more consistent in performing the five daily prayers. Children who were previously less confident began to exhibit the courage to lead prayers or deliver short sermons during training sessions. Ilham Maulana, one program instructor observed, *"When we started sermon training, many children were nervous and reluctant to speak in public. Over time, they became more confident. Some can now deliver sermons with good structure and intonation."*

Reflections from religious leaders and the community reinforced these findings. Religious leaders noted significant positive changes in children's behavior, both socially and religiously. Parental testimonials further validated the program's success, with some mentioning that their children had started applying Islamic values at home, such as greeting family members before entering the house, asking permission before activities, and helping with household chores. One parent even mentioned that their child had become more disciplined in balancing study and worship, a change previously difficult to achieve.

The program also impacted the children's social dynamics. They began to exhibit higher solidarity within groups, whether helping each other memorize Qur'anic verses

or collaborating during group activities. Children who had been more reserved became more open and active in interacting with their peers. Dzakira, a participant, shared, *"I'm happy because I have more friends now. We often study together after the program ends."*

This transformation demonstrates that the MABIT program not only contributed to the development of children's religious dimensions but also strengthened their social skills. A community leader added, *"We see children who were previously hard to manage now showing more care for their surroundings. They help clean the mosque without being asked, which was something we rarely saw before."*

The program's positive effects also extended to the broader community. The atmosphere became more harmonious, marked by improved behavior among the children. Parents felt more confident in supporting their children's religious education, with some actively contributing to the program's implementation. This community participation created essential synergy between children, families, and the community, forming a foundation for the program's sustainability.

A village head remarked, *"This MABIT program has truly brought significant changes to our community. Not only have the children changed, but parents are now more attentive to their children's religious education."* This impact was also reflected in the closer collaboration between the community and the service team, fostering an environment conducive to the spiritual and social growth of the children.

Overall, the quantitative and qualitative results achieved through the MABIT program reflect the success of the holistic approach applied. The program effectively improved the quality of children's worship and understanding of religion while establishing a strong foundation for character building. By integrating religious education and social skills development, the MABIT program demonstrated that a community-based approach can be an effective solution for shaping a religious and noble-minded younger generation.

### 3.2. Evaluation of the Achievement of MABIT Program Goals in Religious Character Development

The results achieved during the implementation of the MABIT program demonstrate significant success in meeting the service objectives, which were designed with a holistic approach. The primary goal of the program, which was to strengthen the values of faith and piety among the children, is clearly evident in the improvement of their worship practices. The children not only showed increased discipline in performing the five daily prayers but also underwent a profound spiritual transformation. Their devotion in worship became more apparent as a result of the intensive guidance provided by the program facilitators. This habit was developed through consistent congregational prayer practice, supplemented by discussions on the meaning of prayer in daily life.

Luqman, an 11-year-old participant shared, *"I now understand why prayer is important. I also become more focused during prayer because we often learn the meaning of the prayers we recite."* This experience reflects the profound impact of an approach that not

only emphasizes ritual but also instills relevant spiritual understanding for the children's lives. In the long run, this transformation builds a solid foundation of faith for the participants.

In addition to improvements in worship practices, the program also succeeded in creating behavioral changes that reflect the development of strong religious character in the children. The application of Islamic values in daily life became more visible. The children began to speak politely, greet others with salaam, and show respect to their parents and teachers. Salma, a parent, expressed, *"My child now always asks for permission before leaving the house and more often helps with household chores, such as washing dishes or sweeping the yard."* This change demonstrates that the character-building efforts in the MABIT program have a lasting effect, bringing Islamic values into their family dynamics.

Furthermore, the MABIT program made a tangible contribution to social relationships in Jorong Lurah Ampang. Children who had previously been passive in religious activities became more active. They were even able to motivate their peers to participate in the program, creating a positive domino effect among the participants. A community leader stated, *"We see children who are part of this program becoming more caring for others. They often invite their friends who haven't been active to come to the mosque or study together."* This phenomenon demonstrates the program's success in creating a community that is not only religious but also supportive of social harmony.

Another success of the MABIT program is its contribution to the development of social skills in the children. Through sermon training and public speaking activities, the participants gained confidence in expressing themselves. Initially, many children were nervous and reluctant to speak in front of their peers. However, with consistent guidance, they began to show the courage to lead prayers or deliver short sermons. Silvi Rahayu, a facilitator, noted, *"At first, only two or three children were brave enough to perform. Now, almost all the participants try to deliver sermons well, even with improved intonation and structure."*

Moreover, the interactive and inclusive approach applied in this program successfully strengthened solidarity and a sense of togetherness among the children. They not only studied together but also helped each other memorize Qur'anic verses and complete group tasks. In one group discussion session, Rania Mufida, a participant, said, *"I enjoy learning with my friends because they always help when I forget a verse."* This sense of togetherness has become an important foundation for creating a resilient and harmonious community.

The program also had a positive impact on the community as a whole. The social atmosphere in Jorong Lurah Ampang became more harmonious, with interactions grounded in Islamic values. Parents felt more confident in supporting their children's religious education. Some parents even actively participated in the program's activities, such as helping with logistics or providing moral support to the children. This community participation created a strong synergy between families, the community,

and the program organizers. The local village head added, *“This program has brought people closer together. We feel more connected because we often meet and discuss at the mosque.”*

In terms of sustainability, the MABIT program has significant potential to serve as a replicable model. One key element of its success is the community-based approach, in which religious leaders, parents, and children collaborate to create an environment that supports religious character development (Fawwaz, 2021). With the results already achieved, the program not only addresses local needs but also provides inspiration for other regions facing similar challenges.

Overall, the MABIT program has fulfilled its service objectives by demonstrating that a holistic and community-based approach can be an effective model for religious character development. This success is not only reflected in short-term achievements, such as improvements in worship quality and behavior, but also in the broader positive impact on various aspects of the community’s social and spiritual life. Thus, this program serves as an important first step in building a generation that is religious, morally upright, and ready to face the challenges of globalization.

### 3.3. Identification of Successes and Challenges in the MABIT Program: Strategies and Solutions

The main success of the MABIT program is reflected in the high level of enthusiastic participation from the children and the active support from the local community. The close collaboration between the KKN students, religious leaders, and the participants' families became one of the key factors in creating a conducive environment for the development of religious character. This support not only facilitated the smooth execution of the program but also strengthened the social and spiritual harmony of the community as a whole. One religious leader in Jorong Lurah Ampang stated, *“This program has united the community. The children, parents, and even we, as religious leaders, have become closer and more supportive of each other in creating a better generation.”*

This success is also evident in the increased positive social interactions, both among the children participating in the program and between the children and their families. Children who were previously passive now show greater confidence and have begun to take an active role in religious activities. Subhan, a parent, shared, *“I’ve seen a big change in my child. He now leads prayers at home more often, something I never imagined before.”* This reflects the significant impact of the community-based approach implemented in this program.

However, the success of the program did not come without its challenges. One of the main obstacles was the children’s busy schedules due to school activities and household responsibilities. Many children initially struggled to find time to participate in the program. To address this, the service team took adaptive steps by adjusting the activity schedule, such as moving certain sessions to weekends or more flexible times. The team also involved parents in discussions to ensure full support for the children’s attendance. *“We understand that the children have many other responsibilities. By adjusting*

*the schedule, they can still participate without feeling overwhelmed,”* said Afdhal, one member of the KKN team.

Limited facilities also posed a significant challenge during the program’s implementation. The small space available for large group activities and the lack of supporting equipment, such as projectors or speakers, often limited the flexibility in delivering the material. The service team worked to utilize local resources, such as the mosque, as the central hub for activities. They also designed more interactive materials that did not require complex tools. *“We used simple methods, such as interactive storytelling and small group discussions, to ensure the message we conveyed remained engaging,”* explained Firdaus, one of the facilitators.

Another challenge was the initial motivation of participants, especially those who were passive or less interested in religious activities. To overcome this, facilitators took a personal approach by building close relationships with the participants. They paid special attention to the less active children and used emotional strategies, such as offering praise or small rewards to encourage greater participation. Fitriyani, one of facilitators noted, *“We gave them simple rewards, like notebooks or pencils, as appreciation for their courage to perform in front of their peers.”* As a result, initially passive children showed increased involvement throughout the program.

The success of the MABIT program is also seen in the service team’s ability to respond to local dynamics. A participatory approach became key to strengthening the sense of ownership among the community. For example, the team involved religious leaders in delivering religious material and invited parents to join some of the sessions. A community leader shared, *“Involving us in this program has made the community feel a shared responsibility. This is not just a program for the children, but for the whole community.”*

Additionally, innovation played an important role in overcoming various challenges. For instance, the sermon training, which was initially designed with a formal method, was later simplified into interactive sessions to accommodate the comfort level of the participants. This approach not only improved the effectiveness of learning but also made the activities more engaging for the children. Zaki Mubarak, a 13-year-old participant admitted, *“I was initially scared to speak in front of many people, but after participating in this training, I feel more confident.”*

Overall, the success of the program demonstrates that flexibility, innovation, and collaboration are key elements in achieving service goals. The adaptive approach applied allowed the program to overcome operational barriers while maintaining the effectiveness of religious character development. The positive impact of this program includes the enhancement of spiritual values, social solidarity, and the formation of a more harmonious community in Jorong Lurah Ampang.

This success also provides inspiration for replicating the program in other communities. With the foundation that has been built, the MABIT program has not only become a temporary intervention but also a catalyst for broader social transformation. A of the village heads concluded, *“This program has brought new hope for our younger*

*generation. If programs like this continue, I am confident that our community will become better and stronger."*

### 3.4. The Contribution of the MABIT Program to Social Transformation and Community Sustainability

The MABIT program has made a significant social impact through its contribution to enhancing community harmony, strengthening interpersonal relationships, and fostering collective awareness of the importance of character education based on religious values. One of the key outcomes of the program is the creation of stronger solidarity among the participating children, as evidenced by their ability to collaborate in groups, support each other in collective activities, and appreciate differences. As stated by Ainul Haq, a local religious leader, *"This program has transformed the children's interaction patterns into more constructive ones. They now appreciate their friends more and understand the importance of togetherness."*

The activities designed in this program, such as group discussions, joint training, and reflection sessions, have created a conducive learning environment for children to develop communication and empathy skills that are relevant to everyday life. Romi, one of participants shared, *"After joining this program, I feel more confident speaking in front of others. I also learned how to appreciate other people's opinions and collaborate in a team."* This testimonial reflects the program's success in nurturing self-confidence while strengthening social bonds among participants.

The program has also positively impacted the relationship between parents and children. Parents have noticed significant changes in their children's behavior, such as increased respect, discipline, and responsibility. Yuniastuti, one of participant's mother said, *"My child now asks for permission or inquires before doing something. He also helps with housework more often. I am very grateful for this change."* Beyond the direct benefits for the children, the program has also encouraged more active involvement from parents in the religious education of their children, creating a more harmonious and supportive family dynamic. The presence of the program has strengthened the synergy between character development for children and the cohesion of families.

In the long term, this program holds great potential in shaping a generation that is not only religious but also socially capable. The children are trained to become character-driven leaders, with skills such as public speaking, leading prayers, delivering sermons, and guiding their peers in various religious activities. A community leader noted, *"We see the children who joined this program becoming role models in our community. They are not only good speakers but also set real-life examples through their daily actions."* This transformation shows that the MABIT program is not only shaping religious individuals but also cultivating impactful community leaders.

Another social impact is seen in the positive changes within the overall dynamics of the Jorong Lurah Ampang community. The community environment has become more harmonious, with children who were previously isolated becoming more actively involved in collective activities. They not only participate in religious activities but also

take on roles as agents of change in their community, such as organizing group discussions and helping to plan social events. The local village head remarked, *"This program has motivated many parents to support mosque activities and religious education. Its impact is felt not only on the children but also on the community as a whole."*

The long-term benefits of this program also extend to social and spiritual sustainability. Through its community-based approach, the program enables the transfer of religious and moral values to the next generation in a systematic manner. The children who have been trained through MABIT are expected to become agents of change capable of influencing social norms in their community and having a positive impact on their peers (Miladia, 2024). In a broader context, this model can be replicated in other areas with similar conditions to create consistent impacts while enriching character education strategies based on Islamic values that are relevant to the modern era.

Thus, the MABIT program not only creates short-term changes but also lays the foundation for sustainable social and spiritual transformation. Its success demonstrates that a holistic, participatory, and community-based approach can create profound and wide-ranging impacts. This program significantly contributes to building a generation that is religious, virtuous, and capable of facing the challenges of globalization (Yurnaningsih, 2023). Therefore, MABIT is a relevant model for the development of communities based on religious values that can address the needs of modern society.

#### **4. Conclusion**

The *Malam Bina Iman dan Taqwa* (MABIT) program, implemented in Jorong Lurah Ampang, has successfully demonstrated its effectiveness in shaping the religious character of children through a holistic and community-based approach. With various integrated activities such as congregational prayers, Qur'anic memorization, sermon training, and recreational activities, the program not only enhances worship discipline but also fosters social skills and empathy among participants. Quantitative results show a significant increase in children's participation, with an average attendance rate of 85% and a 40% improvement in Qur'anic memorization. Qualitatively, behavioral changes in the children are also clearly evident, ranging from increased respect for parents to greater confidence in public speaking. This transformation demonstrates that a practice-based and interactive approach can have a significant impact.

The success of this program is also attributed to the active support of the local community, including religious leaders and parents. The collaboration between KKN students, the community, and families created an environment conducive to character development. Additionally, the program was able to overcome operational challenges, such as limited facilities and initial low motivation among participants, through adaptive and creative strategies. The use of local resources and a personal approach to building relationships with participants were key to the success of the program. Evaluation results indicate that the MABIT program not only provides direct benefits for children but also strengthens the social structure of the community, creating synergies that support the sustainability of positive impacts in the future.

Overall, the MABIT program has made a significant contribution to shaping a religious and character-driven generation. With its holistic approach encompassing spiritual, social, and leadership aspects, the program addresses local challenges while also providing a model for character development based on religious values that is relevant for implementation in other regions. This success provides evidence that community-based interventions involving all stakeholders can be an effective solution for building a harmonious and empowered society. With continued support, the MABIT program has the potential to be a catalyst for broader social transformation, creating sustainable change for both local and global communities.

## **Bibliography**

- Andini, T. S. (2018). *Hubungan Kegiatan Malam Bina Iman dan Takwa Dengan Pengembangan Kecerdasan Spiritual Siswa di SMA Ibnu Hajar Pasarean Bogor* [Undergraduate Thesis, Institut Ilmu Al-Quran (IIQ) Jakarta]. <http://repository.iiq.ac.id//handle/123456789/903>
- Anwar, S. (2022). *Implementasi Kegiatan (MABIT) Malam Binaan Iman dan Taqwa Sebagai Pembinaan Akhlak di Mts Ma'arif Balong Ponorogo* [Undergraduate Thesis, IAIN Ponorogo]. <https://etheses.iainponorogo.ac.id/20613/>
- Astuti, Y., Syamsyuddin, & Nurhidayati, I. (2023). Implementasi Kegiatan (MABIT) Malam Bina Iman dan Takwa Dalam Meningkatkan Kecerdasan Spritual Siswa Kelas XI Putri di Madrasah Qur'aniyah Al-Husnayain Surakarta Tahun Ajaran 2022/2023. *Rayah Al-Islam*, 7(3), 1106–1115. <https://doi.org/10.37274/rais.v7i3.802>
- Fauziah, L. S. (2020). *Pengaruh Kegiatan Mabit Terhadap Motivasi Beribadah Siswa SMP IT Insan Mulia Pati* [Undergraduate Thesis, IAIN Kudus]. <https://repository.iainkudus.ac.id/3726/>
- Fawwaz, A. (2021). *Pelaksanaan Kegiatan Malam Bina Iman dan Taqwa (MABIT) dalam Meningkatkan Kesadaran Beribadah bagi Siswa Madrasah Tsanawiyah Muhammadiyah 3 Al-Furqan Banjarmasin* [Undergraduate Thesis, UIN Antasari Banjarmasin]. <https://idr.uin-antasari.ac.id/16610/>
- Halmawati, H. (2020). *Implementasi Pendidikan Karakter Melalui Kegiatan Malam Bina Iman dan Taqwa (MABIT) di Sekolah Dasar Islam Terpadu (SDIT) Kota Palopo* [Undergraduate Thesis, Institut Agama Islam Negeri Palopo]. <http://repository.iainpalopo.ac.id/id/eprint/1545/>
- Hanifah Fm, Fiyul, A. Y., & Ginanjar, W. (2021). Pembentukan Karakter Siswa Melalui Kegiatan Ekstrakurikuler Keagamaan di SMP Islam Terpadu Insan Mandiri Kota Sukabumi. *Jurnal 'Ulumuddin*, 3(1), 65–89. <https://ejournal.imn.ac.id/index.php/ulumuddin/article/view/15>
- Kamilatin, K. (2024). *Penerapan karakter religius untuk siswa kelas 6 melalui MABIT Di SD Islam Muhammadiyah 1 Panji Situbondo* [Undergraduate Thesis, Universitas Abdurachman Saleh]. <https://repository.unars.ac.id/id/eprint/3099/>
- Miladia, R. I. (2024). *Implementasi Pendidikan Karakter Religius Melalui Kegiatan Malam Bina Iman Dan Taqwa (MABIT) di Madrasah Ibtidaiyah Islamiyah Desa Candi Kecamatan*

- Bandar Kabupaten Batang* [Undergraduate Thesis, UIN K.H. Abdurrahman Wahid Pekalongan]. <http://perpustakaan.uingusdur.ac.id/>
- Mubarok, M. S., Mutakin, R. R., A, K. S., Taufik, A. A., Azkia, A., Haqdu, G. A., Agustiansyah, Y., Amiludin, I., Riswanda, D. Y., Cahyadi, D. R., Fazri, M. N. M., Salsabila, R., Hanafiah, M. R., Haq, H. D., Sari, R. P., Nauri, S., Subekti, A., Muttaqin, R. M., & Alfarizi, M. S. (2024). Peningkatan Kesadaran Bahaya Kecanduan Gawai dan Cyber Bullying Melalui Program MABIT di Desa Mekarsari Kecamatan Cilawu. *Jurnal PkM MIFTEK*, 5(2). <https://doi.org/10.33364/miftek/v.5-2.2072>
- Mulyati, S. (2021). *Analisis Kritis Terhadap Kegiatan Malam Bina Iman dan Taqwa (MABIT) Sebagai Alat Pendidikan Karakter Disiplin Peserta Didik (Studi Etnopedagogik Di Sd Muhammadiyah Cipete Cilogok Banyumas)* [Thesis, Universitas Muhammadiyah Purwokerto]. <https://repository.ump.ac.id/15000/>
- Mutmainna, M. (2023). *Penanaman Nilai-Nilai Islam Pada Peserta Didik Melalui Program Malam Bina Iman Dan Taqwa (MABIT) Di SMPIT Insan Madani Palopo* [Undergraduate Thesis, Institut Agama Islam Negeri (IAIN) Palopo]. <http://repository.iainpalopo.ac.id/>
- Muzammil, M., & Rijal, F. (2020). 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(2), 90-100. <https://doi.org/10.47574/kalam.v8i2.96>
- Nur, H. (2018). *Strategi Sekolah dalam Meningkatkan Akhlak Peserta Didik Melalui Program Malam Bina Iman dan Takwa (MABIT) di MA Muhammadiyah Bandar Pacitan* [Skripsi, Universitas Muhammadiyah Ponorogo]. <http://eprints.umpo.ac.id>
- Putri, S. H. (2019). Manajemen Dakwah Malam Bina Iman dan Takwa: Studi Pada Program Pemerintahan Kota Solok Sumatra Barat. *Jurnal Manajemen Dakwah*, 5(2), 227-245. <https://doi.org/10.14421/jmd.2019.52-06>
- Rifa'i, A., & Rusdiati, R. (2021). Pembinaan Karakter Melalui Kegiatan Malam Bina Iman Dan Taqwa di SDIT An-Nahl Tabalong. *BADA'A: Jurnal Ilmiah Pendidikan Dasar*, 3(2), 104-118. <https://jurnal.iainhnpangor.ac.id/index.php/badaa/article/view/544>
- Sabputra, A. (2024). *Implementasi nilai-nilai pendidikan karakter melalui kegiatan malam bina iman dan taqwa (mabit) di SMA Muhammadiyah Toboali* [Undergraduate Thesis, Institut Agama Islam Negeri Syaikh Abdurrahman Siddik]. <https://repository.iainsasbabel.ac.id/id/eprint/2592/>
- Sa'idah, S., Norsiva, N., & Sholeh, M. (2024). Building Student Character Through Role Models in The MABIT Program at SDIT Al-Hikmah Banjarmasin. *Ta'allum: Jurnal Pendidikan Islam*, 12(2), 200-226. <https://doi.org/10.21274/taalum.2024.12.2.200-226>
- Soleh, R. M., Nurhayati, S., & Kartika, P. (2024). Students' Character Education Implementation through MABIT (Night of Faith And Piety Development)

- Program. *Jurnal Ilmiah Profesi Pendidikan*, 9(3), 1565–1571.  
<https://doi.org/10.29303/jipp.v9i3.2388>
- Sunarti, T. (2019). *Pendidikan Akhlak Siswa Melalui Kegiatan Malam Bina Iman Dan Taqwa (MABIT) di SMAIT Iqra Bengkulu* [Undergraduate Thesis, IAIN Bengkulu].  
<http://repository.iainbengkulu.ac.id/6202/>
- Umdaturrosyidah, U. (2022). *Pembiasaan Nilai-Nilai Multikultural Melalui Kegiatan Malam Bina Iman Dan Taqwa (MABIT) Berbasis Pesantren di SMK Diponegoro Depok Sleman* [Masters Thesis, UIN Sunan Kalijaga Yogyakarta]. <https://digilib.uin-suka.ac.id/id/eprint/49697/>
- Winarsih, N., & Ruwandi, R. (2022). 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*. *JIIP (Jurnal Ilmiah Ilmu Pendidikan)*, 5(6), 1868–1877.  
<https://doi.org/10.54371/jiip.v5i6.651>
- Yurnaningsih, Y. (2023). *Nilai-Nilai Sosial Pada Program MABIT (Malam Bina Iman dan Taqwa) di Kelas Tinggi SDIT Ukhuwah Banjarmasin* [Undergraduate Thesis, UIN Antasari]. <https://idr.uin-antasari.ac.id/25823/>