



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

**Asdianur Hadi\***

*Universitas Islam Nusantara, Indonesia*  
[asdianurhadi84@gmail.com](mailto:asdianurhadi84@gmail.com)

**Endang Komara**

*Universitas Islam Nusantara, Indonesia*  
[endang\\_komara@yahoo.co.id](mailto:endang_komara@yahoo.co.id)

**Hoerul Umam**

*Universitas Islam Nusantara, Indonesia*  
[umamkhairul.uin2016@gmail.com](mailto:umamkhairul.uin2016@gmail.com)

**Muh. Irfan Ali**

*Universitas Islam Nusantara, Indonesia*  
[muhirfanali16@gmail.com](mailto:muhirfanali16@gmail.com)

**Suci Dwi Kurniasih**

*Universitas Islam Nusantara, Indonesia*  
[sucidwikurniasih@gmail.com](mailto:sucidwikurniasih@gmail.com)

\*Correspondence: [asdianurhadi84@gmail.com](mailto:asdianurhadi84@gmail.com)

Received: 28-12-2025 | Revised: 06-05-2026 | Accepted: 23-06-2026



Copyright © 2026 by Author(s)

This work is licensed under a [Creative Commons Attribution-NonCommercial 4.0 International License](https://creativecommons.org/licenses/by-nc/4.0/)

### Abstract

Adolescent moral challenges in Indonesian schools require contextually grounded and theoretically informed interventions within Islamic Religious Education (PAI). This article synthesizes recent evidence on halaqah–mentoring—small, routine Islamic study circles that combine value-rich learning, mentor role modeling, guided reflection (*muhasabah*), and weekly practice (*amal*)—as a strategy for strengthening adolescent character education. Using an integrative literature review informed by PRISMA 2020, this study reviewed 30 peer-reviewed articles published between 2019 and 2025 in SINTA-indexed journals. Data were extracted on educational settings, participants, study designs, intervention components, mentor roles, duration and frequency, instruments, and character-related outcomes. The findings were appraised through a structured descriptive quality assessment and synthesized thematically. The synthesis identifies four interrelated

pillars of effective halaqah–mentoring: mentor modeling and guided self-regulation as the core mechanisms of change; small and routine circles integrating *tilawah–tafaqquh–muhasabah–amal* as a structure for habit formation; ecosystemic support involving schools, families, and mosques as a condition for sustainability; and implementation capacity, including mentor preparation, session curricula, and formative assessment, as a factor explaining variations in program outcomes. The study contributes a mechanism-based conceptual model that links Islamic pedagogical practices—*uswah, tarbiyah, muhasabah, and amal*—with contemporary theories of social learning, self-regulation, and ecological support. This model shifts the discussion of Islamic character education from a predominantly normative orientation toward a more measurable, implementation-oriented, and developmentally responsive framework for adolescent moral formation. The article concludes with a practical blueprint for PAI: a 60–90-minute weekly session architecture, mentor competence standards, a five-dimension formative rubric covering discipline, honesty, respectful speech, responsibility, and empathy, and school–mosque–parent partnerships. Overall, halaqah–mentoring shows strong potential as an integrative pedagogical model for adolescent character education when implemented through trained mentors, clear curricula, systematic reflection, and sustained ecosystemic support.

**Keywords:** Halaqah–Mentoring, Islamic Pedagogy, Character Education, Self-Regulation, Moral Development

*Tantangan moral remaja di sekolah-sekolah Indonesia menuntut intervensi Pendidikan Agama Islam (PAI) yang kontekstual, terstruktur, dan didukung oleh landasan teoretis yang kuat. Artikel ini menyintesis bukti mutakhir tentang halaqah–mentoring, yaitu lingkaran belajar Islami dalam kelompok kecil yang dilaksanakan secara rutin dengan memadukan pembelajaran nilai, keteladanan murabbi, refleksi terpandu (muhasabah), dan praktik amal mingguan, sebagai strategi penguatan pendidikan karakter remaja. Dengan menggunakan pendekatan integrative literature review yang diinformasikan oleh PRISMA 2020, studi ini menelaah 30 artikel peer-reviewed yang terbit pada rentang 2019–2025 dalam jurnal terindeks SINTA. Data diekstraksi berdasarkan konteks pendidikan, partisipan, desain penelitian, komponen intervensi, peran murabbi, durasi dan frekuensi program, instrumen, serta luaran karakter. Kualitas artikel dinilai melalui asesmen deskriptif terstruktur, kemudian temuan disintesis secara tematik. Hasil sintesis menunjukkan empat pilar utama halaqah–mentoring yang efektif, yaitu keteladanan murabbi dan regulasi diri terpandu sebagai mekanisme inti perubahan; kelompok kecil yang rutin dengan integrasi tilawah–tafaqquh–muhasabah–amal sebagai struktur pembentukan kebiasaan; dukungan ekosistem sekolah, keluarga, dan masjid sebagai prasyarat keberlanjutan; serta kapasitas implementasi yang mencakup pelatihan murabbi, kurikulum sesi, dan asesmen formatif sebagai faktor yang menjelaskan variasi hasil program. Studi ini berkontribusi dengan menawarkan model konseptual berbasis mekanisme yang menghubungkan praktik pedagogis Islam–uswah, tarbiyah, muhasabah, dan amal—dengan teori pembelajaran sosial, regulasi diri, dan dukungan ekologi pendidikan. Model ini menggeser pembahasan pendidikan karakter Islam dari orientasi normatif menuju kerangka yang lebih terukur, implementatif, dan responsif terhadap perkembangan remaja. Artikel ini menawarkan rancangan praktis bagi PAI, meliputi arsitektur sesi mingguan 60–90 menit, standar kompetensi murabbi, rubrik formatif lima dimensi yang mencakup disiplin, kejujuran, adab bertutur, tanggung jawab, dan empati, serta kemitraan sekolah–masjid–orang tua. Secara keseluruhan, halaqah–mentoring*

memiliki potensi kuat sebagai model pedagogis integratif bagi pendidikan karakter remaja apabila dilaksanakan melalui murabbi terlatih, kurikulum yang jelas, refleksi sistematis, dan dukungan ekosistem yang berkelanjutan.

**Kata Kunci:** Halaqah–Mentoring, Pedagogi Islam, Pendidikan Karakter, Regulasi Diri, Perkembangan Moral

## 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).

Theologically, halaqah–mentoring is rooted in the classical tradition of Islamic education, where moral formation is cultivated through companionship, habituation, reflection, and exemplary conduct (Ahmadi et al., 2020). Islamic pedagogy does not separate knowledge from character, nor does it reduce religious learning to textual transmission (Hasan, 2020). Concepts such as *uswah* or moral exemplarity, *tarbiyah* or holistic nurturing, *ta'dib* or formation of adab, *muhasabah* or reflective self-examination, and *amal* or value-based action constitute the moral grammar of Islamic education (Ahmadi et al., 2020; Hasan, 2020). Within this framework, character is not formed only by knowing what is right, but by repeatedly practicing what is right under the guidance of credible mentors and within a supportive moral community (Ridwan & Supraha, 2022). Halaqah therefore has strong theological relevance because it provides a relational and habitual space where Islamic values are discussed, modeled, practiced, monitored, and reflected upon (Addaraini & Inayati, 2023; Samsuddin & Nurshamsul, 2020).

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.

This limitation is significant because adolescent character education requires more than moral instruction (Lickona, 1991). From the perspective of social learning theory, adolescents learn not only from verbal messages but also from observing credible models and imitating repeated patterns of behavior (Bandura, 1977). In halaqah–mentoring, the murabbi or mentor functions not merely as an instructor but as a visible moral exemplar whose punctuality, speech, worship discipline, and social conduct provide concrete scripts for learners (Hadi et al., 2025b, 2025a). This resonates with the Islamic concept of *uswah*, where character formation is mediated through exemplary conduct rather than abstract exhortation alone (Ahmadi et al., 2020; Ridwan & Supraha, 2022). Thus, mentor modeling can be understood as a bridge between Islamic moral pedagogy and contemporary theory of observational learning (Bandura, 1977).

Similarly, halaqah–mentoring can be interpreted through the lens of self-regulation theory. Self-regulated learning emphasizes goal setting, strategic action, self-monitoring, and reflective evaluation as core processes of behavioral development (Zimmerman, 2000). The routine use of *muhasabah*, written commitments, weekly *amal*, and peer follow-up in halaqah–mentoring resembles this plan–do–review cycle (Addaraini & Inayati, 2023; Setiawan et al., 2024). Character development is therefore not treated as a single moral event, but as a guided process of regulating intention, behavior, habit, and social accountability (Zimmerman, 2000). This mechanism is especially important for adolescents, who are developing autonomy and self-control but still require structured guidance, feedback, and supportive peer norms (Puspitaningrum et al., 2023).

A third relevant framework is ecological support. Ecological systems theory explains that adolescent development is shaped by interaction among multiple environments, including family, school, peers, and community (Bronfenbrenner, 1979). In the context of halaqah–mentoring, character formation becomes more sustainable when the values discussed in the circle are reinforced by school routines, parental

reminders, mosque activities, and community service (Masmuri & Suratman, 2019; Riyadi, 2019). The Profil Pelajar Pancasila also recognizes that noble character includes religious, personal, social, environmental, and civic dimensions, indicating that character must be practiced across multiple life settings (Ministry of Education Culture & Technology, 2022). Conversely, inconsistent adult behavior, weak school culture, poor attendance, or lack of parental involvement may weaken the impact of mentoring (Syukri, 2019).

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).

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).

This study makes three contributions to Islamic Religious Education and character education scholarship. First, it maps the recurring components of halaqah–mentoring, including *tilawah–tafaqquh*, *muhasabah*, weekly *amal*, mentor modeling, peer support, and simple monitoring (Addaraini & Inayati, 2023; Budiman, 2024). Second, it proposes a mechanism-based conceptual model that explains character development through the interaction of role modeling, guided self-regulation, and ecosystemic support (Bandura, 1977; Bronfenbrenner, 1979). Third, it offers an implementation blueprint for PAI consisting of a 60–90-minute weekly session design, mentor competence standards, a five-dimension formative rubric, and school–mosque–parent partnership guidelines (Hadi et al., 2025b, 2025a). By centering both mechanism and implementation, this review aims to move the discourse on Islamic character education beyond general normative appeals toward a more measurable, replicable, and developmentally responsive model (Berkowitz & Bier, 2005; Lickona, 1991).

## 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.

## RESULT AND DISCUSSION

### **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.

This finding is important because many character education programs fail when they remain limited to moral instruction or normative advice. Halaqah–mentoring offers a more relational and habitual model. Students do not only receive religious knowledge, but also observe moral exemplars, commit to weekly practices, reflect on their behavior, and receive feedback from peers and mentors. In this sense, halaqah–mentoring connects the Islamic pedagogical tradition of *uswah*, *tarbiyah*, *ta'dib*, *muhasabah*, and *amal* with

contemporary theories of character education that emphasize modeling, internalization, behavioral practice, and supportive learning environments.

The reviewed studies show that reported character outcomes cluster around five domains: discipline, respectful speech or *adab*, responsibility, empathy, and self-control. These domains are particularly relevant to adolescent development because they represent both personal and social dimensions of moral growth. Discipline and self-control reflect the learner's capacity to regulate behavior, while respectful speech, responsibility, and empathy reflect the learner's capacity to participate ethically in social life. Therefore, halaqah-mentoring should be understood not only as religious instruction, but as a structured moral ecology that supports the transition from moral knowledge to moral action.

### **Character Challenges and the Case for Halaqah–Mentoring**

Halaqah-mentoring appears against a backdrop of recurring school and community challenges: uneven discipline, weak self-control, and fragile prosocial norms among adolescents (Hasnadi, 2019; Syukri, 2019). Programmatic reports from schools and youth mosques consistently describe character lapses—yet also document observable gains when small-circle routines are implemented with fidelity (Arlina et al., 2024; Setiawan et al., 2024). Foundational school-culture work underscores how norms and daily practices scaffold (or erode) virtue, while hidden curriculum mechanisms show that consistent religious extracurriculars can anchor *adab* and responsibility (Hasnadi, 2019; Syarifuddin, 2021). Community-strengthening around mosques further contextualizes why halaqah—situated where students live, learn, and worship—can leverage social belonging for character recovery (Masmuri & Suratman, 2019). Together, these studies converge on a practical thesis: adolescent character is malleable where routines are coherent, mentors model behavior, and micro-communities hold youths accountable.

This practical thesis can be strengthened by reading halaqah-mentoring through three complementary theoretical lenses. First, social learning theory explains why mentor modeling matters: adolescents acquire behavioral scripts by observing credible figures whose actions are repeated, valued, and socially reinforced. Second, self-regulation theory clarifies why *muhasabah* and weekly *amal* are central: students learn to set moral goals, monitor behavior, reflect on obstacles, and revise their commitments. Third, ecological systems theory explains why school, family, mosque, and peer environments must be aligned: adolescent character is formed across interacting contexts rather than within a single instructional event. These three lenses help move the discussion from describing halaqah-mentoring as a religious activity toward explaining it as a structured mechanism of character formation.

Across settings, effective halaqah designs share six recurrent components: value-rich learning (*tilawah-tafaqquh*), guided reflection (*muhasabah*), weekly practice tasks (*amal*), mentor modeling, peer support in small circles, and simple progress monitoring (Addaraini & Inayati, 2023; Budiman, 2024; Samsuddin & Nurshamsul, 2020). Qur'an-anchored circles and halaqah *tarbiyah* formats illustrate how ritualized cadence and clear roles enable participation (Addaraini & Inayati, 2023; Budiman, 2024; Samsuddin & Nurshamsul, 2020). Active-learning strategies—questioning, case vignettes, and collaborative tasks—help students process values rather than merely recite them (Puspitaningrum et al., 2023). Mentor expertise matters because content mastery must pair with facilitation and exemplary conduct to sustain credibility and commitment (Ridwan & Supraha, 2022). Technology-supported modules for prayer practice further

demonstrate how structured, scaffolded tasks can translate doctrine into embodied habit (Sulastri et al., 2024). These components form a portable architecture that can be adapted to school, campus, and mosque-youth ecosystems without losing its core mechanisms (Hadi et al., 2025b, 2025a).

Reported outcomes cluster around five domains. First, discipline in worship and learning routines improves when halaqah schedules are regular and expectations explicit (Setiawan et al., 2024; Sulastri et al., 2024). Second, adab and respectful speech benefit from mentor modeling and peer correction in small circles (Nubuwah et al., 2023; Syarifuddin, 2021). Third, responsibility/amanah strengthens as youths commit to weekly amal and report back to peers through simple monitoring (Julkarnain & Tamam, 2022; Setiawan et al., 2024). Fourth, empathy and prosociality rise when circles embed charitable action and service learning that is reflected upon in muhasabah (Arlina et al., 2024; Asnita et al., 2023; Rifianti et al., 2022). Fifth, self-control gains appear in reductions of minor misconduct and more mindful decision-making during school/community activities when routines are coherent across settings (Masmuri & Suratman, 2019; Nurani & others, 2024). Importantly, these gains are not merely cognitive; they are socialized across routines and relationships, showing the advantage of small-group formats over one-off lectures.

Mechanistically, three processes recur. Role modeling by mentors elevates moral salience and provides concrete scripts for emulation—an effect observed prominently in campus-mosque programs where seniors guide juniors (Hadi et al., 2025b, 2025a). Guided self-regulation translates intentions into habits: youths identify weekly targets, enact them, and reflect in muhasabah, supported by peer accountability (Addaraini & Inayati, 2023; Asnita et al., 2023). Ecosystemic support—coordination among school routines, mosque programming, and parental follow-through—stabilizes behavior beyond sessions (Julkarnain & Tamam, 2022; Masmuri & Suratman, 2019). Together, these mechanisms explain why similar content can diverge in impact: without modeling, regulation, and ecology, even sound curricula underperform.

Enablers and barriers map cleanly to those mechanisms. Enablers include mentor preparation (religious knowledge + facilitation), clear session curricula, simple rubrics for formative assessment, stable attendance, and authentic service-learning elements (Asnita et al., 2023; Budiman, 2024; Rifianti et al., 2022). Barriers arise when school culture is misaligned, when the hidden curriculum conveys mixed signals, or when local social norms complicate adoption Community (Hasnadi, 2019; Syarifuddin, 2021; Syukri, 2019). Teacher professionalism and moderation literacy also shape feasibility; where PAI teachers scaffold respectful dialogue and perspective-taking, character talk translates better to behavior (Dianto, 2018; Rahmat, 2022). Youth groups contribute social capital that amplifies school-based efforts by sustaining norms beyond classroom hours (Arlina et al., 2024; Masmuri & Suratman, 2019). Thus, implementation capacity—not merely content—largely determines effect size (Budiman, 2024; Hadi et al., 2025b).

An implementation-ready blueprint emerges for weekly 60–90-minute sessions: brief rapport and check-in, tilawah–tafaqquh anchored in lived dilemmas, active-learning discussion, muhasabah with written commitments, and closing du‘a plus next-week amal tasks (Addaraini & Inayati, 2023; Puspitaningrum et al., 2023). Mentor standards should combine akhlak exemplarity, facilitation competence, adolescent literacy, and safeguarding to keep the circle psychologically safe and morally credible (Hadi et al., 2025b; Ridwan & Supraha, 2022). A five-dimension formative rubric—discipline, honesty, respectful speech, responsibility, empathy—keeps assessment practical while

making progress auditable (Rifianti et al., 2022; Setiawan et al., 2024). Partnerships should align school timetables, mosque calendars, and parent reminders so practice extends beyond meetings (Budiman, 2024; Masmuri & Suratman, 2019; Samsuddin & Nurshamsul, 2020). Active-learning micro-tasks reduce passivity and promote transfer, while kaderisasi models secure program continuity (Puspitaningrum et al., 2023). In short, design coherence plus ecosystemic alignment produces durable gains.

**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	Sulastris 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/BPI, habituation, monitoring	observation, teacher notes, checklist	discipline, responsibility, adab
8	Arlina et al., 2024	Remaja masjid dalam	Youth mosque	Descriptive/community-based	youth mentoring, religious	observation, interview	adab, responsibility

		pembinaan akhlak remaja			routines, social support		y, 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, norm enforcement	observation, documentation	discipline, responsibility, respect
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

### 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 tafizh 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).

Content sequencing typically follows a values spiral: foundational adab and punctuality → honesty and responsibility → empathy and ukhuwah → digital conduct and resilience. Studies in school and mosque contexts emphasize aligning verses and hadith with authentic micro-cases (e.g., gossip, groupwork free-riding, phone etiquette) to prevent moral abstraction (Hasnadi, 2019; Nubuawah et al., 2023). BPI/ROHIS programs scaffold from knowledge to practice through weekly amal (Julkarnain & Tamam, 2022), while community halaqah expands to civic engagement (charity, clean-ups) that reinforces prosocial identity (Arlina et al., 2024; Masmuri & Suratman, 2019). Age and level matter: younger teens benefit from shorter texts and more behavioral rehearsal; older students can handle case deliberation and peer feedback with explicit norms (Puspitaningrum et al., 2023). The common thread is concreteness: every theme ends in a specific practice that can be checked the following week (Setiawan 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.

Most programs thrive on weekly scheduling with 6–10 learners per circle, enabling airtime and accountability (Julkarnain & Tamam, 2022; Setiawan et al., 2024). Aligning school timetables with mosque calendars avoids conflict peaks (exam seasons, Ramadan) and turns holy-day rhythms into practice intensifiers rather than disruptions (Masmuri & Suratman, 2019). Village or urban socio-culture shapes feasible times and gender arrangements; parent touchpoints (monthly messages, open sessions) extend reinforcement at home (Nurani & others, 2024; Syukri, 2019). When active-learning micro-tasks and mentor modeling are preserved amid tight schedules, programs maintain energy without expanding total minutes (Budiman, 2024; Puspitaningrum et al., 2023). In sum, architecture coherence—flow, roles, tools, and calendars that fit the ecosystem—explains why similar content succeeds in one site but stalls in another.

Viewed theoretically, this architecture represents a movement from moral instruction to moral formation. The sequence of *tilawah–tafaqquh–muhasabah–amal* creates a pedagogical loop in which students encounter values, discuss their relevance, examine themselves, and translate commitments into observable action. This loop corresponds to the integration of moral knowledge, moral reflection, and moral behavior commonly emphasized in character education literature. Therefore, the strength of halaqah–mentoring lies not in the novelty of each component separately, but in the coherence of the whole cycle: values are taught, modeled, practiced, monitored, and revisited within a stable relational setting.

### **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).

Although these five domains provide a useful practical framework, the reviewed studies vary considerably in how they define and measure character outcomes. Some studies operationalize discipline through worship attendance or punctuality, whereas others use teacher observation or general behavioral descriptions. Similarly, *adab*, responsibility, empathy, and self-control are often measured through locally developed rubrics, interviews, or anecdotal records. This heterogeneity limits direct comparison across studies and makes it difficult to estimate the magnitude of character change. Therefore, the outcome map should be understood as a formative synthesis rather than a standardized measurement framework.

Worship competence and religiosity behaviors are the most consistently reported gains, particularly where practice is scaffolded through modules and concise checklists (Sulastri et al., 2024). Prayer e-modules paired with weekly halaqah lead to clearer procedural mastery, fewer omissions, and better transfer to home routines when drills are repeated and reviewed (Sulastri et al., 2024). Qur'an-anchored circles also report memorization and comprehension benefits when targets are specific, time-bound, and reviewed in muhasabah (Addaraini & Inayati, 2023). This effect is amplified when mentors model accuracy and *adab* in recitation, because credibility increases adherence and effort (Ridwan & Supraha, 2022). Campus programs highlight strengthened commitment to congregational worship and value-congruent scheduling, as seniors coach juniors in planning, reflection, and follow-through (Hadi et al., 2025b, 2025a). Importantly, these studies do not rely on doctrine recall alone; they instrument behavior through micro-tasks (attendance, practice sheets) and brief ratings that make progress trackable without heavy testing (Setiawan et al., 2024).

*Adab* and communication improve when circles normalize feedback and rehearse language for everyday dilemmas—gossip, sarcasm, interrupting, and online etiquette (Nubuwah et al., 2023; Setiawan et al., 2024). Mosque- and school-based studies use simple rubrics and anecdotal logs to document more respectful speech, turn-taking, and apology/repair behaviors. Hidden-curriculum analyses caution that mixed signals—e.g., public shaming or punitive sarcasm by adults—blunt these gains, underscoring the need for congruent modeling across adults and mentors (Syarifuddin, 2021). Culture scaffolds matter: when schools cue punctuality, corridor civility, and greeting rituals, *adab* indicators rise even outside sessions because norms become ambient and repeatedly cued (Hasnadi, 2019). Active-learning designs that script respectful disagreement and role-play difficult conversations further stabilize change by turning *adab* into practiced language rather than abstract ideals (Puspitaningrum et al., 2023). Small-circle size (6–10) ensures airtime for rehearsal and correction, keeping attention on words as moral practice rather than mere rhetoric (Julkarnain & Tamam, 2022; Setiawan et al., 2024).

Responsibility and prosociality strengthen when weekly amal includes concrete acts of care and charity that are reviewed in reflection and recognized socially (Asnita et al., 2023; Rifianti et al., 2022). Philanthropy-oriented programs document sustained volunteering, better stewardship of shared spaces, and greater follow-through on assigned roles, captured through service-hours ledgers and teacher/community ratings (Masmuri & Suratman, 2019; Rifianti et al., 2022). Youth-mosque initiatives add peer-led campaigns (clean-ups, food drives) that translate halaqah themes into civic identity and community belonging (Masmuri & Suratman, 2019). In BPI/ROHIS tracks, responsibility is scaffolded from knowledge to practice via weekly commitments and buddy checks that

make amanah observable and discussable (Julkarnain & Tamam, 2022; Setiawan et al., 2024). Elementary adaptations emphasize small tasks with immediate feedback from parents and teachers so that commitments are feasible and reinforced at home (Nurani & others, 2024). Programs that publicize milestones and rotate roles report steadier adherence, suggesting that visible recognition strengthens persistence when kept modest and tied to effort rather than status (Masmuri & Suratman, 2019; Rifianti et al., 2022).

Self-control outcomes appear as fewer minor infractions, improved homework regularity, and calmer responses to provocation when monitoring is continuous and modeling is credible (Hasnadi, 2019; Setiawan et al., 2024). Measurement blends teacher behavior notes, brief self-report cards, and peer observations during group tasks, which together capture regulation in real interaction rather than in tests alone (Puspitaningrum et al., 2023; Setiawan et al., 2024). Campus-mosque mentoring links self-control to value-congruent time management and digital hygiene—such as minimizing distractions during prayer/study—tracked on weekly cards and discussed in follow-up (Hadi et al., 2025b, 2025a). Community programs add neighborhood-relevant cues (curfews, respectful noise levels), making expectations legible at home and thus easier to internalize (Syukri, 2019). Where kaderisasi pipelines are active, juniors emulate seniors' composure and planning routines, seeding a virtuous cycle of self-regulation through peer modeling (Budiman, 2024; Samsuddin & Nurshamsul, 2020). Conversely, when attendance wobbles or mentors lack facilitation skill, gains fragment, indicating that continuity and credible modeling are preconditions for durable self-regulation (Ridwan & Supraha, 2022; Syarifuddin, 2021).

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).

For future research, the five-domain rubric should be tested across multiple sites to examine whether it can function as a shared formative instrument for Islamic character education. A common rubric would not eliminate contextual variation, but it would improve comparability and allow researchers to distinguish between changes in discipline, *adab*, responsibility, empathy, and self-control. This is important because the current literature often reports positive outcomes without sufficient evidence of instrument validity, scoring consistency, or longitudinal stability.

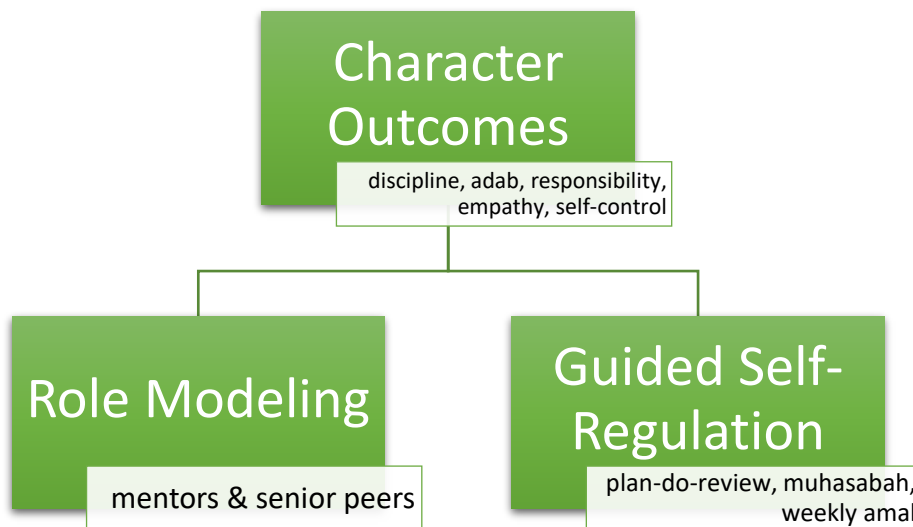
**Table 2 Outcomes & Indicators Map**

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; punctuality; halaqah commitment adherence	Attendance sheets; prayer-skill checklists; habit/amal logs; teacher checklists	Performed all salat steps this week (Yes/Partly/No); On-time in ≥4/5 sessions; Completed planned amal (0–3)	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
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;	Peer/mentor ratings; leadership role logs;	Modeled punctuality (1–4); Led one discussion/dua	Ridwan & Supraha, 2022; Samsuddin & Nurshamsul,	Develop kaderisasi pipelines; rotate leadership micro-

		adab in Qur'an recitation	recitation assessment sheets	this month (Yes/No)	2020; Budiman, 2024; Hadi et al., 2025a	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 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 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.

Peer dynamics are the force multiplier running through all mechanisms because small circles ( $\approx 6$ – $10$ ) guarantee airtime for rehearsal, feedback, and norming (Julkarnain & Tamam, 2022). Role-play, case deliberation, and paired summaries turn values into language and action scripts students can reuse in corridors and chats (Puspitaningrum et al., 2023). Peer accountability through buddy checks on weekly amal adds gentle pressure

without shaming, normalizing course-correction as part of growth rather than as a failure identity (Asnita et al., 2023). Adab-focused rubrics help peers notice concrete behaviors—interrupting less, greeting first, repairing offense—so praise and reminders are behavior-specific rather than generic (Nubuwah et al., 2023). When service components are present, peer teams convert intentions into logistics (who, when, how), translating empathy into countable acts that can be reviewed in reflection (Rifianti et al., 2022). The upshot is that peers supply immediacy and continuity that occasional adult talks cannot provide consistently (Setiawan et al., 2024).

Failure modes map neatly onto these mechanisms. Hidden-curriculum contradictions—public shaming, sarcastic discipline, or integrity lapses by adults—undercut adab messaging and erode trust, weakening both modeling and peer norming (Syarifuddin, 2021). Mentor under-preparation (weak facilitation, unclear session plans) starves modeling and disrupts the self-regulation loop, while competence frameworks drawn from tahfiz pedagogy emphasize congruence, accuracy, and patience as non-negotiables for credible guidance (Budiman, 2024). Programs with kaderisasi pipelines buffer turnover by promoting assistants, preserving culture and schedules despite staff changes and preventing the collapse of weekly cadence (Hidayah et al., 2024). Campus cases add a caution: when meetings become irregular during exam months, habit tracking and peer accountability unravel because the feedback loop breaks (Hadi et al., 2025b, 2025a; Hidayah et al., 2024). Guardrails therefore include calendar discipline, brief but weekly check-ins, and explicit norms against shaming so mechanisms keep firing even under time pressure (Setiawan et al., 2024).

Taken together, these three mechanisms show that halaqah–mentoring works through the interaction of modeling, regulation, and ecology. Role modeling provides visible moral examples; guided self-regulation converts values into repeated habits; and ecosystemic support sustains those habits across school, home, mosque, and community settings. This synthesis is the main conceptual contribution of the study. It reframes halaqah–mentoring from a descriptive religious program into an integrative pedagogical model that is both rooted in Islamic tradition and explainable through contemporary educational theory.

### **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).

A second enabler is curricular architecture that fits ordinary timetables, because programs become sustainable when objectives, materials, methods, and assessment are aligned into one repeatable weekly design (Alwi, 2023; Ilham & Suyatno, 2022).

Evidence converges on a weekly 60–90-minute flow: warm-up and rapport, tilawah–tafaqquh anchored in lived dilemmas, active-learning discussion, muhasabah with written commitments, closing du’a, and asynchronous follow-up on weekly amal (Puspitaningrum et al., 2023). Where this cadence is respected, schools report gains in punctuality, prayer regularity, and task completion through stable repetition rather than sporadic intensification. BPI formats illustrate sequenced themes—from punctuality and adab toward responsibility and empathy—so students rehearse values progressively through commitments that are reviewed and socially reinforced (Rini et al., 2023). Qur’an memorization circles and prayer e-modules show how micro-drills plus checklists translate doctrine into embodied habit when targets are specific and reviewed in short cycles (Sulastri et al., 2024). Active-learning elements such as cases, role-play, and paired summaries keep rhetoric from substituting for practice, sustaining attention and transfer (Sodiqin, 2024).

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).

Ecosystem alignment multiplies effects because the same virtue is cued repeatedly across school, mosque, and home contexts. Mosque revitalization and community case studies show that when school routines, mosque calendars, and parent reminders echo one another, youths meet consistent prompts to act well at home and in public (Masmuri & Suratman, 2019). Youth-mosque groups that embed civic campaigns (clean-ups, food drives) operationalize empathy and responsibility outside classroom hours, reinforcing identity and belonging (Arlina et al., 2024). Elementary adaptations add parent touchpoints—home checklists and message groups—so micro-commitments are noticed and praised at home (Nurani & others, 2024). School culture research reminds us that corridor civility, greeting rituals, and predictable schedules amplify mentoring messages, while inconsistent cues blunt them (Bahri & Ilhami, 2023). In practice, a shared calendar and two simple parent roles—observe one behavior and sign a weekly card—are often sufficient to bind the ecosystem.

Barriers map neatly onto the inverse of these conditions. Hidden-curriculum contradictions—public shaming, sarcastic reprimands, and integrity lapses by adults—undercut adab messaging and trust, weakening both modeling and peer norming (Syarifuddin, 2021). Schedule slippage during exams or Ramadan, and oversized circles that reduce airtime, fragment habit formation and weaken the plan–do–review loop (Hadi et al., 2025a). Measurement heterogeneity—idiosyncratic rubrics and irregular logging—blurs progress and weakens feedback, making improvements less discussable and less

actionable (Puspitaningrum et al., 2023). Finally, mentor under-preparation constrains modeling and facilitation, turning sessions into lectures that students cannot enact in daily situations. These barriers explain why similar curricula succeed in one site but stall in another because implementation capacity—not ideas alone—drives effect size.

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.

Mitigation strategies follow directly. Establish calendar discipline by protecting weekly meetings even in exam periods, keep group size at 6–10 to preserve feedback density, and codify session scripts to protect active-learning and muhasabah time (Setiawan et al., 2024). Run micro-trainings for mentors on questioning, paraphrasing, and safeguarding, and pair seniors with juniors to stabilize modeling beyond the session (Budiman, 2024). Standardize a five-dimension rubric and weekly logs, aggregate monthly, and hold short data huddles so mentoring adjustments become routine rather than reactive (Rifianti et al., 2022). Align with school culture—greeting, punctuality, corridor norms—and give parents two simple roles to extend reinforcement at home (Bahri & Ilhami, 2023). Finally, protect dignity by banning shaming, modeling apology/repair, and framing correction as part of growth so the peer climate remains safe for self-disclosure and improvement (Nubuwah et al., 2023). These guardrails keep the mechanisms of modeling, self-regulation, and ecosystemic support functioning under real-world constraints.

### **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 (Sulastrri et al., 2024). The guiding principle is coherence: a simple script, repeated well, supported by aligned curriculum components (Alwi, 2023; Ilham & Suyatno, 2022).

The blueprint should therefore be understood as an integration of Islamic pedagogy and contemporary character education theory. The opening *tilawah-tafaqquh* segment provides moral knowledge; mentor modeling and discussion provide social learning; *muhasabah* and written commitments activate self-regulation; weekly *amal* supports behavioral practice; and school–mosque–parent partnerships create ecological reinforcement. This structure allows PAI to move beyond one-way moral instruction toward a measurable and repeatable character-formation process.

Curriculum mapping should spiral from punctuality and adab toward responsibility, empathy, and digital conduct, with micro-competencies that can be rehearsed and checked (Hasnadi, 2019). BPI tracks offer a sequenced backbone—knowledge, practice, habituation—through weekly amal and buddy verification that makes improvement socially accountable (Julkarnain & Tamam, 2022). Active-learning routines—case vignettes, role-play, paired summaries—translate values into language and action scripts that students can reuse in corridors and chats. Qur’an memorization circles benefit from specific, time-bound targets and mentor modeling to keep accuracy and adab visible rather than assumed (Ridwan & Supraha, 2022). Community halaqah extend this sequence to civic identity through campaigns and service tasks that carry themes into neighborhoods (Masmuri & Suratman, 2019). Halaqah-based adab programs reinforce that habituation plus reflective correction is essential so students do not stop at knowing but move to doing consistently (Ilmah, 2022; Sodikin, 2024). The curriculum is thus both textual and behavioral, always ending with a concrete practice to be reviewed next week.

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 (Sulastrri 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).

Policy and research implications follow. For schools and districts, codify halaqah as a recognized co-curricular with time on the timetable, a short mentor training, and a standard rubric plus log package so implementation becomes auditable and scalable (Ilham & Suyatno, 2022). For mosques, invest in youth committees, service calendars, and joint reporting with local schools to keep cues consistent and visible across settings (Arlina et al., 2024). For researchers, priority lies in multi-site quasi-experiments using shared rubrics and simple behavioral endpoints such as attendance, service hours, and prayer-skill checks to estimate effect sizes, while qualitative work can deepen understanding of mechanisms across differing ecologies (Nubuwah et al., 2023). Limitations in the current corpus—method heterogeneity and few standardized tools—are surmountable with incremental standardization and transparent reporting that keeps the field comparable (Rini et al., 2023). In short, credible small wins repeated weekly will scale better than complex designs because halaqah–mentoring works best when it is simple, rhythmic, and collectively owned (Masmuri & Suratman, 2019).

### **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 ( $\approx 6$ – $10$ ), 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-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.

## BIBLIOGRAPHY

- Addaraini, A. N., & Inayati, N. L. (2023). Penerapan metode halaqah sebagai upaya meningkatkan hafalan Al-Qur'an santriwati kelas X MA Al-Mukmin Surakarta. *Jurnal Tarbiyah*, 30(2), 272–283. <https://doi.org/10.30829/tar.v30i2.3220>
- Ahmadi, H., Jumhana, N., & Rujikartawi, E. (2020). Moral education in the perspektip Alghazaly and Ibn Maskawaih (Comparative study of Educational thought in the Book of Ihya 'Ulumuddin and Tahdzib Al-Akhlaq wa Tathir Al-A'raq). *At-Turats: Jurnal Pemikiran Pendidikan Islam*, 14(1), 35–52. [https://jurnaliainpontianak.or.id/index.php/atturats/article/download/1577/pdf\\_1](https://jurnaliainpontianak.or.id/index.php/atturats/article/download/1577/pdf_1)
- Alwi, M. (2023). Pengembangan kurikulum Pendidikan Agama Islam. *Islamic Education: The Teacher of Civilization*, 4(2), 69–81. <https://journal.iainlhokseumawe.ac.id/index.php/irj/article/download/1896/1279>
- Arlina, A., Fitri, R. A., Aisyah, N., Izzati, A. N., & Hidayat, M. N. (2024). Peran Remaja Masjid Nurussyahadah dalam pembinaan akhlak remaja di Desa Tanjung Morawa B. *Jurnal Pendidikan Tambusai*, 8(2), 28440–28451.
- Asnita, D., Agustinar, & Mudrika, S. (2023). Pemberdayaan remaja melalui pengajian tahsin dan pendidikan agama. *Malik Al-Shalih: Jurnal Pengabdian Masyarakat*, 2(2), 27–38.
- Bahri, S., & Ilhami, H. (2023). Pendidikan karakter siswa melalui kegiatan kultur religius di sekolah dasar. *Al-Mutharahah: Jurnal Penelitian Dan Kajian Sosial Keagamaan*, 20(1), 29–30. <https://doi.org/10.46781/al-mutharahah.v20i1.540>
- Bandura, A. (1977). *Social Learning Theory*. Prentice-Hall. <https://archive.org/details/sociallearningth00band>
- Berkowitz, M. W., & Bier, M. C. (2005). *What Works in Character Education: A Research-Driven Guide for Educators*. <https://characterandcitizenship.org/research/what-works-in-character-education/>
- Bronfenbrenner, U. (1979). *The Ecology of Human Development: Experiments by Nature and Design*. Harvard University Press. <https://archive.org/details/ecologyofhumande00urie>
- Budiman, B. (2024). Program halaqah tarbiyah DPD Wahdah Islamiyah Takalar. *Dahzain Nur*, 14(2), 107–116. <https://doi.org/10.69834/dn.v14i2.249>
- Dianto, I. (2018). Peranan guru PAI dalam pembinaan akhlak siswa. *PENDAGOGIA: Jurnal Pendidikan Agama Islam*, 1(1), 26–36. <https://doi.org/10.21070/pedagogia.v1i1.1584>
- Hadi, A., Nugraha, R., & Nurmawan. (2025a). Islamic education in university mosques: The role of campus mosques in shaping students' religious development. *Lentera Pendidikan: Jurnal Ilmu Tarbiyah Dan Keguruan*, 28(1), 145–164. <https://doi.org/10.24252/lp.2025v28n1i8>
- Hadi, A., Nugraha, R., & Nurmawan. (2025b). Islamic mentoring at Masjid Syamsul Ulum: A character-building strategy for Telkom University students based on HEI values. *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman*, 14(2), 592–606. <https://doi.org/10.54437/juw.v14i2>

- Hasan, H. (2020). Metode pembelajaran pendidikan Islam. *An-Nur: Jurnal Kajian Pendidikan Dan Keislaman*, 6(2), 269–279. <https://journal.an-nur.ac.id/index.php/An-Nur/article/view/238/158>
- Hasnadi. (2019). Penerapan nilai-nilai karakter melalui budaya sekolah. *Idarah: Jurnal Manajemen Pendidikan*, 3(2), 158–172. <https://doi.org/10.47766/idarrah.v3i2.174>
- Hidayah, A., Wahab, A., & Rofiq, Z. (2024). Awakening the role of ulama through the ulama cadre program: A strategy for character education in Islamic education. *Tarbawiyah: Jurnal Ilmiah Pendidikan*, 8(2). <https://ejournal.unisnu.ac.id/jtp/article/download/15964/6195>
- Ilham, I., & Suyatno, S. (2022). Pengembangan kurikulum Pendidikan Agama Islam: Pendekatan sistematis. *Islamic Education: The Teacher of Civilization*, 3(2), 97–106. <https://journal.iainhokseumawe.ac.id/index.php/irj/article/download/1527/1073>
- Ilmah, N. (2022). Strategi peningkatan karakter akhlakul karimah peserta didik. *Mutawâtir: Jurnal Keislaman Dan Pendidikan*, 2(2), 68–79. <https://ejurnal.stitqi.ac.id/index.php/mutawatir/article/download/77/58>
- Julkarnain, & Tamam, A. M. (2022). Pembentukan kepribadian peserta didik melalui program Bina Pribadi Islami di SMPIT Ummul Quro Bogor. *Tawazun: Jurnal Pendidikan Islam*, 15(1), 27–42. <https://doi.org/10.32832/tawazun.v15i1.6354>
- Lickona, T. (1991). *Educating for Character: How Our Schools Can Teach Respect and Responsibility*. Bantam Books. <https://archive.org/details/educatingforchar0000lick>
- Masmuri, & Suratman, B. (2019). Revitalisasi masjid dalam membangun karakter pada komunitas Melayu Sambas. *Intizar*, 25(1), 9–18. <https://doi.org/10.19109/intizar.v25i1.3238>
- Ministry of Education Culture, R., & Technology. (2022). *Dimensi, Elemen, dan Subelemen Profil Pelajar Pancasila pada Kurikulum Merdeka*. [https://kurikulum.kemdikbud.go.id/file/1679308669\\_manage\\_file.pdf](https://kurikulum.kemdikbud.go.id/file/1679308669_manage_file.pdf)
- Nubuawah, N., Arief, N. F., & Rodafi, D. (2023). Internalisasi nilai-nilai pendidikan agama Islam dalam membentuk karakter melalui kegiatan ekstrakurikuler. *Intizar*, 29(1), 45–57. <https://doi.org/10.19109/intizar.v29i1.14970>
- Nurani, N., & others. (2024). Peran Program Bina Pribadi Islami (BPI) pada kelas V di SDIT Permata Bunda III Bandar Lampung. *Al-Madrasah: Jurnal Ilmiah Pendidikan MI*, 8(2).
- Puspitaningrum, P., Mansur, R., & Hakim, D. M. (2023). The active learning approach to SMP Bayt Al-Hikmah students: A case study of learning Islamic religious education in Islamic boarding schools. *Jurnal Tarbiyah*, 30(1), 160–175. <https://doi.org/10.30829/tar.v30i1.2675>
- Rahmat, A. (2022). Internalisasi moderasi beragama dalam Pendidikan Agama Islam di sekolah. *Jurnal Pendidikan (UNIGA)*, 16(1).
- Republic of Indonesia. (2003). *Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional*. [https://jdih.kemdikbud.go.id/detail\\_peraturan?main=206](https://jdih.kemdikbud.go.id/detail_peraturan?main=206)
- Ridwan, J., & Supraha, W. (2022). Kompetensi guru tahfizh perspektif Imam an-Nawawi dan implementasinya di pondok pesantren tingkat sarjana. *Tawazun: Jurnal Pendidikan Islam*, 15(3), 469–478. <https://doi.org/10.32832/tawazun.v15i3.8897>

- Rifianti, R., Nurlita, & Rahmi, R. F. (2022). Evaluasi pembinaan akhlak melalui kegiatan filantropis di SD Muhammadiyah 1 Wringinanom. *Intizar*, 28(2), 102–110. <https://doi.org/10.19109/intizar.v28i2.13496>
- Rini, E. C., Hamengkubuwono, H., & Sahib, A. (2023). Pengorganisasian program Bina Pribadi Islami dalam membina akhlak siswa. *Tadrisuna: Jurnal Pendidikan Islam Dan Kajian Islam*, 6(2), 533–548. <https://ejournal.iainponorogo.ac.id/index.php/tadrisuna/article/download/6414/2501>
- Riyadi, A. A. (2019). Pendidikan akhlak: Relasi antara sekolah dengan keluarga. *Atturats: Jurnal Pemikiran Pendidikan Islam*, 13(2), 103–118. <https://jurnaliainpontianak.or.id/index.php/atturats/article/download/1617/1249>
- Samsuddin, I., & Nurshamsul, M. (2020). Pendidikan kader da'i Ormas Wahdah Islamiyah melalui halaqah tarbiyah. *Ta'dibuna: Jurnal Pendidikan Islam*, 9(2), 283–300.
- Setiawan, A. G., Supriadi, U., & Abdullah, M. (2024). Pembinaan akhlak siswa melalui ekstrakurikuler Kelompok Remaja Masjid. *Jurnal Intelektualita: Keislaman, Sosial Dan Sains*, 13(2), 245–258. <https://doi.org/10.19109/intelektualita.v13i2.24832>
- Sodiqin, A. W. (2024). Implementasi pendidikan akhlak dengan metode halaqah pada program Bina Adab Islami. *Islamic Pedagogy: Jurnal Ilmu Pendidikan Agama Islam*, 3(1), 13–28.
- Sulastri, S., Novitasari, T., & Mulyani, R. (2024). Implementasi e-modul praktik salat untuk meningkatkan kualitas ibadah salat anak. *Tawazun: Jurnal Pendidikan Islam*, 16(3), 275–287. <https://doi.org/10.32832/tawazun.v16i3.12440>
- Syarifuddin, M. (2021). Implementasi hidden curriculum melalui ekstrakurikuler keagamaan dalam membentuk akhlakul karimah siswa. *Intizar*, 27(1), 57–65. <https://doi.org/10.19109/intizar.v27i1.8453>
- Syukri, H. (2019). Manajemen Sarak Opat dalam pembinaan akhlak remaja di Kampung Simpang Balek Kecamatan Wih Pesam Kabupaten Bener Meriah. *Idarah: Jurnal Manajemen Pendidikan*, 3(2), 204–220.
- Zimmerman, B. J. (2000). Attaining Self-Regulation: A Social Cognitive Perspective. In M. Boekaerts, P. R. Pintrich, & M. Zeidner (Eds.), *Handbook of Self-Regulation* (pp. 13–39). Academic Press. [https://www.researchgate.net/publication/243775466\\_Ataining\\_Self-Regulation\\_A\\_Social\\_Cognitive\\_Perspective](https://www.researchgate.net/publication/243775466_Ataining_Self-Regulation_A_Social_Cognitive_Perspective)