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Halaqah–Mentoring for Adolescent Character Education in Indonesia: Integrating Islamic Pedagogy, Self-Regulation, and Ecosystemic Support

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Abstract

Adolescent moral challenges in Indonesian schools require contextually grounded interventions within Islamic Religious Education (PAI). This article synthesizes evidence on halaqah–mentoring, small and routine Islamic study circles combining value-rich learning, mentor role modeling, guided reflection (muhasabah), and weekly practice (amal), as a strategy for adolescent character education. Using an integrative literature review informed by PRISMA 2020, 30 peer-reviewed articles published in 2019–2025 in SINTA-indexed journals were reviewed. Data on settings, participants, designs, program components, mentor roles, instruments, and character outcomes were extracted, appraised descriptively, and synthesized thematically. Four interrelated pillars emerged: mentor modeling and guided self-regulation as mechanisms of change; routine small-group integration of tilawah–tafaqquh–muhasabah–amal for habit formation; school–family–

mosque support for sustainability; and implementation capacity through mentor preparation, session curricula, and formative assessment. The study proposes a mechanism-based model linking Islamic pedagogical practices—uswah, tarbiyah, muhasabah, and amal—with social learning, self-regulation, and ecological support. It also offers a practical PAI blueprint comprising 60–90-minute weekly sessions, mentor competence standards, a five-dimension formative rubric, and school–mosque–parent partnerships. Halaqah–mentoring is promising when supported by trained mentors, clear curricula, systematic reflection, and sustained ecosystemic reinforcement.
Keywords: Halaqah–Mentoring, Islamic Pedagogy, Character Education, Self-Regulation, Moral Development, Islamic Religious Education.

Tantangan moral remaja di sekolah Indonesia memerlukan intervensi Pendidikan Agama Islam (PAI) yang kontekstual dan terstruktur. Artikel ini menyintesis bukti tentang halaqah–mentoring, yaitu lingkar belajar Islami kecil dan rutin yang memadukan pembelajaran nilai, keteladanan murabbi, muhasabah, dan amal mingguan untuk penguatan karakter remaja. Melalui integrative literature review yang diinformasikan PRISMA 2020, studi ini menelaah 30 artikel peer-reviewed terbitan 2019–2025 pada jurnal terindeks SINTA. Data mengenai konteks, partisipan, desain, komponen program, peran murabbi, instrumen, dan luaran karakter diekstraksi, dinilai secara deskriptif, dan disintesis secara tematik. Hasil sintesis menunjukkan empat pilar: keteladanan murabbi dan regulasi diri terpandu sebagai mekanisme perubahan; integrasi tilawah–tafaqquh–muhasabah–amal dalam kelompok kecil rutin sebagai struktur pembiasaan; dukungan sekolah–keluarga–masjid untuk keberlanjutan; dan kapasitas implementasi melalui pelatihan murabbi, kurikulum sesi, serta asesmen formatif. Studi ini menawarkan model berbasis mekanisme yang menghubungkan uswah, tarbiyah, muhasabah, dan amal dengan pembelajaran sosial, regulasi diri, serta dukungan ekologi pendidikan. Implikasi praktisnya mencakup sesi mingguan 60–90 menit, standar kompetensi murabbi, rubrik formatif lima dimensi, dan kemitraan sekolah–masjid–orang tua. Halaqah–mentoring berpotensi menjadi model pedagogis integratif apabila ditopang murabbi terlatih, kurikulum jelas, refleksi sistematis, dan dukungan ekosistem berkelanjutan.
***Kata Kunci**: Halaqah–Mentoring, Pedagogi Islam, Pendidikan Karakter, Regulasi Diri, Perkembangan Moral, Pendidikan Agama Islam.*

INTRODUCTION

Across Indonesian schools and youth communities, educators continue to report concerns about student misconduct, weak self-control, declining discipline, and fragile prosocial engagement (Hasnadi, 2019; Syukri, 2019). These concerns indicate that adolescent character formation remains a major challenge for Islamic Religious Education (*Pendidikan Agama Islam*, PAI), particularly when moral learning is still delivered mainly through cognitive instruction, normative advice, or one-way religious lectures (Hasan, 2020). Although PAI formally aims to cultivate faith, piety, and noble character, many schools continue to face a gap between moral knowledge and moral practice (Nubuwah et al., 2023). Students may understand religious values conceptually, yet struggle to translate them into consistent habits of discipline, honesty, respectful speech, responsibility, empathy, and self-control in daily school life (Setiawan et al., 2024).

Within the Indonesian education system, character formation is not merely an additional moral agenda but a central mandate of national education. The national

education framework emphasizes the development of learners who are faithful, pious, morally upright, knowledgeable, capable, creative, independent, and responsible citizens (Republic of Indonesia, 2003). In the contemporary curriculum context, this mandate is reinforced through the Profil Pelajar Pancasila, particularly the dimension of being faithful, devoted to God Almighty, and possessing noble character (Ministry of Education Culture & Technology, 2022). This dimension includes religious character, personal character, social character, environmental character, and civic character. Therefore, Islamic character education requires implementation-oriented models that are not only normative, but also measurable, sustainable, and responsive to adolescents' developmental needs (Berkowitz & Bier, 2005).

In response to adolescent character challenges, many Islamic schools, mosques, and youth organizations in Indonesia have adopted halaqah–mentoring as a small-circle educational practice (Julkarnain & Tamam, 2022; Setiawan et al., 2024). This model usually combines Qur'anic learning, religious discussion, mentor role modeling, guided reflection, peer support, and weekly practice tasks (Addaraini & Inayati, 2023; Budiman, 2024). It appears in various forms, including ROHIS mentoring, Bina Pribadi Islami (BPI), *liqo'*, halaqah tarbiyah, tahsin circles, and school–mosque youth programs (Julkarnain & Tamam, 2022; Samsuddin & Nurshamsul, 2020). Studies suggest that such programs may strengthen discipline in worship and learning routines, respectful speech, responsibility, empathy, and self-control when they are implemented consistently and supported by mentors, peers, families, schools, and mosques (Arlina et al., 2024; Rifianti et al., 2022; Setiawan et al., 2024).

However, the existing evidence remains fragmented across Indonesian educational contexts (Nubuwah et al., 2023). Terminology varies across studies, and implementation quality is uneven because programs differ in mentor competence, curricular clarity, session frequency, and attendance discipline (Budiman, 2024; Rini et al., 2023). Character indicators are also operationalized differently from one program to another, with some studies focusing on worship discipline, others on *adab*, responsibility, empathy, or general religious commitment (Rifianti et al., 2022; Setiawan et al., 2024). In many cases, the findings are presented descriptively without a shared conceptual framework that explains how halaqah–mentoring produces character-related outcomes (Nubuwah et al., 2023). Moreover, most published studies provide limited discussion of program fidelity, mentor preparation, formative assessment, and the ecological conditions that support or weaken character formation (Rini et al., 2023; Syarifuddin, 2021). As a result, the field still lacks a synthesis that connects Islamic pedagogical practices with contemporary educational theories and translates them into an implementation-ready model for PAI.

Previous studies have contributed valuable descriptions of halaqah, BPI, ROHIS, mosque-youth activities, religious culture, and Islamic mentoring in Indonesian settings (Arlina et al., 2024; Julkarnain & Tamam, 2022). Nevertheless, many of them remain case-based and do not yet formulate a mechanism-based model that clarifies why some programs produce stronger outcomes than others (Nubuwah et al., 2023; Rini et al., 2023). The novelty of this study lies in its effort to synthesize recent Indonesian evidence and conceptualize halaqah–mentoring as an integrative pedagogical model for adolescent character education. Rather than treating halaqah merely as an extracurricular religious activity, this review positions it as a structured model of moral formation that integrates Islamic pedagogical concepts—*uswah*, *tarbiyah*, *ta'dib*, *muhasabah*, and *amal*—with social learning, guided self-regulation, and ecological support (Bandura, 1977; Bronfenbrenner, 1979).

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Accordingly, this article addresses three research questions. First, what core components recur across halaqah–mentoring programs that report positive adolescent character outcomes? Second, through what mechanisms do halaqah–mentoring practices appear to strengthen discipline, honesty, respectful speech, responsibility, empathy, and self-control? Third, under what implementation conditions, including mentor preparation, curriculum architecture, formative assessment, and school–mosque–parent partnerships, are character gains more likely to be sustained? Methodologically, the review aggregates findings from diverse school, madrasah, pesantren, campus, mosque-youth, and community contexts and organizes them into implementation-ready themes for PAI practitioners (Hasan, 2020; Samsuddin & Nurshamsul, 2020).

RESEARCH METHODOLOGY

This study employed an integrative literature review reported in the spirit of PRISMA 2020. The review focused on peer-reviewed articles published between 2019 and 2025 that examined halaqah, Islamic mentoring, Bina Pribadi Islami, ROHIS, tahsin circles, or related small-group religious mentoring practices in Indonesian Islamic educational contexts. Searches were conducted through Indonesian Open Journal System portals, SINTA-indexed journal websites, and relevant Islamic education journal repositories using Indonesian and English combinations of intervention terms, outcome terms, and population terms. The inclusion criteria were peer-reviewed journal articles, Indonesian educational or mosque-based settings, explicit discussion of halaqah–mentoring or related practices, and reported character-related outcomes. Theses, dissertations, preprints, non-peer-reviewed reports, adult-only studies, inaccessible full texts, and articles without character indicators were excluded.

Screening was conducted in two stages: title/abstract screening and full-text eligibility assessment. Exclusion reasons were recorded. A structured extraction matrix was used to record bibliographic details, settings, participants, study designs, intervention components, mentor roles, duration and frequency, instruments, character indicators, main findings, enablers, barriers, and limitations. Thirty studies met the criteria and were included in the final synthesis.

To strengthen transparency, each study was appraised using a structured descriptive rubric covering five domains: clarity of aim, appropriateness of design, transparency of data/instruments, adequacy of analysis, and reporting of limitations/reflexivity. Each domain was scored from 0 to 2, producing a total score of 0–10. Studies were categorized as high quality (8–10), moderate quality (5–7), or low quality (0–4). Quality scores were not used to exclude studies but to guide interpretation of evidence strength.

Approximately 20% of screening and extraction decisions were independently audited by a second reviewer to reduce bias. The audit examined eligibility decisions, extraction consistency, and thematic coding. Disagreements were resolved through discussion until consensus was achieved. Because the included studies varied in design, instrument, and outcome measurement, no statistical meta-analysis was conducted. Instead, data were synthesized thematically to identify recurring components, character outcomes, implementation conditions, and mechanisms of change. The final synthesis was interpreted through social learning, guided self-regulation, and ecological support frameworks.

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RESULT

Halaqah–Mentoring as a Mechanism-Based Model of Character Education

The synthesis of 30 studies indicates that halaqah–mentoring in Indonesian Islamic educational settings is not merely an extracurricular religious activity, but a mechanism-based model of adolescent character education. Across school, madrasah, pesantren, mosque-youth, and campus contexts, halaqah–mentoring consistently appears as a small-group pedagogical practice that combines value-rich learning, mentor modeling, guided reflection, peer support, weekly practice, and light monitoring. These components do not operate separately. Rather, they interact as a system of moral formation in which Islamic values are learned, observed, practiced, reflected upon, and reinforced across educational and social environments.

Table 1 Study Characteristics (30 studies)

ID	Author(s), Year	Title	Setting	Design	Components	Instruments	Character Indicators
1	Setiawan et al., 2024	Pembinaan akhlak via ekstrakurikuler remaja masjid	School / youth mosque	Program desc.	tilawah, tafaqquh, muhasabah, amal, peer support, mentor modeling	observation, simple rubric, attendance/ amal log	discipline, respectful speech, responsibility, empathy, self-control
2	Rifianti et al., 2022	Evaluasi pembinaan akhlak via kegiatan filantropis	School	Program evaluation	service learning (charity), reflection, mentor guidance	teacher ratings, service-hours ledger, observation	responsibility, empathy, discipline
3	Sulastri et al., 2024	E-modul praktik salat untuk kualitas ibadah anak	School	Applied/module implementation	e-module drills, mentoring follow-up, checklists	skill checklist, observation, student log	worship discipline, procedural mastery
4	Syarifuddin, 2021	Hidden curriculum via ekstrakurikuler keagamaan	School	Qualitative/descriptive	religious extracurricular, mentor modeling, routine practice	observation, interview, document analysis	adab, responsibility, discipline
5	Nubuwah et al., 2023	Internalisasi nilai PAI via ekstrakurikuler	School	Qualitative/descriptive	value internalization, habituation, guided practice	observation, interview, documentation	religiosity, discipline, adab, responsibility
6	Julkarnain & Tamam, 2022	BPI untuk pembentukan kepribadian	School (SMPIT)	Program desc.	mentoring/BPI routines, habituation, peer support	observation, interview, documentation	discipline, responsibility, self-control, adab
7	Nurani et al., 2024	Peran BPI di SDIT	School (SDIT)	Descriptive/case-based	mentoring/	observation, teacher notes, checklist	discipline, responsibility, adab

					BPI, habituation, monitoring		
8	Arlina et al., 2024	Remaja masjid dalam pembinaan akhlak remaja	Youth mosque	Descriptive/community-based	youth mentoring, religious routines, social support	observation, interview	adab, responsibility, empathy, discipline
9	Asnita et al., 2023	Pemberdayaan remaja lewat tahsin & PAI	Youth mosque	Abdimas/ program desc.	tahsin circle, religious instruction, mentoring	attendance log, observation, reflection notes	religious commitment, discipline, adab
10	Addaraini & Inayati, 2023	Metode halaqah untuk peningkatan hafalan	School (MA)	Class/ program desc.	halaqah tahfizh, repetition, peer support, monitoring	memorization test/record, attendance	discipline, persistence, religious practice
11	Budiman, 2024	Program halaqah tarbiyah Wahdah Islamiyah	Community/ormas	Program desc.	halaqah tarbiyah, role modeling, weekly tasks	attendance log, observation	discipline, commitment, responsibility
12	Samsuddin & Nurshamsul, 2020	Kaderisasi da'i via halaqah tarbiyah	Community/ormas	Descriptive/program-based	tarbiyah circle, mentoring, cadre formation	participation log, observation	discipline, responsibility, religiosity
13	Puspitaningrum et al., 2023	Active learning PAI di boarding school	Pesantren/ boarding school	Case study (qualitative)	active learning, discussion, guided practice	observation, interview, documentation	discipline, adab, responsibility
14	Ridwan & Supraha, 2022	Kompetensi guru tahfizh (Imam Nawawi)	Pesantren/ PT	Conceptual + implementation insight	competence framework, mentoring ethics	N/A (conceptual)	teacher competence, adab, integrity
15	Hadi et al., 2025a	University mosques shaping religious development	University mosque	Qualitative case study	mentoring, halaqah, ecosystem support	observation, interview, documentation	religiosity, discipline, self-control
16	Hadi et al., 2025b	Mentoring di Masjid Syamsul Ulum berbasis HEI	University mosque	Program evaluation/case-based	mentoring, role modeling, monitoring, HEI values	reflection log, observation, interview	discipline, integrity, responsibility, empathy
17	Masmuri & Suratman, 2019	Revitalisasi masjid membangun karakter komunitas	Community mosque	Qualitative/descriptive	mosque revitalization, habituation, community norms	observation, interview	social responsibility, discipline, adab
18	Hasnadi, 2019	Nilai karakter melalui budaya sekolah	School	Qualitative/descriptive	school culture, routines,	observation, documentation	discipline, responsibility, respect

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					norm enforcement		
19	Syukri et al., 2019	Manajemen Sarak Opat & pembinaan akhlak remaja	Community/local culture	Qualitative/descriptive	community governance, religious/social norms	observation, interview	adab, discipline, responsibility
20	Rini et al., 2023	Pengorganisasian BPI untuk membina akhlak	School	Program management/descriptive	program organization, monitoring, mentoring structure	documentation, observation, interview	discipline, responsibility, adab
21	Bahri & Ilhami, 2023	Kultur religius SD untuk pendidikan karakter	School (SD)	Descriptive	religious culture routines, modeling, habituation	observation, checklist	discipline, responsibility, respectful behavior
22	Hidayah et al., 2024	Ulama cadre program untuk pendidikan karakter	Community/education	Program/case-based	cadre training, mentoring, role modeling	observation, documentation	discipline, integrity, responsibility
23	Dianto, 2018	Peran guru PAI dalam pembinaan akhlak	School	Descriptive	teacher modeling, guidance, habituation	observation, interview	adab, discipline, responsibility
24	Rahmat et al., 2022	Moderasi beragama dalam PAI di sekolah	School	Descriptive/qualitative	moderation education, dialogue norms, habituation	observation, interview	respectful speech, tolerance, self-control
25	Sodiqin, 2024	Pendidikan akhlak dengan metode halaqah (Bina Adab Islami)	School/community	Program description	halaqah, adab training, reflection, tasks	observation, attendance log	adab, discipline, responsibility
26	Ilmah, 2022	Strategi peningkatan akhlakul karimah	General (literature)	Literature-based	strategy framework, habituation, modeling	N/A (literature)	akhlak/character indicators (general)
27	Ilham & Suyatno, 2022	Pengembangan kurikulum PAI (pendekatan sistematis)	General (curriculum)	Conceptual/systematic	curricular architecture, objectives→methods→assessment	N/A (conceptual)	learning/character targets (framework)
28	Alwi, 2023	Pengembangan kurikulum PAI	General (curriculum)	Conceptual	curriculum design, integration of values	N/A (conceptual)	character targets (framework)
29	Riyadi, 2019	Relasi sekolah–keluarga dalam pendidikan akhlak	General (theory)	Conceptual/theoretical	family–school partnership, habituation	N/A (conceptual)	adab, responsibility, discipline
30	Ahmadi et al., 2020	Moral education (Al-Ghazali vs Ibn Miskawayh)	General (theory)	Conceptual/comparative	virtue ethics, habituation, moral refinement	N/A (conceptual)	virtue/adab framework

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Core Components and Session Architecture

Across settings, effective halaqah–mentoring converges on six building blocks: (1) value-rich study (tilawah–tafaqquh) that frames moral dilemmas; (2) guided reflection (muhasabah) to surface motives and regulate intention; (3) weekly practice tasks (amal) that translate conviction into habit; (4) mentor modeling (uswah) that renders virtues imitable; (5) peer support in small circles (6–10 students) to normalize progress and correction; and (6) lightweight monitoring (checklists, journals, brief rubrics). Qur'an-anchored circles illustrate how content and cadence work together to sustain attention and memory (Addaraini & Inayati, 2023), while halaqah tarbiyah formats show role clarity and progression across sessions (Budiman, 2024; Samsuddin & Nurshamsul, 2020). Active-learning tasks—case vignettes, role-play, paired summaries—move students beyond recitation to reasoning (Puspitaningrum et al., 2023). Mentor competence in tahfizh and adab ensures modeling is credible rather than merely exhortative (Ridwan & Supraha, 2022). Finally, simple planning and review tools keep momentum without over-bureaucratizing the experience (Setiawan et al., 2024; Sulastri et al., 2024).

A portable 60–90-minute flow emerges from the literature: warm-up & rapport (5') → tilawah–tafaqquh (25') tied to lived dilemmas → active-learning discussion (20') to rehearse choices and language → muhasabah & written commitment (10') → closing du'a (5') → asynchronous follow-up on weekly amal. Schools that keep cadence weekly report steadier discipline gains in ritual and classroom behavior (Setiawan et al., 2024; Syarifuddin, 2021). Integrating service learning (small acts of care/charity) anchors empathy and responsibility in real contexts (Arlina et al., 2024; Rifianti et al., 2022). In campus mosques, senior–junior pairing within the same flow deepens modeling and feedback density (Hadi et al., 2025b, 2025a). Where prayer-skills modules are embedded—e.g., e-module drills for salat—students demonstrate clearer procedural mastery and transfer to home routines (Sulastri et al., 2024).

Mentors (murabbi) occupy three roles: model, facilitator, and coach. Credibility stems from visible congruence between teaching and conduct (Ridwan & Supraha, 2022), while facilitation skills (probing, paraphrasing, timekeeping) maintain psychological safety for confession and correction (Hadi et al., 2025b). Studies caution that mentoring must include safeguards—clear boundaries, parental visibility for minors, and referral protocols for sensitive issues—so that closeness does not become dependency. Peer dynamics are harnessed through micro-commitments and buddy checks, which reliably increase follow-through on amal (Addaraini & Inayati, 2023; Asnita et al., 2023). Where kaderisasi pipelines exist, graduates become assistant mentors, stabilizing programs and preserving culture (Budiman, 2024; Samsuddin & Nurshamsul, 2020). Conversely, weak mentor preparation or mixed hidden messages from school culture blunt gains (Hasnadi, 2019; Syarifuddin, 2021).

Because standardized measures are rare, studies advocate practical formative tools: short five-dimension rubrics (discipline, honesty, respectful speech, responsibility, empathy), weekly logs for amal, and peer/self-rating cards. Schools and mosques report that 3–5 minute end-of-session ratings, aggregated monthly, provide sufficient visibility for mentoring adjustments (Rifianti et al., 2022; Setiawan et al., 2024). Prayer-skill checklists paired with e-modules convert doctrinal knowledge into procedural competence (Sulastri et al., 2024). Community programs add service hours ledgers to make prosocial action countable and discussable (Masmuri & Suratman, 2019). Even minimal documentation—attendance + one behavior indicator—correlates with steadier

routines, likely via feedback-and-commitment loops (Hadi et al., 2025b, 2025a). The guiding principle is low burden, high frequency rather than elaborate testing.

Character Outcomes and Measurement

Across the corpus, outcomes cluster into five practical domains: discipline in worship/learning routines, adab or respectful speech, responsibility/amanah, empathy–prosocial behavior, and self-control (Nubuwah et al., 2023; Rifianti et al., 2022; Setiawan et al., 2024). Studies operationalize these with varying instruments—brief rubrics, attendance and habit logs, observation fieldnotes, teacher checklists, and self/peer ratings—yielding a patchwork of evidence that nonetheless converges on positive directionality (Nubuwah et al., 2023; Rifianti et al., 2022; Setiawan et al., 2024). School-culture work warns that routines and cues shape what gets measured and enacted, so indicators must be embedded in daily practice rather than treated as separate "assessment events" (Hasnadi, 2019). Hidden-curriculum analyses likewise show that consistent religious extracurriculars support adab when signals align across classroom and circle, because students respond to congruence more than slogans (Syarifuddin, 2021). Campus-mosque initiatives extend these domains to professional virtues and peer leadership, suggesting transfer beyond school confines when mentoring is sustained and monitored lightly (Hadi et al., 2025b, 2025a). The synthesis therefore treats character change as multi-dimensional and ecological: outcomes should be sampled little-and-often across settings with light tools that retain instructional time while making growth visible (Hadi et al., 2025b; Setiawan et al., 2024).

Synthesis across instruments points to a pragmatic measurement spine: a five-dimension rubric (discipline, honesty, respectful speech, responsibility, empathy) rated in 3–5 minutes at session end, weekly amal logs verified by peers/parents, and targeted checklists for prayer skills or service participation (Sulastri et al., 2024). Schools and mosques that aggregate these data monthly can hold brief "data dialogues" to adjust themes, intensify support, or rotate roles without adding bureaucratic burden (Masmuri & Suratman, 2019). Active-learning tasks double as assessment events because case responses and role-plays reveal transfer in real time without extra testing sessions (Puspitaningrum et al., 2023). Mentor competence standards help calibrate ratings and reduce halo effects, especially when mentors share a simple scoring guide and examples of each level (Budiman, 2024). While standardized psychometrics remain scarce, this low-burden, high-frequency approach is feasible and sensitive to growth in ordinary school–mosque timetables, preserving instructional time while making character change visible (Hadi et al., 2025b, 2025a).

Table 2 Outcomes & Indicators Map

No.	Domain	Operational Indicators (Observable)	Typical Instruments	Example Metric / Item	Representative Studies	Implementation Notes
1	Discipline in worship and learning routines	Punctual congregational prayer; correctness of salat steps; homework regularity;	Attendance sheets; prayer-skill checklists; habit/amal	Performed all salat steps this week (Yes/Partly/No); On-time in ≥4/5 sessions;	Sulastri et al., 2024; Hadi et al., 2025a; Setiawan et al., 2024; Julkarnain & Tamam, 2022	Pair skill drills with check-ins; keep weekly cadence; 3–5 min end-of-session ratings

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		punctuality; halaqah commitment adherence	logs; teacher checklists	Completed planned amal (0–3)		
2	Adab / respectful speech and conduct	Turn-taking; polite greetings; avoiding sarcasm/backbiting; apology/repair; online etiquette	4-level adab rubric; observation fieldnotes; peer/self quick ratings	Speaks respectfully (1–4); Avoids interrupting (1–4)	Nubuwah et al., 2023; Puspitaningrum et al., 2023; Syarifuddin, 2021; Hasnadi, 2019; Setiawan et al., 2024	Script respectful disagreement; mentor modeling; align with school culture
3	Responsibility / amanah	Fulfilling assigned roles; on-time task completion; care for shared property; honest reporting	Role/Task checklists; teacher ratings; buddy-check forms; service hours ledger	Completed class duty (Yes/No); Honesty incidents (0/1)	Julkarnain & Tamam, 2022; Setiawan et al., 2024; Rifianti et al., 2022; Arlina et al., 2024; Nurani et al., 2024	Use micro-commitments with peer verification; milestone recognition
4	Empathy and prosocial behavior	Volunteering; charitable acts; helping peers; civic participation (clean-ups, drives)	Service participation logs; teacher/community ratings; reflection prompts	Service hours per month; Helped a peer with tahsin (Yes/No)	Rifianti et al., 2022; Masmuri & Suratman, 2019; Arlina et al., 2024; Asnita et al., 2023	Integrate service learning and debrief in muhasabah
5	Self-control / self-regulation	Delay of gratification; calm response to provocation; digital hygiene; plan–do–review	Self/peer regulation cards; teacher behavior notes; weekly planning sheets	Kept phone off during study/prayer (days/week); Managed anger without incident (0/1)	Hadi et al., 2025b; Puspitaningrum et al., 2023; Isyara et al., 2023; Syukri et al., 2019	Buddy systems; if–then plans; link muhasabah to targets
6	Leadership & mentor-modeled virtues	Initiative in tasks; mentoring juniors; congruence between speech and action; adab in Qur'an recitation	Peer/mentor ratings; leadership role logs; recitation assessment sheets	Modeled punctuality (1–4); Led one discussion/dua this month (Yes/No)	Ridwan & Supraha, 2022; Samsuddin & Nurshamsul, 2020; Budiman, 2024; Hadi et al., 2025a	Develop kaderisasi pipelines; rotate leadership micro-roles; pair modeling with facilitation training

Mechanisms of Change: Modeling, Self-Regulation, and Ecosystemic Support

At the core of effective halaqah–mentoring is role modeling: adolescents imitate what trusted adults and slightly older peers repeatedly enact. This mechanism directly resonates with Bandura's social learning theory, which emphasizes that learning occurs not only through direct instruction but also through observation, imitation, and reinforcement. In halaqah–mentoring, the murabbi functions as a moral model whose

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conduct provides behavioral scripts for adolescents. The Islamic concept of *uswah* therefore finds a strong theoretical parallel in observational learning: students internalize discipline, respectful speech, responsibility, and worship commitment when these virtues are repeatedly embodied by credible mentors. Across school, mosque, and campus contexts, mentors who display punctual worship, respectful speech, and steady service provide visible scripts that students can copy in comparable situations (Hadi et al., 2025b, 2025a). This social-learning pathway is strengthened when modeling is congruent—that is, when mentors' private conduct matches their public exhortation—because perceived credibility shapes learners' willingness to emulate (Ridwan & Supraha, 2022). School culture acts as an amplifier or dampener: consistent cues (greeting rituals, corridor civility, predictable schedules) make modeled behaviors salient, while mixed signals blur what counts as virtue (Bahri & Ilhami, 2023). In campus mosques, senior–junior pairing increases exposure density to exemplary conduct across classes, prayers, and projects, explaining why mentoring spills over into study planning and group work (Hadi et al., 2025a). Where modeling is thin—sporadic attendance and hurried sessions—reported gains fragment, not because content is wrong, but because exemplars are scarce and the learning environment loses consistency (Syarifuddin, 2021).

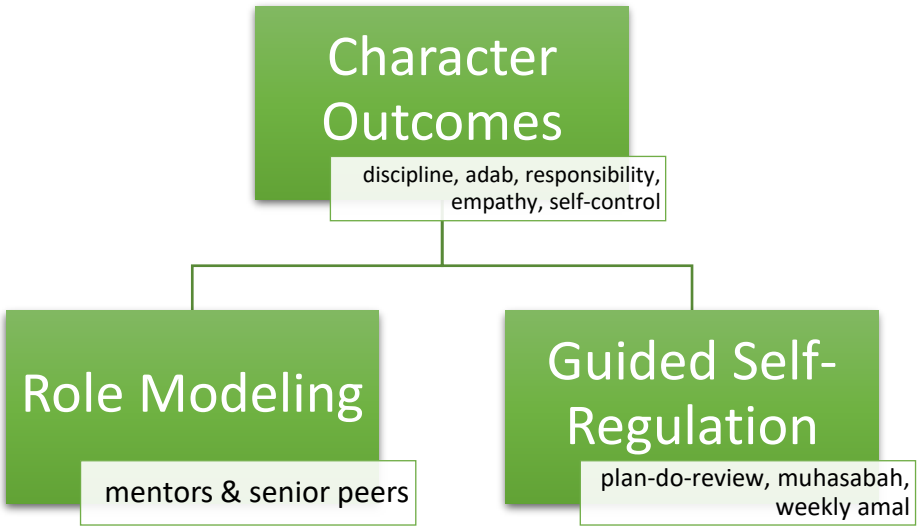


Figure 1 Mecanisms of Change

The second mechanism is guided self-regulation, a plan–do–review cycle embedded in muhasabah and weekly amal that turns moral intention into routines (Addaraini & Inayati, 2023). This process corresponds to self-regulation theory, which views behavioral change as a cyclical process of goal setting, strategic action, self-monitoring, and reflection. In halaqah–mentoring, muhasabah functions as reflective self-evaluation, while weekly amal functions as a behavioral target that can be practiced and reviewed. The student is therefore not treated as a passive recipient of moral advice, but as an active moral agent who learns to regulate intention, behavior, and habit through structured guidance. Students commit to specific, bite-sized practices (e.g., two congregational prayers, one apology/repair, three days of phone curfew during study), enact them, then reflect with peers and mentors using brief check-ins and logs (Setiawan et al., 2024). Qur'an-anchored halaqah that pair clear targets with brief check-ins report

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steadier memorization and behavioral follow-through because intentions are translated into trackable habits and reviewed consistently. Youth programs that include service tasks (visiting, cleaning, giving) cultivate responsibility and empathy while keeping difficulty calibrated to age and context through concrete, time-bound assignments (Asnita et al., 2023). Prayer e-modules demonstrate the same loop at the procedural level because micro-drills, checklists, and reflection yield durable mastery that generalizes to home routines (Sulastri et al., 2024). BPI tracks formalize the cycle through weekly pledges and buddy verification, making self-regulation socially accountable and more resistant to motivational decline (Rini et al., 2023).

A third mechanism is ecosystemic support—the alignment of school routines, mosque programming, and parental follow-through so that virtue is cued in multiple places rather than confined to a single session (Syukri, 2019). This mechanism can be interpreted through ecological systems theory, which explains that adolescent development is shaped by the interaction of multiple environments. In the context of halaqah–mentoring, these environments include the halaqah circle, classroom, school culture, mosque, family, peer group, and local community. Character gains become more sustainable when these settings provide consistent moral cues and reinforcement. Conversely, when the school culture contradicts halaqah values or when parents are uninformed, the ecological support weakens and character change becomes less durable. Community studies show that when mosque activities and family expectations echo school norms, adolescents encounter fewer moral gaps and more predictable prompts to act well in everyday contexts (Masmuri & Suratman, 2019). Elementary adaptations add parent touchpoints (message groups, home checklists), extending reinforcement into daily chores and sibling interactions and reducing program isolation (Nurani & others, 2024). Youth-mosque initiatives embed civic campaigns (clean-ups, food drives) so empathy and responsibility are rehearsed outside instructional hours and become part of local identity (Arlina et al., 2024). In PAI classrooms, moderation-literacy strategies—dialogue norms and perspective-taking—can be synchronized with halaqah peer-feedback routines to shape respectful speech online and offline (Rahmat, 2022). Where schools neglect culture signals or parents are uninformed, the ecosystem frays and gains attenuate because cues and reinforcement become inconsistent.

DISCUSSION

Implementation Enablers and Barriers

Effective programs begin with mentor capacity because credibility grows from the union of sound religious knowledge, facilitation skill, and congruent personal conduct, meaning mentors must demonstrate what they invite students to practice. Campus-mosque cases add the value of senior–junior pairing and structured coaching so modeling is frequent and proximate across prayer, study, and project settings (Hadi et al., 2025b, 2025a). Community initiatives that formalize kaderisasi—graduating participants into assistant-mentor roles—preserve culture and continuity when staff turns over (Samsuddin & Nurshamsul, 2020). Programs that invest early in brief mentor training on questioning, paraphrasing, timekeeping, and safeguarding report steadier attendance, smoother discussions, and fewer discipline issues because mentors can blend warmth with structure (Budiman, 2024). Conversely, under-prepared mentors default to exhortation without scaffolding, dampening participation and weakening accountability loops (Ridwan & Supraha, 2022).

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Low-burden formative assessment anchors implementation because feedback must be frequent enough to guide mentoring without consuming instructional time. Schools and mosques use brief five-dimension rubrics—discipline, honesty, respectful speech, responsibility, empathy—rated in 3–5 minutes at session end, weekly amal logs verified by peers, and targeted checklists for skills like salat to keep improvement visible (Sulastri et al., 2024). Philanthropy-focused programs track service hours and teacher/community ratings so prosocial growth becomes countable and discussable (Rifianti et al., 2022). Values-integration studies add anecdotal logs and short self/peer cards to triangulate observations and reduce single-observer bias (Nubuwah et al., 2023). Critically, programs that aggregate these data monthly can run brief "data dialogues" to tweak themes, intensify support for struggling students, and celebrate milestones, turning assessment into feedback loops rather than one-off grades (Rini et al., 2023). In character-development terms, this approach is consistent with habituation models that emphasize low-burden, repeated monitoring and reflective correction rather than heavy psychometrics (Ilmah, 2022).

A critical limitation across the reviewed studies is the limited reporting of implementation fidelity. Many studies describe halaqah or mentoring activities, but do not consistently report how often sessions were conducted, how many students attended regularly, how mentors were selected or trained, how session plans were monitored, or how follow-up was documented. This limitation makes it difficult to determine whether weak outcomes reflect limitations of the halaqah–mentoring model itself or weaknesses in implementation. Future studies should therefore report fidelity indicators such as mentor training hours, attendance rate, session completion, curriculum coverage, and follow-up consistency.

Toward an Integrative Conceptual Model of Halaqah–Mentoring

Based on the synthesis, this article proposes an integrative conceptual model of halaqah–mentoring for adolescent character education. The model consists of four interconnected layers. The first is the Islamic pedagogical layer, which includes *uswah*, *tarbiyah*, *ta'dib*, *muhasabah*, and *amal*. This layer provides the theological and moral foundation of halaqah–mentoring.

The second is the psychological mechanism layer, which includes role modeling and guided self-regulation. Role modeling explains how students learn from credible mentors and senior peers, while guided self-regulation explains how students translate moral intentions into habits through goals, practice, monitoring, and reflection.

The third is the social-ecological layer, which includes peer support, school culture, family reinforcement, mosque programming, and community service. This layer explains why character development becomes more sustainable when values are reinforced across multiple environments.

The fourth is the implementation layer, which includes mentor training, session architecture, formative assessment, attendance discipline, safeguarding, and partnership management. This layer explains why program quality varies across contexts and why content alone is insufficient.

This model contributes to Islamic Religious Education scholarship by reframing halaqah–mentoring as a structured and measurable model of character education. It also contributes to international character education literature by showing how a local Islamic pedagogical practice can be interpreted through globally recognized theories of social

learning, self-regulation, and ecological support. Thus, the article positions halaqah–mentoring as both contextually grounded and theoretically transferable.

Practice Blueprint and Implications for Islamic Religious Education

A practice blueprint for PAI can be stated plainly: keep weekly 60–90-minute circles, protect the six components (value-rich study, muhasabah, weekly amal, mentor modeling, peer support, light monitoring), and align them with school calendars so the program remains predictable and replicable (Setiawan et al., 2024). The session script should open with brief rapport, move into tilawah–tafaqquh anchored in lived dilemmas, employ active-learning tasks, and end with written commitments plus a quick check of the previous week's amal (Puspitaningrum et al., 2023). Evidence from school, mosque, and campus settings shows that this cadence is associated with steadier punctuality, worship routines, and task completion, especially where attendance is stable and mentors are present beyond the session (Hadi et al., 2025b, 2025a). Qur'an-anchored circles and prayer modules demonstrate how doctrine becomes habit when practiced in small steps and revisited the following week through brief monitoring and reflection (Sulastri et al., 2024). The guiding principle is coherence: a simple script, repeated well, supported by aligned curriculum components (Alwi, 2023; Ilham & Suyatno, 2022).

Assessment should remain low-burden and high-frequency. A five-dimension rubric—discipline, honesty, respectful speech, responsibility, empathy—can be rated in 3–5 minutes at the end of each session, supported by weekly amal logs and targeted prayer-skill checklists where relevant (Sulastri et al., 2024). Schools that aggregate these data monthly can run brief "data dialogues" to adjust themes, intensify support, or rotate roles, turning assessment into feedback loops rather than grades (Rini et al., 2023). Prayer e-modules show how micro-drills plus checklists provide transparent evidence of procedural mastery. Values-integration reports recommend short self/peer cards and anecdotal logs to triangulate observations and reduce halo effects (Nubuwah et al., 2023). In campus mosques, reflection cards and peer logs sustain self-regulation under tighter schedules, showing that minimal tools can still support behavior change when used consistently. The goal is visibility without bureaucracy, consistent with character-development approaches that privilege frequent reflective feedback (Ilmah, 2022).

Ecosystem partnerships make change stick. School culture practices—greeting rituals, corridor civility, predictable schedules—amplify halaqah messages, while inconsistent cues blunt them (Bahri & Ilhami, 2023). Mosque–community alignment provides real contexts for empathy and responsibility through clean-ups, food drives, and neighborhood service that extends beyond classroom hours (Masmuri & Suratman, 2019). For younger students, parent touchpoints—home checklists and message groups—carry micro-commitments into chores and sibling interactions (Nurani & others, 2024). Village norms and local wisdom can be leveraged to make expectations legible and shared so mentoring messages are reinforced by everyday social regulation (Syukri, 2019). Practically, a shared calendar and two simple parent roles—observe one behavior and sign the weekly card—often suffice to bind the ecosystem (Nurani & others, 2024).

Staffing and sustainability hinge on mentor preparation and kaderisasi. A compact training should cover facilitation (probing, paraphrasing, timekeeping), adolescent literacy, safeguarding, and modeling congruence because these competencies repeatedly relate to credibility and program stability (Budiman, 2024). Community programs show that graduating participants into assistant-mentor roles preserves culture and continuity even with staff turnover (Samsuddin & Nurshamsul, 2020). Campus-mosque initiatives

formalize senior–junior pairing, raising exposure to good examples across prayer, study, and projects (Hadi et al., 2025b). Scheduling guardrails—weekly meetings even in exam months, smaller circles (6–10), and explicit anti-shaming norms—protect the mechanisms of modeling and self-regulation from common failure modes (Syarifuddin, 2021).

Critical Limitations of the Synthesized Evidence

Although the findings are promising, several limitations of the synthesized literature must be acknowledged. First, many studies are qualitative, descriptive, or program-based, with limited use of quasi-experimental or longitudinal designs. This means that the evidence is stronger for identifying patterns, mechanisms, and implementation conditions than for estimating causal effects.

Second, the measurement of character outcomes remains inconsistent. Studies use different indicators for discipline, *adab*, responsibility, empathy, and self-control. Some rely on teacher perception, observation, or interview data without standardized instruments. This makes cross-study comparison difficult and limits the ability to determine the magnitude of change.

Third, mentor preparation is often underreported. Several studies describe halaqah or mentoring activities but provide limited information about mentor selection, training, supervision, or safeguarding. Since mentor quality is central to the proposed mechanism of change, future studies should document this component more carefully.

Fourth, implementation fidelity is rarely measured systematically. Studies often state that programs were implemented but do not provide detailed evidence about attendance, session consistency, participant retention, curriculum coverage, or follow-up practices. Without fidelity data, it is difficult to distinguish between program theory failure and implementation failure.

Fifth, most studies are located in Indonesian Islamic educational contexts, which strengthens contextual relevance but limits global generalizability. However, this does not reduce the value of the synthesis. Rather, it suggests that halaqah–mentoring should be presented as a contextually grounded model whose mechanisms may be compared with mentoring, character education, and moral development programs in other cultural and religious settings.

CONCLUSION

This integrative review shows that halaqah–mentoring is a practicable and promising strategy for adolescent character recovery when implemented as small, routine circles that combine value-rich study, guided reflection, weekly practice, credible role modeling, peer support, and light monitoring. Across school, mosque, and campus settings, programs that protect a simple 60–90-minute session flow and maintain weekly cadence report steadier gains in discipline, respectful speech, responsibility, empathy, and self-control. The mechanisms are coherent and mutually reinforcing: modeling supplies visible scripts, guided self-regulation converts intention into habit, and ecosystemic alignment ensures cues to act well appear at school, at home, and in the community. In short: coherence and rhythm matter more than complexity.

For practice in Islamic Religious Education, the blueprint is clear. Keep groups small (≈6–10), train mentors in facilitation and safeguarding as well as content, spiral themes from punctuality and adab toward responsibility and empathy, and end every session with a written, time-bound commitment reviewed the following week. Use a low-

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burden, high-frequency assessment spine: a five-dimension rubric rated in minutes, weekly amal logs verified by peers or parents, and targeted skill checklists where relevant. Align calendars across school and mosque, add modest parent touchpoints, and leverage community service so virtues are rehearsed beyond the classroom. These guardrails make the design feasible in ordinary timetables and resilient during busy periods.

Limitations of the current evidence include heterogeneous designs and measures, modest sample documentation, and few quasi-experimental estimates. Future research should prioritize multi-site studies using shared rubrics and simple behavioral endpoints, coupled with qualitative work on mechanism fidelity across contexts. Even so, the convergent pattern across diverse sites is instructive: credible exemplars, weekly practice, and coordinated ecosystems produce the most durable change. Schools and mosques seeking tangible improvements should start small, keep it weekly, measure lightly but consistently, and grow capacity through kaderisasi—building a culture where character is practiced together, not merely preached.

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