

FIVE DAYS IN MA'HAD PROGRAM AS INCREASING SOCIAL AWARENESS AND STRENGTHENING CHARACTER

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Abstract:

This study aims to explore the implementation of the Five Days in Ma'had program as a solution to the social care character crisis at Madrasah Ibtidaiyah Fathaniah Paiton Probolinggo. Amid the influence of globalization and technology, which promote individualism, social values such as empathy, social sensitivity, and mutual cooperation are increasingly marginalized, leading to the decay of social care character among students. This program is designed to provide hands-on experience that can strengthen students' social character within a five-day period, with evaluations conducted by parents. A qualitative approach with a case study design was used to examine the impact of the program on character management among students. The results indicate that this program can enhance social care and have a positive impact on students' behavioral changes in their social contexts through four key aspects: 1) development of a practical-based curriculum, 2) program learning evaluation based on parental roles, 3) role model figures of Kiai, and 4) more massive habituation. The Five Days in Ma'had program offers a comprehensive approach to character development that is more effective and contextual. The program also succeeded in instilling the habit of sharing among students.

Abstrak:

Penelitian ini bertujuan untuk mengeksplorasi implementasi program Five Days in Ma'had sebagai solusi krisis karakter peduli sosial di Madrasah Ibtidaiyah Fathaniah Paiton Probolinggo. Di tengah pengaruh globalisasi dan teknologi yang mengusung individualisme, nilai-nilai sosial seperti empati, kepekaan sosial, dan gotong royong semakin terpinggirkan, yang berujung pada lunturnya karakter peduli sosial di kalangan peserta didik. Program ini dirancang untuk memberikan pengalaman langsung yang dapat memperkuat karakter sosial peserta didik dalam kurun waktu lima hari, dengan evaluasi yang dilakukan oleh orang tua. Pendekatan kualitatif dengan desain studi kasus digunakan untuk mengkaji dampak program terhadap manajemen karakter peserta didik. Hasil penelitian menunjukkan bahwa program ini dapat meningkatkan kepedulian sosial dan berdampak positif terhadap perubahan perilaku peserta didik dalam konteks sosialnya melalui empat aspek utama: 1) pengembangan kurikulum berbasis praktik, 2) evaluasi pembelajaran program berbasis peran orang tua, 3) figur panutan Kiai, dan 4) pembiasaan yang lebih masif. Program Lima Hari di Ma'had menawarkan pendekatan komprehensif terhadap pengembangan karakter yang lebih efektif dan kontekstual. Program ini juga berhasil menanamkan kebiasaan berbagi di antara para siswa.

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INTRODUCTION

In facing the dynamics of globalization, where social changes occur so rapidly, society faces various significant challenges in shaping the character of the younger generation (Dwivedi et al., 2023; Surahman et al., 2022; Zhu et al., 2021). The younger generation has new benchmarks for behaviour. The influence of social media, global advertising, and the dominant consumer culture often replace traditional values with materialistic and individualistic standards (Chang et al., 2023; Huang & He, 2021; Purwanto & Wafa, 2023). Children are now more driven to pursue instant gratification and popularity than to develop empathy and social responsibility (Ataman et al., 2024; Pike et al., 2021). They experience decreased social sensitivity and a strengthening of selfish attitudes, which damages society's moral and social structure. Globalization creates an environment where strong character and noble values are marginalized (Fahmi et al., 2024; Indawati, 2022), leaving a younger generation more focused on personal achievement than positive community contributions.

Character education promoted by the Indonesian Ministry of Education and Culture (Kemendikbud) includes 18 central character values that are considered essential to form individuals with integrity and contribute positively to society (Ilham et al., 2023; Marzuki & Samsuri, 2022; Subiyantoro et al., 2023). This theory includes 18 central character values identified as essential to forming individuals with integrity and contributing positively to society. This theory is expected to be implemented by integrating these values into the curriculum, learning, and school culture so that students not only excel academically but also have strong characters and can face life's challenges with a positive and constructive attitude (Marsakha et al., 2021; Sanjani, 2024; Syarnubi et al., 2021). Of the 18 characters, the social care character is experiencing the most severe crisis. This is due to the shift in local culture, which previously emphasized the spirit of cooperation, slowly changing into a more individualistic culture.

In various school environments, it is clear that the crisis of social care character among children is increasingly worrying (Brown & Shay, 2021; Kartika et al., 2023; Tsevreni et al., 2023). Children are increasingly showing concern for their friends who are experiencing difficulties, both in academic and emotional aspects (Lukman et al., 2021). For example, in group activities, many children do not want to help friends with difficulties or are reluctant to participate in social activities such as cooperation and social service (Rahayu & Dong, 2023). In addition, many children prefer to play with their gadgets rather than interact directly with their friends, which reflects a decline in the values of togetherness and empathy.

In the literature review on character education, many approaches and theories have been discussed to address this problem (Ojala et al., 2021; Pihkala,

2022; Rogers, 2022; Safitri, 2024). Previous research, as described by (Suciati et al., 2023), suggests that effective character education requires integration between moral knowledge, moral feelings, and moral actions. However, many of these theories do not specifically consider real social crises in the context of education. The theory seems utopian because it does not discuss practical aspects.

Another study by (Widat & Wulandari, 2023) shows that character can be formed through habituation. (Susilo et al., 2022) confirms this by stating that character is closely related to habits or habits that are continuously carried out. However, in practice, educational institutions apply character education only in the aspect of moral knowing and less in implementing moral action continuously in the daily culture of the school (Islamiah & Maulidiah, 2024; Marsakha et al., 2021). This causes students to know cognitively but are unable to behave well. This research also criticizes our education model that glorifies numerical judgments against students. The numerical assessments we have applied so far tend to be less contextual because they only measure one side of the student, even though students are complex humans with many sides.

Today's education focuses too much on theoretical and cognitive aspects, so we forget that moral feelings, actions, and habituation must receive equally important attention (Arifin, 2024; Supa'at & Muslim, 2023; Zaini & Fahmi, 2023). Knowledge about goodness alone cannot make students do good without direct practice (Khotimah et al., 2024; Saharani & Diana, 2024; Vlachou & Tsirantonaki, 2023). Doing good is not enough once or twice to produce students with character; continuity is needed there. Education needs more effective and comprehensive innovation to restore and strengthen character values by comprehensively paying more attention to moral feeling, moral action and habituation.

Novelty in this study introduces the concept of education by implementing the Five Days in Ma'had program to solve the character crisis. This program offers an approach that integrates moral values into ma'had activities that involve students intensively in five days, during which parents directly evaluate them at their respective homes. The program aims to increase students' social awareness in helping others positively, with a holistic approach and focusing on practical application.

This study aims to explore the implementation of the "Five Days in Ma'had" program as an effort to increase social awareness and strengthen students' characters at Madrasah Ibtidaiyah Fathaniah Paiton Probolinggo. The primary focus of this study is to identify how the program can provide positive implications for character development, especially regarding social concern, empathy, and responsibility towards others. With a more practical and applicable approach, the study also seeks to evaluate the effectiveness of this program in fostering good habits that can support the formation of students' characters in a sustainable manner.

RESEARCH METHODS

The research approach used in this study is a qualitative approach with a case study (Proudfoot, 2023; Tharaba & Wahyudin, 2024). This approach was chosen to allow researchers to explore how the Five Days in Ma'had program is implemented and its impact on managing students' character in a social crisis. With a qualitative approach, researchers can holistically understand the process and results of program implementation and gain insight into the experiences and perspectives of students, teachers, and other related parties. This approach allows for an in-depth and comprehensive analysis of the studied phenomenon.

This type of research is qualitative descriptive research (Humble & Mozelius, 2022). This study aims to describe in detail the implementation of the Five Days in Ma'had program and its contribution to forming students' socially caring character. With a descriptive approach, this study will provide a clear picture of aspects of program implementation and its impact on students' moral and social values.

Data collection techniques include participant observation, in-depth interviews, and document analysis. Participatory observation was conducted to record and analyze program activities, including interactions between students and teachers. In-depth interviews will be conducted with students, teachers, and ma'had managers to explore their experiences and perceptions of the program. In addition, document analysis will be conducted on activity plans and evaluation reports to obtain additional information on the structure and implementation of the program.

The data collected will be analyzed using thematic analysis, according to (Clarke & Braun, 2018). This analysis process involves transcribing interviews, coding data to identify key themes, and organizing these themes to understand relevant patterns. Interpretation of the thematic analysis results will be used to evaluate the program's impact on student character and the program's effectiveness in overcoming the character crisis. To ensure the validity and reliability of the data, this study will use data triangulation by comparing information from various sources and member checking to ensure the accuracy of data interpretation.

RESULTS AND DISCUSSION

Practical Based Curriculum Development

The education system in Islamic boarding schools emphasizes the development of moral character. The Five Days in Ma'had program at Madrasah Ibtidaiyah Fathaniah Paiton Probolinggo has been implemented for the last 3 years. During the program, final-year students must engage in various Five Days in Ma'had programs designed to increase their social awareness, such as helping friends in difficulty, engaging in social service, and discussing the importance of empathy and cooperation. The program also emphasizes hands-on experience, where students are asked to take real action in social activities in their respective

homes (back to society), which is different from most learning methods that are more cognitive.

The lessons provided lead students to have more social sensitivity. Students are equipped with knowledge of what is good through classic books such as *Akhlaqulil Banin* (cognitive). Meanwhile, for the affective aspect, students are accustomed to dhikr activities and other readings to strengthen their spirituality. It does not stop there; students are programmed to apply some things they get in the permanent environment immediately. Based on Table 1 is the schedule of subjects applied to the Five Days in Ma'had program,

Table 1. Five Days in Ma'had Activity Schedule

Day					
Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Formal schools	Prayer and reciting Q.S Al-Waqi'ah	Prayer and reciting Q.S Al-Waqi'ah	Prayer and reciting Q.S Al-Waqi'ah	Prayer and reciting Q.S Al-Waqi'ah	Tahajjud
Rest	Cult	Cult	Cult	Cult	Dhikr and prayer
Madin & reciting the book	Picket	Picket	Picket	Picket	Shubuh Prayer
Maghrib prayer, maulid diba' and isha prayer'	School preparation	School preparation	School preparation	School preparation	School preparation
Breakfast	Breakfast	Breakfast	Breakfast	Breakfast	Breakfast
Language vocabulary classes (<i>English and Arabic</i>)	Formal schools	Formal schools	Formal schools	Formal schools	Formal schools
Study hours	Rest	Rest	Rest	Preparation for Friday prayers	Picket
Madin & reciting the book (<i>Akhlaqulil Banin</i>)	Madin & reciting the book	Madin & reciting the book	Madin & reciting the book	Friday Prayer	Return Home
Sleep	Maghrib prayer, memorizing the Qur'an and Isha prayer'	Maghrib prayer, memorizing the Qur'an and praying Isha	Maghrib prayer, yasin, tahlil, istighosah and isha prayer'	Scout	
	Dinner	Student submissions by the guardian of the students	Dinner	Maghrib prayer, memorization and isha prayer'	

Hours of study and recitation of the book (<i>safinatun najah</i>)	Hours of study and recitation of the book (<i>Nahwu and Sharraf</i>)	Hours of study and recitation of the book (<i>English Class</i>)	Multimedia classes
Sleep		Sleep	Sleep

Source: Madrasah Ibtidaiyah Fathania Documents

The programs implemented align with the education taught by the Qur'an to educate students to become *ulil albab* people. *Ulil albab* people are human beings who have high social sensitivity because they always remember the creator (dhikr), as well as humans who can interpret the creation of Allah SWT (think) so that learning anything will lead them to Allah SWT (Ottoman, 2021). For example, if they study natural science (IPA), science does not only stop at knowledge about nature, but they realize that this nature is the creation of Allah SWT. When they study social sciences, they will realize that they are present in this world as a caliph with one of the tasks of fighting for social life. As QS. Ali Imran: 191;

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ رَبَّنَا مَا خَلَقْتَ هٰذَا بَطْلًا سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ

"Those who remember Allah while standing or sitting or lying down and they think about the creation of the heavens and the earth (saying): "O our Lord, You did not create this in vain, Blessed are You, so preserve us from the torment of Hell"

Another thing that was done to strengthen the affectivity of students was conveyed by Ustadz Wildan, who has served since the beginning of this program, reporting that the activities were programmed in such a way as to support various aspects of the character development of students. Mandatory meals together and community service schedules are also habituated to train their social sensitivity towards others. "At first, they (students) had daily meals sent by their parents. There are some students with luxurious food. However, not all parents have the same ability; what happens then is a social gap. Finally, students are required to eat from a cottage with the same menu; this certainly stimulates social sensitivity to appear in students," he said to the researcher.

Alivia Mifa, one of the students, said, "The program is not hard enough because it is only five days." This statement shows that the Five Days in Ma'had program is designed to be less burdensome for the students so they can participate in activities without feeling tired and losing sight of the essence. Ustad Syaiful Rijal also said, "so this program is also an exercise for students to get used to continuing their education level at the Islamic boarding school later, both in this boarding school and in other Islamic boarding schools." Muhammad Hakim, one of the students at Madrasah ibtidaiyah Fathaniah, also admitted that the program and curriculum were relatively easy because they were not too burdensome and could be practised immediately when they returned home on Saturday and Sunday.

According to him, an approach applied in the five days in the *ma'had* program is very effective in helping students adjust to the pesantren environment for the five days and apply it while at home for two days.

The Judge also felt that the habituation materials, such as congregational prayers, memorizing daily prayers, and the habituation of discipline and cooperation, greatly affected his mental condition; the Judge felt that something was lacking if he abandoned one of these acts (Brown & Shay, 2021; Rogers, 2022). This shows that the five days in the *mashed* program instil values and discipline while students are in the madrasah environment and encourage these habits at home. The five days in the *ma'had* program have become one of the strategic efforts in shaping students' character in the rampant moral decadence of the nation's children.

The programs carried out have a significant impact on the character of students. From the results of observations made by researchers, it can be seen that there are significant changes in students' social attitudes. Many students who previously tended to be individualistic began to show concern for their friends and parents in academic and social activities. They are seen to be more active in interacting with others, especially in group activities and community service in daily activities (Maisuroh & Aisyah, 2024; Syarnubi et al., 2021; Zuhdi et al., 2024). In addition, their interactions with teachers and *ma'had* managers also show an improvement thanks to the well-established program, which indicates that they are more open and have empathy for the surrounding environment.

Evaluation of Parent Role-Based Program Learning

The caretaker of the Abdi Marier Islamic Boarding School, which is the parent of Madrasah Ibtidaiyah Fathania, said that this program is one of the innovations to overcome the problem that most students who have been *absent* for many years but often still have a bad character. It is alleged that this kind of thing happens because the students only study in classes and Islamic boarding schools, so they do not know the outside world. With the *Mondok* program five days ago and then immediately implemented when they were at home for two days, reblending with the community and being evaluated directly by parents, it is hoped that they will be able to answer this problem. The evaluation uses a questionnaire known as the "Birrul Walidain Report." (see Figure 1) Parents must fill out a questionnaire to become an evaluation material for the madrasah to follow up.

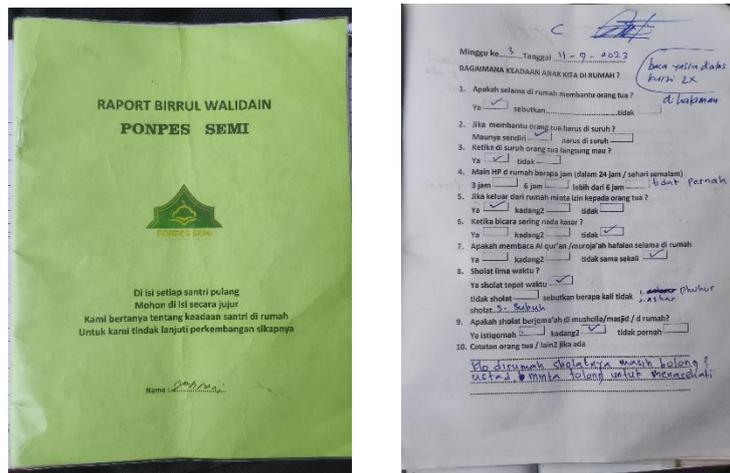


Figure 1. Report Birrul Walidain

Source: Madrasah Ibtidaiyah Fathania Documents

Mr Supriyadi, whose daughter is a student in the *Five Days in Ma'had* program, said, "Yes, thank God, in addition to helping parents, my son has started to pay attention to his friends who are experiencing difficulties, for character development this program in my opinion is quite good. I can also feel helped by the report card of *Birrul Walidain*". This shows that the *Five Days in Ma'had* program not only focuses on fostering academic skills but also succeeds in forming a social caring character in students by increasing empathy and concern for others. Character building in this program has proven effective, creating positive changes in social care that can help build a more caring and supportive society. The five days in the ma'had program also allow students to foster a sense of responsibility, independence and maturity through scheduled daily activities and habits, such as cleanliness pickets, worship time management, and monitored night study activities. The report card is also an important evaluation instrument. It helps strengthen the emotional relationship between children and parents because students are encouraged to show respect, obedience, and attention to parents in a real way. Thus, *Five Days in Ma'had* impacts the madrasah environment and positively influences the family environment and the surrounding community.

The involvement of parents' roles in children's education is essential in determining the success of learning and character development of children (Faiz et al., 2023; Ilham et al., 2023; Rahayu & Dong, 2023). Parents who actively accompany their children's educational process can provide emotional support, motivation, enthusiasm, and a better understanding of their needs (Liu et al., 2024; Zain & Mustofa, 2024). By being directly involved through communication with teachers, monitoring learning outcomes, and providing a conducive environment at home and in the surrounding community, parents can help children face learning challenges and build confidence. In addition, the involvement of the role of parents can also instil moral and ethical values that are important foundations in shaping children's character (Fitri, 2022; Zubaidah et al., 2024). When parents and educational institutions work together, children will feel fully supported to reach their best academic and personal potential. In this *five-day ma'had* program, unlike most educational institutions where parents resign themselves to entrusting their children to the educational institution, here parents still play their vital role.

The Kiai as a Role Model

Islamic boarding schools have a characteristic that other institutions do not have, namely the presence of a kiai figure. Kiai is a caregiver and mentor of students both formally and spiritually. Islamic boarding schools need a leader figure who can set an example and be a role model for students (Sary et al., 2024). One thing that significantly impacts a kiai is his charisma (Sulaiman et al., 2024). Charisma appears during a social crisis, where leaders emerge with radical visions that can provide satisfactory solutions. In Islamic boarding schools, the kiai is a teacher and a role model respected and followed by students.

The kiai figure is an example that can be followed in moral, spiritual, and social terms. As a result, students do not experience an exemplary crisis because kiai is present as a figure who can be admired and imitated, providing a deep inspiration for their character development. The presence of kiai as a role model also creates a culture and nuances of education that is different from other education systems because it is based on example, where values such as sincerity, simplicity, responsibility, and discipline are not only taught in theory but are shown in real life in daily life. Kiai is a value centre that internalizes religious teachings in the form of behaviour so that students learn from speech and real actions. This certainly has a significant impact on the psychology of students. The close relationship between Kiai and santri forms a strong emotional bond; this emotional closeness can facilitate the process of internalizing values and character formation more deeply and profoundly.

In this Five Days in Ma'had program, students get a role model from a kiai. Through this program, students are closer to the figure of Kiai. In five days for 24 hours, they can imitate the attitudes, behaviours, problem-solving and way of thinking and how the kiai manages various formal and spiritual situations. This direct interaction in a family atmosphere provides a deep experience and imprints on the students' consciences. The presence of kiai in daily activities, such as teaching religious knowledge, giving advice, and being involved in community social activities, is an essential source of inspiration in shaping students' character (Nazar et al., 2024; Yani et al., 2022). Thus, through this program, the positive values possessed by kiai—such as discipline, compassion, and empathy—can imprint on the students' hearts to become characters in the future, shaping them into more responsible, socially caring individuals with strong character.

More Massive Habituation

As mentioned above, the character is closely related to habits. In character education, habituation refers to forming good habits carried out repeatedly to become an inseparable part of a person's self (Arifin, 2024; Hidayat & Bujuri, 2020). The habituation process involves knowledge of moral values and, more importantly, applying these values in daily actions (Widat & Wulandari, 2023). Because the highest understanding is action, with positive habits that are carried out continuously, these values will be embedded in students' character, making it easier to implement in various life situations. Therefore, a good educational environment must create an atmosphere and conditions that support the formation of positive habits through various rules, habits, and examples of all existing educational elements and must be appropriately maximized. In this case, the role of ustadz and caregivers is crucial, as facilitators and role models can direct, educate, and guide students in habituating these good things. When the

environment occupied by students is good, supports a good personality and consistently applies moral values through daily routines, internalizing values and good things will take place more effectively and is firmly rooted in students.

Rayhan Alif, a student of Madrasah Ibtidaiyah Fathania, said that thanks to the habits made when he participated in the Five Days in Ma'had program, he became accustomed to it at home. Habits of small things such as washing their food scraps, sweeping the school yard, and cleaning the bathroom are also accompanied by *Ustadz's* assistance and significantly impact students. Of course, this habit receives full supervision from educators to run optimally. This shows that the process of character education in the five days in the ma'had program through habituation is not just ceremonial or an empty routine but really touches and profoundly affects the spiritual depth and aspects of the student's lives. When students begin to apply good habits outside the madrasah environment without any pressure or direct command, the values that have been habitualized in madrasah life have become a character.

This is also proof that the habit process carried out consistently and continuously and accompanied by supervision and example from educators, be it *ustadz* or *kiai*, can foster students' self-awareness to act based on moral values and personal responsibility, and those habits become character. Not only that, but the success of students in making behaviour changes in their daily lives is also an indicator of the success of the five days in the ma'had program in forming a strong, independent, and responsible character from an early age. These positive influences are felt in the madrasah environment and positively affect the home environment and society. Parents also began to feel the impact through changes in children's attitudes, such as being more concerned about cleanliness, having lighter hands when helping with homework, and showing better manners in daily interactions. The habituation-based character education applied in this program has been proven to strengthen the moral foundation of students and be part of a broader social transformation.

In the Five Days in Ma'had program, habituation plays a central role. For five days, learners engage in various activities to form positive habits. These habits are not only limited to academic aspects but also include social habits, such as helping others, practising social sensitivity and empathy, and showing a sense of responsibility. Habituation is carried out very massively to foster the character of students. Every activity in the pesantren environment is designed to create good habits that will continue to be attached to students (Kartika et al., 2023; Surahman et al., 2022). Through this habituation, students will more easily internalize the desired character values because those values are already embedded. The character of social care can also develop naturally. This kind of habituation becomes a strong foundation for forming individuals who not only understand moral values but are also able to practice them in real life.

Impact of Development Program

The results of implementing the Five Days in Ma'had program show an increase in the character of social care among students of Madrasah Ibtidaiyah Fathaniah Paiton Probolinggo. One of the most striking changes is students' concern for helping their friends. If they tended to focus on personal interests previously, now they are more active in offering help when friends have difficulties studying or engaging in other activities. For example, when a friend falls behind in

understanding the subject matter, other students volunteer to help him without having to be instructed by the teacher. In addition, in daily activities, students show more empathy, such as helping a sick friend by picking up food or simply accompanying them at rest. The habit of cooperation is getting stronger, as seen by how they work together to clean the environment and share responsibilities in daily tasks.

In addition to successfully increasing students' concern for friends in madrasah life, the five days in the ma'had program have also formed stronger sharing habits. Students previously known to be more individualistic or selfish are now more open to sharing with others in various aspects of life, such as when bringing provisions or food. This sharing attitude not only occurs in the environment of ma'had but also carries over into their daily lives when they are at home for those two days or during long holidays. It can be seen from the increase in student participation when helping with household chores, such as helping parents or siblings in daily activities.

Students who were once reluctant to help and tend to be lazy to do small but important things are now volunteering to help their families. Even more than that, the values of togetherness, such as cooperation, applied in this program also strengthen students' social relations with the surrounding environment (Jannah et al., 2023; Maulidia, 2023). When students are at home, they have begun to care more about other family members, both in physical terms, such as helping to clean the house and in emotional terms, such as providing support when a family is facing difficulties (Muzakki & Nurdin, 2022). With this positive change, it can be concluded that the five days in the ma'had program is not only a character learning program but also a transformative experience that has a long-term impact on developing students' personalities, both inside and outside ma'had.

In addition to caring for friends, this program also succeeded in instilling the habit of sharing among students. If previously students were more individualistic in bringing provisions or food, now they are more open to sharing with their friends. This attitude occurs in ma'had and carries over to the home. Students become lighter-handed when helping with homework and care more about other family members. With this concrete evidence, it can be concluded that Five Days in Ma'had is a character learning program and a transformative experience that can better shape students' personalities.

CONCLUSION

Implementing the Five Days in Ma'had program can be an effective solution to strengthen the character of social care at Madrasah Ibtidaiyah Fathaniah Paiton Probolinggo. Five Days In Ma'had succeeded in introducing a hands-on experiential learning approach that can strengthen the values of social care characteristics such as empathy, cooperation, and social sensitivity among students. Through parent-role-based evaluation and practical curriculum development, the program encourages students to be more involved in direct social activities to support their overall character development. Exemplary figures like Kiai also contribute to shaping students' positive attitudes. In addition, the habituation process that is applied more massively also strengthens the social character of students in daily life. Further research is recommended to explore the long-term impact of the *Five Days in Ma'had* program on students' character development beyond the primary education level, including its influence during adolescence.

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