

Implementation of Qur'anic Character Strengthening through *Mabit* and Tadabbur Alam at The Educational Institution *Rumah Tahfidz*

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Abstract

Strengthening Qur'anic character is a key focus in Islamic education to address today's moral challenges. This study aims to examine the implementation of Qur'anic character strengthening through the integration of *mabit* and *tadabbur alam* activities at *Rumah Tahfidz Ar-Rahman Sampang*, as well as to identify the supporting and inhibiting factors. Unlike previous studies, this research emphasizes the integration of these two programs as an experiential character-building model. Using a descriptive qualitative approach, data were collected through observation, interviews, and documentation. The findings indicate that the program successfully instills Qur'anic values, including *taqwa*, *istiqamah*, *tawakal*, discipline, perseverance, *tawadhu'*, honesty, mutual respect, filial piety, environmental care, and gratitude. Its implementation is supported by the role of **asatidz**, students' awareness, and a conducive environment, while obstacles include differences in students' character, limited parental support, and constraints in time and facilities. This study contributes a new experience-based model for strengthening Qur'anic character in *Rumah Tahfidz*.

Keywords: *Character Strengthening, Mabit, Qur'anic Character,*

INTRODUCTION

In the development of Islamic education studies, strengthening the character based on the Qur'anic values is one of the focuses to answer various moral problems today.¹ The influence of globalization is one of the causes of the fading character of the younger generation seperti uch as juvenile delinquency, unwise use of social media, etc.² Dewi argues that the morality of the nation's generation has begun to erode, this must be prevented immediately, which is one of the ways through education and character strengthening. Because good and strong character is a solution in building civilization and addressing the crisis of civilization.³ Education is not enough to focus only on distributing knowledge, but education is also an effort to shape student character and spiritual awareness, so as to create students with balanced intellectual and moral abilities.⁴ One of the approaches that is quite effective is the contextual approach in the learning process which has an impact on strengthening the character of students. Learners are encouraged to put their knowledge and understanding into practice once they have acquired it and feel firsthand its connection to everyday experiences in their environment.⁵

Rumah Tahfidz Ar-Rahman is one of the non-formal Islamic educational institutions based on the Qur'an that fosters students in building the character and guidance of memorizing the Quran. *Rumah Tahfidz* not only pays attention to the cognitive aspects of student memorization, but also instills Qur'anic values through several religious activities, including *Mabit* and *Tadabbur Alam*.⁶ These two activities are designed to strengthen the Qur'anic character both in the form of deep worship of Allah and through reflection on nature as Allah's creation. The Qur'anic character is the virtue qualities that come from the Quran and the Sunnah

¹ Izza Faridah and Anis Sukmawati, "Program Tahfidz al-Qur'an sebagai Upaya Pengembangan Karakter Religius dalam Pendidikan Islam: The Tahfidz al-Qur'an Program as an Approach to Developing Religious Character in Islamic Education," *Educan* 10, no. 1 (2026): 30, <https://doi.org/10.21111/educan.v10i1.7>.

² Imam Rohani et al., "Menanamkan Nilai-Nilai Moral dalam Pembelajaran Pendidikan Agama Islam Menghadapi Era Milenial di MTs Dharut Tholibin: Instilling Moral Values in Islamic Religious Education Learning Facing the Millennial Era at MTs Dharut Tholibin," *EDUCAN: JURNAL PENDIDIKAN ISLAM* 9, no. 1 (2025): 127, <https://doi.org/10.21111/educan.v9i1.13772>.

³ Dewi Siti Solihah and Tatang Muhtar, "Penguatan Pendidikan Karakter (PPK) di Sekolah Dalam Menghadapi Krisis Peradaban," *Naturalistic: Jurnal Kajian dan Penelitian Pendidikan dan Pembelajaran* 9, no. 1 (2024): 413, <https://doi.org/10.35568/naturalistic.v9i1.3433>.

⁴ Kambali Kambali et al., "Tujuan Pendidikan Islam Dalam Membangun Karakter Siswa Di Era Digital (Studi Analisis Pemikiran Pendidikan Islam Abuddin Nata)," *Risalah, Jurnal Pendidikan dan Studi Islam* 6, no. 1 (2019): 4, https://doi.org/10.31943/jurnal_risalah.v6i1.106; Doni Koesoma, *Pendidikan Karakter: Strategi Mendidik Anak Di Zaman Global* (Grasindo, 2010), 116; Nisa Nurrohman et al., "Implementasi Pendidikan Agama Islam dalam Membentuk Karakter Peserta Didik di Era Teknologi AI (Artificial Intelligence): Penelitian," *Jurnal Pengabdian Masyarakat dan Riset Pendidikan* 4, no. 1 (2025): 2416, <https://doi.org/10.31004/jerkin.v4i1.1661>.

⁵ Aminah et al., "Penguatan Pendidikan Karakter Peserta Didik melalui Pendekatan Pembelajaran Kontekstual di Sekolah Dasar," *Jurnal Basicedu* 6, no. 5 (2022): 8351, <https://doi.org/10.31004/basicedu.v6i5.3791>.

⁶ Mohammad Rofik, teacher at *Rumah Tahfidz Ar-Rahman*, interview via *WhatsApp*, January 11, 2026.

of the Prophet PBUH by balancing knowledge, faith, morality, and charity in the personality of children which are intended for the benefit of human life in the future.⁷

Based on the phenomenon, sometimes students view *Mabit* merely as an overnight activity by carrying out daily worship and continued with *tadabbur alam* which is only understood to play in nature. Their understanding is still limited so they do not realize the role of the program in strengthening the Qur'anic character of the.⁸ This shows the need to study more deeply how this natural *mabit* and *tadabbur* activity is interpreted as an activity to strengthen the character of the *qur'ani* of the students of the *Rumah Tahfidz Ar-Rahman* Sampang. Empirically, several studies have shown that religious activities have a vital role in the formation of religious students' character. Wahyu's research explained the specifics related to *Mabit* activities that can improve the quality of worship and produce a deeper spiritual transformation.⁹ On the other hand, Afizatul's research focuses more on *tadabbur alam* which helps in building students' character, forming morals, and increasing gratitude to Allah SWT.¹⁰

After a deeper examination, it turns out that these studies have limitations. Previous research has tended to examine the activities of *mabit* and *tadabbur alama* separately and focus more on the formation of religious character in general.¹¹ Second, studies on the integration of the two activities in strengthening the Qur'anicharacter of the *Qur'ani* in non-formal educational institutions are still relatively limited.¹² Previous studies have not integrated Mabit and Tadabbur Alam into a single, structured program for strengthening Qur'anic character. Most research examines these activities separately or focuses on character development in general, with limited attention to Qur'anic character in non-formal institutions such as *Rumah Tahfidz*. This study

⁷ Shabri Shaleh Anwar, Sudirman Anwar, *Pendidikan Karakter Qur'ani* (Yayasan Indragiri, 2014), 6. .

⁸ Mohammad Rofik, teacher at *Rumah Tahfidz Ar-Rahman*, interview via *WhatsApp*, April 25, 2026.

⁹ W. Wahyu, "Pembinaan Ruhiah dan Penguatan Ukhwah Jamaah MT. Dārussalam Melalui Malam Bina dan Taqwa (Mabit) di Amarapura, Tangerang ...," *JPKM: Jurnal Pengabdian Kepada Masyarakat* 1, no. 2 (2025): 19, <https://ejournal.iq.ac.id/index.php/jpkm/article/view/3791>.

¹⁰ Afizatul Mukolidah, "Bimbingan Agama Islam Melalui Tadabbur Alam Untuk Meningkatkan Religiusitas Santri Di Pondok Pesantren Nun Tanjung Karang Kudus," Skripsi, UIN Walisongo, 2023.

¹¹ Muzammil And Fakhrol 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>; Mukolidah, "Bimbingan Agama Islam Melalui Tadabbur Alam Untuk Meningkatkan Religiusitas Santri Di Pondok Pesantren Nun Tanjung Karang Kudus"; Wahyu, "Pembinaan Ruhiah Dan Penguatan Ukhwah Jamaah Mt. Dārussalam Melalui Malam Bina Dan Taqwa (Mabit) Di Amarapura, Tangerang"

¹² Siti Fatimah, "Penguatan Karakter Religius Melalui Budaya Positif Khidmah Yaumiyah di SMP Darul Falah 2," *Kinanti : Jurnal Karya Insan Pendidikan Terpilih* 2, no. 1 (2024), <https://doi.org/10.62518/zhteng69>; Hariyanto Hariyanto et al., "Strategi Guru PPKn Dalam Penguatan Karakter Siswa SMPN 2 Mataram," *Jurnal Pendidikan Sosial Keberagaman* 6, no. 1 (2019), <https://doi.org/10.29303/juridiksiam.v6i1.85>.
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addresses that gap by integrating both activities into a unified character-building model and proposing a conceptual framework that explains how they enhance worship quality, deepen spiritual reflection, and foster the internalization of Qur'anic values. Practically, the study offers an alternative model for strengthening Qur'anic character in *Rumah Tahfidz* and other non-formal Islamic educational institutions.

Based on these conditions, this study seeks to examine the implementation of character cultivation through the integration of two spiritual approaches, namely *mabit* and *tadabbur alam* in one comprehensive framework. This study not only looks at the implementation of character strengthening in activities separately but also explores how these two activities complement each other. This approach is an update in examining the strengthening of the character of the Qur'an, especially in *rumah tahfidz* educational institutions. Therefore, this research is important to be carried out because it combines *Mabit* and *Tadabbur Alam* as a model for internalizing Qur'anic characters based on spiritual and ecological and can provide a role both in terms of knowledge and experience. Theoretically, it is hoped that this research will be able to add to the study of the approach model in an effort to develop the character of students based on the Quran. In addition, the results of this research can be a reference for *rumah tahfidz* coaches in developing and evaluating their programs so that they are more targeted and systematic.

Therefore, this study aims to examine the implementation of strengthening Qur'anic character through *Mabit* and *Tadabbur Alam* activities at *Rumah Tahfidz Ar-Rahman Sampang* and to identify the factors influencing their implementation. The findings are expected to enrich the conceptual understanding of Qur'anic character development and provide practical guidance for character-building programs in *Rumah Tahfidz* and other non-formal Islamic educational institutions.

METHOD

The method used by the researcher is a qualitative approach with a descriptive type. This method was chosen because it will later clearly describe the implementation of strengthening the character of the Qur'ani through *mabit* and *tadabbur alam* activities at the *Rumah Tahfidz Ar-Rahman Sampang*. The researcher was present directly as the main instrument at the *Rumah Tahfidz Ar-Rahman Sampang* and made observations at the *Rumah Tahfidz Ar-Rahman*. The researcher interviewed the head of *Rumah Tahfidz* as the program coordinator, two *asatidz*, and three students who participated in the *Mabit* and *Tadabbur Alam* programs. Informants were selected through purposive sampling based on their relevant knowledge and experience. Semi-

structured interviews were audio-recorded with participants' consent, transcribed verbatim, and analyzed. The number of informants remained flexible until data saturation was reached. Purpasive sampling was chosen as a technique for determining informants because informants are considered to master the conditions and information needed by researchers and The resource persons were chosen because they participated in the mabit and nature contemplation and were involved in all the activities. However, the number of informants is not an absolute number because it can develop according to data saturation.

In addition, the researcher also collected supporting documents for the *mabit* and *tadabbur alam* programs, for example, the schedule of activities, rules, and lesson in these activities. The research subject is focused on *asatidz* and students who are involved in *mabit* and *tadabbur alam* activities. The location of the research is the *Rumah Tahfidz Ar-Rahman Sampang* because this institution has carried out a program of natural *mabit* and *tadabbur* activities and is open to research. Data were collected through a process of non-participant observation, semi-structured interviews, and documentation collection. Data were analyzed using the Miles and Huberman model through data reduction, data display, and conclusion drawing. Interview transcripts were first coded using open coding to identify relevant meaning units. Similar codes were then grouped into categories and developed into themes related to the implementation of Qur'anic character strengthening through Mabit and Tadabbur Alam, including its supporting and inhibiting factors. The themes were reviewed to ensure consistency before the conclusions were finalized. The process of prolonging observations, increasing diligence, and triangulation Interview, observation, and documentation techniques as well as triangulation of primary and secondary sources are used to test the validity of the data.

RESULT AND DISCUSSION

1. Form of Implementation of Strengthening the Qur'anic Character through *Mabit* and *Tadabbur Alam* Activities

Implementation is an action or activity that shows how things work together to achieving a goal.¹³ The educational movement known as "character strengthening" is an effort to strengthen the character of students in an organization through ethical, aesthetic,

¹³ Nurdin Usman, *Konteks Implementasi Berbasis Kurikulum* (Grasindo, 2022), 170.

literacy, and kinesthetic.¹⁴ Meanwhile, the qur'anic character is a virtue that comes from the Quran and the Sunnah of the Prophet PBUH which balances faith, knowledge, charity, and morals in the personality of children for the good of mankind in the future.¹⁵

Implementation generally goes through three stages, namely planning, do, and evaluation.¹⁶ Starting with the planning stage, the activities of *mabit* and *tadabbur alam* are designed with the aim of increasing religious attitudes and spiritual knowledge in students.¹⁷ This planning involves the *asatidz*, both in determining the schedule of activities, a series of activities of *mabit* and *tadabbur alam*, supporting materials, and the preparation of all the needs of students. This is in accordance with the results of the interview with. The leader of *the Rumah Tahfidz Ar-Rahman Sampang* is as follows:

Planning for the *Mabit* and *Tadabbur Alam* programs began with defining the objective of strengthening students' Qur'anic character. The organizers then arranged the schedule, identified students' developmental needs, and prepared suitable materials, facilities, and character targets. These findings indicate that effective Qur'anic character development requires systematic, needs-based planning to ensure that program activities align with their objectives and provide meaningful character-building experiences.¹⁸

Furthermore, at the implementation stage (*do*), *Rumah Tahfidz Ar-Rahman* implements the *mabit* and *tadabbur alam* programs through a series of activities. In terms of *da'wah* and *tarbiyah*, *mabit* activities are intended as an educational method to increase spirituality.¹⁹ The *mabit* activities themselves are filled with various activities as a form of implementation of strengthening the character of the Qur'an, namely congregational prayers, *qiyamul lail*, *dhikr* together, *tausyiah/kultum*, recitation of the Qur'an, and sports.

This is in line with Nur Winarsih's research which states that *mabit* activities are filled with various religious activities in accordance with the meaning of *mabit* itself, namely the

¹⁴ Maria Desinta et al., "Analisis Penguatan Karakter Keimanan, Ketakwaan Dan Akhlak Mulia Di Kelas 5 Sd," *JURNAL PENDIDIKAN DASAR PERKHASA: Jurnal Penelitian Pendidikan Dasar* 8, no. 2 (2022): 130, <https://doi.org/10.31932/jpdp.v8i2.1726>.

¹⁵ Shabri Shaleh Anwar, Sudirman Anwar, *Pendidikan Karakter Qur'ani* (Yayasan Indragiri, 2014), 6.

¹⁶ Zuqirva Hayati et al., "Implementasi Kurikulum Merdeka Pada Pembelajaran Pendidikan Agama Islam," *EduTeach: Jurnal Edukasi dan Teknologi Pembelajaran* 5, no. 1 (2024): 33–41, <https://doi.org/10.37859/eduteach.v5i1.6572>.

¹⁷ Miftah Rizqi Amilia, "Penerapan Program Pembelajaran Tadabur Alam Dalam Meningkatkan Kecerdasan Spiritual Dan Kemampuan Berpikir Kritis Di Kelas Viii Sekolah Menengah Pertama Islam Terpadu Al Uswah Banyuwangi Tahun Ajaran 2022/2023," Skripsi, UIN Kiai Haji Achmad Siddiq Jember, 2023; Muzammil Muzammil and Fakhrol 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>.

¹⁸ Ali Sibbro Mulis, Leader of the Rumah Tahfidz Ar-Rahman, in-person interview, June 20, 2026.

¹⁹ Lusi Widiastuti, *FAKUTAS TARBIYAH DAN ILMU KEGURUAN JURUSAN PENDIDIKAN AGAMA ISLAM INSTITUT AGAMA ISLAM NEGERI PONOROGO 2018*, n.d. Koesmarwanti dan Nugroho Widayantoro, *Dakwah Sekolah Di Era Baru* (Era Inter Media, 2000), 142.

malam bina iman dan takwa (night of fostering faith and piety).²⁰ Religious practices, including congregational prayers, dhikr, Sunnah fasting, and other spiritual activities, contribute to strengthening Qur'anic character. While these findings support previous studies on the role of religious practices in character formation, this study highlights that integrating Mabit and Tadabbur Alam offers a more holistic approach through reflection and experiential learning. This integration enhances the understanding and internalization of Qur'anic values, providing a practical model for strengthening Qur'anic character in Rumah Tahfidz.²¹

Figure 1: Implementation Fajr Prayer during *Mabit* Activities



After a series of *mabit* activities have been carried out, it will be continued with the nature *tadabbur* activity the next day. According to Imam Zamakhshari, *tadabbur alam* means learning its meaning and seeing something in it.²² Based on the results of the interviews that have been obtained, the *Tadabbur Alam* program is filled with a series of activities in the form of playing together in nature, sunnah sports, and students are asked to contemplate the surrounding nature as such a beautiful creation of Allah. All of these

²⁰ Nur Winarsih and Ruwandi Ruwandi, "The Implementation of Mabit (Night of Faith and Taqwa) and Its Implications in the Learning of Aqidah and Akhlaq of Students of Binaul Ummah Plesungan Integrated Islamic Elementary School, Karangpandan, Karangpandan District, Karanganyar Regency," *JlIP - Scientific Journal of Education* 5, no. 6 (2022): 1873, <https://doi.org/10.54371/jiip.v5i6.651>.

²¹ Zulkifli Al-Ansori, "IMPLEMENTASI PEMBENTUKAN KARAKTER QUR'ANI PESERTA DIDIK PADA BOARDING SCHOOL DI MTs TAHFIZH AL-MADINAH SAWOJAJAR MALANG," (Skripsi, UIN Maulana Malik Ibrahim, 2025), 152.

²² Dzakra Salsabila, *The Concept of Tadabbur Alam in the Scientific Interpretation of the Ministry of Religion of the Republic of Indonesia* (UIN Sunan Gunung Jati Bandung, 2023). 9
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activities are carried out to increase gratitude, love for the environment, and invite students to recreation after memorizing the Qur'an.²³ This activity encourages students to be more aware of the greatness of Allah SWT, increase gratitude, and build self-awareness which is an important part of strengthening Islamic character.²⁴

Figure 2: *Tadabbur Alam* Activities *Taman Wiyata Bahari* Sampang



The evaluation stage in the implementation of strengthening the character of the *Qur'ani* aims to measure and ensure the extent of the success of the strong qur'anic character of the students. This evaluation can be carried out in the form of observing changes in the attitude and behavior of students after participating in activities and reports from parents.²⁵ Theories and findings of previous research show that evaluation is an important part of the implementation of character education programs. This is done to find out how far the program's goals have been achieved. From the results of the interview obtained, according to the leader of the *Rumah Tahfidz Ar-Rahman*:

The implementation of Qur'anic character strengthening through Mabit and Tadabbur Alam at Rumah Tahfidz Ar-Rahman Sampang was evaluated through discussions involving the asatidz. The evaluation reviewed program implementation, assessed its effectiveness, and identified areas for improvement. In addition, changes in students' behavior were monitored to measure the program's success in strengthening Qur'anic character.²⁶

From the results of the interview, it can be concluded that the evaluation stage functions as a tool to assess how effective the application of strengthening the character of the Qur'an is through *mabit* and *tadabur alam* activities in *Rumah Tahfidz Ar-Rahman* Sampang.

²³ Mumajjad, Tahfidz Teacher, in-person interview, June 20, 2026.

²⁴ Miftah Rizqi Amilia, "Penerapan Program Pembelajaran Tadabur Alam dalam Meningkatkan Kecerdasan Spiritual dan Kemampuan Berpikir Kritis di Kelas Viii Sekolah Menengah Pertama Islam Terpadu Al Uswah Banyuwangi Tahun Ajaran 2022/2023," Skripsi, UIN Kiai haji Achmad Siddiq Jember, 2023. (Skripsi, UIN KHAS Jember, 2023), 125.

²⁵ Baqi Nurul Hakkurahmy, "Evaluasi Program Ekstrakurikuler Keagamaan di Sekolah," *Arus Jurnal Pendidikan* 3, no. 1 (2023): 46, <https://doi.org/10.57250/ajup.v3i1.209>.

²⁶ Ali Sibbro Mulis, Leader of Rumah Tahfidz Ar-Rahman, in-person interview, June 20, 2026.

2. Qur'ani Values Emergent in the Implementation of Qur'anic Character Strengthening through Mabit and Tadabbur Alam Activities

The implementation of the mabit and tadabbur alam programs contributes to strengthening the character of the Qur'ni in students. Not only does it appear in understanding the Qur'anic value, but it is also seen in the real behavior of students during the activity. There are several main values in the character of the Qur'ani, including: *takwa istiqomah* (consistency), *tawakal*, discipline, steadfastness, *tawadhu'* (humility), honesty, mutual respect, devotion to parents, love for the environment, and gratitude.²⁷

The values of *takwa*, *istiqomah*, and discipline can be seen from the seriousness and consistency of the students in carrying out worship and doing good without coercion. This can be seen from the results of observations when students carry out congregational prayers and are followed by dhikr without needing to be intructed by the *asatidz*.²⁸ The results of the interviews showed that the implementation of mabit activities showed the values of *taqwa*, *istiqamah*, *tawakal*, and discipline, especially when students carried out various worships that had been determined. The students carry out all activities in an orderly and sincere manner, performing congregational prayers, *qiyamul lail*, dhikr, and various other worships on time and full of seriousness. The main objective of the program is the habituation of Qur'anic values, which is shown by their obedience in carrying out the entire series of activities.²⁹

The next Qur'anic value is patience, in Aisyah Ramadhani's research it is explained that people who are patient in worshipping Allah will show fortitude and sincerity to themselves, their families, and the place where they live. With this patience, he can continue to do good, remain obedient to God, and establish a harmonious and peaceful relationship with God, fellow human beings, and himself. His obedience to Allah and the desire to obtain His pleasure are the reasons for this goodness.³⁰ The results of the interviews show that fortitude and patience in worship are shown by the seriousness of the students in carrying out activities that

²⁷ Shabri Shaleh Anwar, *Pendidikan Karakter Qur'ani* (Yayasan Do'a Para Wali, 2021), 41-123; Didik Ruspandi, "PEMBENTUKAN KARAKTER QURANI MELALUI PEMBELAJARAN TAFSIR AL-QUR'AN," *El-Waroqoh: Jurnal Ushuluddin dan Filsafat* 8, no. 2 (2024): 212-216, <https://doi.org/https://doi.org/10.28944/el-warqoh.v8i2.1808>.

²⁸ Ali Sibbro Mulis, Direct Observation, June 20, 2026

²⁹ Ali Sibbro Mulis, Leader of Rumah Tahfidz Ar-Rahman Sampang, in-person interview, June 20, 2026.

³⁰ Aisyah Rahmadani Siregar et al., "Meningkatkan Kualitas Ibadah dan Karakter melalui penerapan nilai kesabaran dalam surah Al-Asr.," *Ibn Abbas* 7, no. 2 (2024): 159, <https://doi.org/http://dx.doi.org/10.51900/ias.v7i2.22785>.

require physical and mental sacrifice, such as waking up at the third of the night to carry out *qiyamul lail*, being willing to part with people even temporarily, and participating in the *kultum* after the Fajr prayer. They remain committed to doing this activity even though the break time has to be reduced.³¹

Meanwhile, the values of *tawadhu'* (humility), honesty, mutual respect, and devotion to parents can be seen from daily interactions, both between fellow students and between students and *asatidz*. Based on the results of the interview with the leader of the *Rumah Tahfidz*, it can be understood that during the activities the students show a polite attitude, respect and respect for others, and strive to maintain harmony and not cause fights. This is all inseparable from the efforts of *asatidz* who always supervise the behavior of students, motivate, foster, and become an example for the formation of the character of the students based on the values of the Qur'an.³² As a good example, teachers hold five important roles, namely *murabby*, *mudarris*, *mu'addib*, *mu'allim*, and *murshid*. These five roles serve to create a strong relationship between teachers and students, which is essential to help students understand and apply moral values, as well as strengthen the Qur'anic character in their lives.³³

The next *Qur'ani* value is love for the environment and gratitude, these values can be seen from the activities of nature *tadabbur* activities. *Tadabbur alam* aims to instill gratitude in children. Children are educated to see all of God's creations so that they will realize how precious it is to care for and appreciate those blessings. Another purpose of *tadabbur alam* is to improve children's mental and spiritual health; through the *tadabbur alam*, they have time to calm down and realize the presence of Allah in their daily lives.³⁴ Based on the results of the interview, it was explained that:

Tadabbur alam provides an opportunity for students to recognize, admire, and reflect on the greatness of Allah SWT through His creation. This activity fosters awareness to protect the environment and increases gratitude for His blessings. We also provide material to support this natural *tadabbur* activity, for example explaining the content of Surah Al-Baqarah verse 164 which explains all forms of Allah's greatness starting from the change of day and night, the creation of a sky without a pillar, etc. The students are taken to the nearest beach/flower garden so that they are more aware of the beauty of nature and moved to love nature and be grateful for all the blessings that Allah has given.³⁵

³¹ Ali Sibbro Mulis, Leader of the Rumah Tahfidz Ar-rahman Sampang, in-person interview, June 20, 2026.

³² Ali Sibbro Mulis, Leader of the Rumah Tahfidz Ar-rahman Sampang, in-person interview, June 20, 2026.

³³ Falah, Roisul, Nur Cholid, and Ghufroon Hamzah, "Konsep Penghormatan Terhadap Guru dalam Pembelajaran Sebagai Pendidikan Karakter dalam Kitab Ta'lim Al-Muta'allim Karya Al-Zarnūjī," *Pendas: Jurnal Ilmiah Pendidikan Dasar* 10, no. 4 (2025): 268, <https://doi.org/https://doi.org/10.23969/jp.v10i04.39188>.

³⁴ Reni Mardiani, "Penerapan Teknik Mindfulness Islami melalui Kegiatan Tadabbur Alam di RA Al- Jihad," *Jurnal Studi Tindakan Edukatif* 1, no. 2 (2025), 199.

³⁵ Mumajjad, Tahfidz Teacher, in-person interview, June 20, 2026

The internalization of the values of the Qur'an in Rumah Tahfidz Ar-Rahman Sampang is certainly carried out in all of these series of activities. Because is not only in theory but also through practice in mabit and tadabbur nature activities through habituation, mentoring, and evaluation on an ongoing basis. All activities carried out are a form of education and strengthening the Qur'anic character because the habituation carried out, both worship and other good deeds that are carried out regularly, are able to strengthen discipline, spiritual awareness, and strengthen the Qur'anic character that has been explained previously.

These *qur'ani* values even continue to appear after this program is implemented, as evidenced by the results of an interview with one of the students who explained that after participating in the *mabit* and *tadabbur alam* programs, he became more disciplined in carrying out prayers on time, more *istiqomah* in doing good, respecting parents and teachers, speaking honestly, maintaining the cleanliness of the environment, more patient in dealing with problems, and always be grateful for all the gifts of Allah SWT.³⁶

From the above information, it can be proven that the implementation of strengthening the Quranic character through *mabit* and *tadabbur* activities of nature is going well because in addition to the practice of religious rituals, religious attitudes and characters derived from the Qur'an and Hadith are also seen in social behavior, such as honesty, justice, mutual love, responsibility, humility, and mutual respect.³⁷

Table: 1 Summary of Implementation of Strengthening the Qur'anic Character through Mabit and Tadabbur Alam Activities

Program	Implemenation	Qur'anic Character Developed
Mabit	Congregationa l prayers, qiyamullail, dhikr together, recitation of the	Cultivate the values of piety, istiqomah (consistency), tawakal, discipline,

³⁶ Wardatul Kamalia, student partisipanting in the mabit and tadabbur alam, interview via Whatsapp, June 20, 2026

³⁷ Barokatun Khasanah and Kutsiyyah, "Eksplorasi Nilai-Nilai Keislaman dalam Kelompok Pengajian Untuk Meningkatkan Sikap Religius Masyarakat di Desa Batuputih, Sumenep, Madura," *Action Research Journal Indonesia* 8, no. 2 (2026): 489, <https://doi.org/DOI%20:%20%2010.61227>.
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	Qur'an, dawn cult, and sports	perseverance, tawadhu' (humility), honesty, mutual respect, devotion to parents
Tadabbur Alam	Rafkeksi and contemplation of Allah's creation, carrying out sunnah sports, playing in nature.	Cultivate the value of love for the environment, and gratitude.
Supporting Process	Planning, Monitoring, Habituation, and evaluation of studens behavior.	Consistency and internalization of qur'anic values in daily life.

This also shows that the *rumah tahfidz* as a non-formal educational institution has a distinctive contribution to strengthening the character of the *Qur'ani* through intensive, flexible, and based on religious habits that are close to daily life.

3. Supporting and Inhibiting Factors for the Implementation of Strengthening the Qur'anic Character through *Mabit* and *Tadabbur Alam*

Implementation the strengthening of the Qur'anic character through *mabit* and *tadabbur* activities of nature has supporting and inhibiting factors. There are several supporting factors for instilling the value of Qur'anic character, namely the active involvement of teachers in guiding and supervising students, a religious and conducive educational environment, and parental support in implementing habits that are in line with the programs implemented in educational institutions.³⁸ Another study also states that there are four supporting factors for the implementation of character education strengthening programs, namely books/materials that strengthen students' character, religious activities, students' desires, and adequate

³⁸ Haidar Hafiedz, et al., "Internalisasi Nilai Karakter Qur'ani Melalui Program G7KAIH Di Madrasah Ibtidaiyah," *Intelektual: Jurnal Pendidikan Dan Studi Keislaman* 16, no. 1 (2026): 182-183, <https://doi.org/DOI:%2010.33367/ji.v15i3.8617>.

facilities and infrastructure.³⁹ These two statements are corroborated by the results of an interview with the head of the *rumah tahfidz* which stated, "The supporting factors in the implementation of strengthening the character of the *Qur'ani* are the awareness of each student to be willing to learn and change, the enthusiasm of the students during *mabit* and *tadabbur alam* activities, the support of the student's guardians, and the readiness of the *asatidz* in programming this activity"⁴⁰

In addition to supporting factors, there are several inhibiting factors, namely differences in students' family backgrounds, low habitual habituation in the home environment, lack of parental supervision, varying levels of students' awareness in applying the values taught, and limited control of educational institutions over students' behavior outside the educational environment.⁴¹ In addition, the anchoring factor is also caused by the environment, peers, mobile phones, and lack of supervision of teachers⁴²

This statement is supported by the results of interviews which show that the obstacle in carrying out the strengthening of the Qur'anic character of the *Qur'ani* through *mabit* and *tadabur alam* activities at the *Rumah Tahfidz Ar-Rahman* Sampang is the lack of support from some parents of the students, even though family support is very important for character formation. In addition, the fact that each student has a different character, causes the coaching process to require a different approach. While some students are more receptive to Qur'anic values, others need more intense mentoring. The limitation of implementation time is the next obstacle, because the activity lasts less than 24 hours, so it does not interfere with the official school. As a result, the process of deepening and habituating Qur'anic values still has not reached an optimal level. Limited facilities and infrastructure are also the reason why the number of participants must be limited.⁴³ Field observations showed that the classroom facilities at *Rumah Tahfidz* were insufficient to accommodate Mabit activities, requiring the number of participants to be limited. To address this constraint, the head of *Rumah Tahfidz* plans to increase the frequency of Mabit and Tadabbur Alam programs so that more students

³⁹ Melinda Pridayani and Ahmad Rivauzi, "Faktor Pendukung dan Penghambat Pelaksanaan Program Penguatan Pendidikan Karakter Religius Terhadap Siswa," *An-Nuha* 2, no. 2 (2022): 339, <https://doi.org/10.24036/annuha.v2i2.188>.

⁴⁰ Ali Sibbro Mulis, Leader of the Rumah Tahfidz, in-person interview, June 20, 2026

⁴¹ Haidar Hafiedz, et al., "Internalisasi Nilai Karakter Qur'ani Melalui Program G7KAIH Di Madrasah Ibtidaiyah." 184-186

⁴² Pridayani and Rivauzi, "Faktor Pendukung dan Penghambat Pelaksanaan Program Penguatan Pendidikan Karakter Religius Terhadap Siswa.", 339.

⁴³ Ali Sibbro Mulis, Leader of the Rumah Tahfidz Ar-rahman Sampang, in-person interview, June 20, 2026
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can participate and strengthen their Qur'anic character. These findings highlight the importance of adequate facilities and effective program planning for successful character development. Therefore, teachers, educators, and Islamic educational institutions should consider improving learning facilities and adopting more flexible scheduling to expand participation and maximize the effectiveness of character-building programs.⁴⁴

CONCLUSION

The implementation of strengthening the Qur'anic character through *mabit* and *tadabbur alam* activities at the *Rumah tahfidz Ar-Rahman Sampang* succeeded in strengthening the character and instilling the Qur'anic values in the students. This shows that the contribution of *rumah tahfidz* as non-formal educational institutions in producing a generation that understands and is able to practice Islamic teachings. The implementation of strengthening Qur'anic character through *Mabit* and *Tadabbur Alam* activities at *Rumah Tahfidz Ar-Rahman Sampang* effectively reinforced students' character and facilitated the internalization of Qur'anic values, highlighting the contribution of *Rumah Tahfidz* as a non-formal Islamic educational institution in nurturing students who understand and practice Islamic teachings. The strengthened character values included piety (*taqwa*), consistency (*istiqomah*), trust in Allah (*tawakal*), discipline, perseverance, humility (*tawadhu'*), honesty, mutual respect, devotion to parents, environmental awareness, and gratitude. These values were developed through regular worship practices, supporting learning activities, and the exemplary role of the *asatidz*. The implementation was supported by students' motivation, active participation, parental support, and the preparedness of the *asatidz*, while challenges included students' diverse characteristics, limited parental involvement, time constraints, and inadequate facilities that restricted program participation.

The findings show that character strengthening is a sustainable process that requires consistent guidance, active participation of the student, and support from the family. Therefore, this research contributes to the development of Islamic education by pointing out that religious activities, especially *Mabit* and *Tadabbur Alam* which is internalized with the character education of the Qur'an, are systematically able to strengthen the Qur'anic character of students.

This study is limited to a single *Rumah Tahfidz*, which may affect the transferability of the findings to other educational settings. Future research is recommended to involve multiple institutions and employ broader methodological approaches to further examine the

⁴⁴ Ali Sibbro Mulis, Direct Observation, in-person interview, June 20, 2026

effectiveness of integrated spiritual programs in strengthening Qur'anic character across different educational contexts.

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