The Role of Islamic Mentoring in Developing Students' Character in the Faculty of Islamic Studies, Universitas Muhammadiyah Surakarta

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Abstract. This study aims to describe the Internalization of Islamic Religious Education about the Religious Humanist character of Students. This research uses phenomenological qualitative methods using interviews, observation and documentation. This data is analyzed in detail by presenting meaning, phenomena, and problem-solving. Internalization, The results of this study, indicate that internalizing Islamic Religious Education in building Students' Religious Humanist character is caused by several backgrounds, namely, the lack of implementation of theory in the teaching and learning process toward community life, the resulting output is not as expected, and the lack of implications of Islamic Religious Education in humanist and religious aspects. In addition, Islamic religious education is also internalized in the form of methods and evaluations. Second, approaching students includes exemplary, giving attention, social and spiritual practices, habituation, control, supervision, reward and punishment.

Keywords: Islamic religious mentoring · Mentoring methods · the impact of mentoring · Student character · Faculty of Islamic Religion

1 Introduction

Law Number 20 of 2003 on the National Education System, Article 3, states the objectives of national education as follows: "The development of learners' potential to become individuals who have faith and devotion to the Almighty God, noble character, good health, knowledge, competence, creativity, independence, and become democratic and responsible citizens" [1].

The educational goals mentioned in the above law can be used as a benchmark for the success of the education process at present. As part of national education, Islamic education plays a role in improving education in Indonesia. It is expected to contribute to the realization of the goals of national education. Particularly, Islamic religious education is oriented not only toward worldly aspects but also toward the hereafter, where every action is considered in terms of its goodness or badness. Essentially, religious education is value education. Therefore, religious education focuses more on shaping habits that align with the demands of religion [2].

Islamic religious education is an important necessity for every Muslim because, through Islamic religious education, individuals can develop faith and devotion to Allah SWT and have noble character. Considering the importance of Islamic religious education, it is implemented at every level, type, and stage of formal education in Indonesia, especially at the university level.

However, implementing courses related to Islamic Religious Education has a time limitation of 2 credit hours. The limited number of credit hours for the course of Islamic Religious Education can be one of the factors that lead to the failure of implementing Islamic religious education in higher education institutions. It can impact the moral values of students, which may degrade, and the quality of graduates who are knowledgeable in their field without a proper understanding, appreciation, and observation of religious teachings. Given these issues, it is necessary to find an appropriate solution so that general higher education institutions can fulfill their functions optimally in producing students and graduates with noble character, faith, piety, and professional expertise in their respective fields. One alternative solution is to organize mentoring activities, which serve as a supporting activity for the course of Islamic Religious Education. Mentoring activities are mandatory for students in every faculty and department, and they carry a weight of 20% in the final grade of the Islamic Religious Education course. These activities aim to equip students with knowledge and religious values, producing graduates who are experts in their fields and have a solid foundation of faith and piety.

The Mentoring Program for Islamic Religious Education (Mentoring AIK) is one of the strategies for developing Islamic values among students. It is conducted through planned, directed, and responsible halaqahs (study circles) to develop the students' potential and innate religious nature at the Muhammadiyah University of Surakarta. It is a moral responsibility and commitment to realize a campus promoting knowledge and Islamic values [3].

These activities are carried out every Saturday from 07:00 to 08:30 in a non-classical manner, located around the campus, with participants divided into groups of 12-15 students, each supervised by a mentor. The learning activities occur in a relaxed yet serious atmosphere, emphasizing affective and psychomotor aspects [4].

The Mentoring Program is implemented throughout one semester. Through this program, students can actively engage in the learning process of Islamic religion outside the classroom, guided by a mentor. The mentoring model is conducted in small groups of 10 students from the same faculty and one senior student serving as the mentor. This method is considered an effective approach to religious and moral development as it differs from formal religious education in the classroom. These activities have been proven to prevent negative behaviors among students. Allah's words in the Qur'an state: "By the time. Indeed, mankind is in loss, Except for those who believe and do good deeds, and advise each other to truth and advise each other to patience." (Quran, Surah Al-'Asr [103]:1-3) It is mentioned in this verse that the conditions to be among the fortunate are:

1. Belief in Allah
2. Performing righteous deeds
3. Advising one another to goodness
4. Advising one another to be patient.

The Coordinator of Mentoring for the Faculty of Islamic Religious Education (KMF-AI) is one of the religious activities aimed at shaping students with noble character.

2   Case Study

This research involves ten students who are mentors in the Faculty of Islamic Religious Education at Muhammadiyah University of Surakarta for 2022/2023. The Muhammadiyah University of Surakarta has initiated this mentoring program since January 7, 2004. The program is supervised by the Institute for the Development of Islamic Boarding Schools and Muhammadiyah (LPPIK) at Muhammadiyah University of Surakarta. This program is a requirement for first-semester students who wish to continue to the next semester and will be assessed as a soft skill. The program is held every Saturday morning from 06:00 to 08:00. The objective is to accompany and guide students in studying and applying Islamic values within themselves, thus shaping individuals with noble character. The Indonesian language is used as the medium of instruction, and a curriculum module specifically designed for the program has been implemented. Therefore, this mentoring program serves as a platform for students to learn to read and memorize the Quran according to the standards of Tajweed in Islam. An influencing factor in improving the ability to read the Quran is an individual's level of intelligence or competence in adapting to new situations [5]. Lastly, this program enables students to develop their Quran reading skills and correct mistakes in their five daily prayers (Sihr and Jahr).

2.1   The Study of Mentoring

Zachary (2005), as cited in Sutrisno, W (2017), explains that mentoring is a "reciprocal and collaborative learning relationship between two or more individuals who have the same responsibility and accountability to help the mentee work toward clear and jointly defined learning goals." Meanwhile, Crawford (2003) describes mentoring as an "interpersonal relationship in the form of care and support between an experienced and knowledgeable person and someone who is less experienced or has less knowledge."

According to Muhammad Ruswandi and Rama Adeyasa in their book "Manajemen Mentoring," mentoring is considered a means of Islamic tarbiyah (Islamic nurturing), which involves a learning process. In general, mentoring is an educational activity with an approach of mutual advice and counsel [6]. Through mutual advice and counsel, mentoring aims to create an enjoyable learning atmosphere with the hope of bringing about positive changes.

Another definition of mentoring is that it shares a similar meaning with "halaqah," which refers to a circle in the book "Sejarah Pendidikan Islam" (History of Islamic Education). It means the teaching and learning process is conducted with the students surrounding their teacher or mentor [7].

According to Hasan Langgulung, as quoted by Bukhari Umar, teaching method refers to the ways or paths that must be taken to achieve the goal of instruction [8]. Similarly, according to Ramayulis, the teaching method can be defined as the approach a teacher uses to teach students during the learning process [9]. Nik Haryati defines the teaching

method as the presentation technique used by an educator to teach or deliver instructional materials to students, either individually or in groups, in order for them to understand the subject matter well [10]. Based on the above descriptions, some factors that mentors should consider when selecting and using teaching methods include:

1. The suitability of the teaching method to the content being delivered.
2. The suitability of the teaching method to the learning situation.
3. Variation and combination in teaching methods [11].

In this context, there are several relevant and commonly used methods in Islamic mentoring, as suggested by Wida Az-Zahidda [12] and other sources, including:

1. Lecture is the oral information delivery to students at a specific time and place. In the academic world, this method is commonly known as the lecture method [13].
2. Question and answer is a teaching method where a teacher asks questions about the material taught. Then students provide answers based on their understanding of the questions [14].
3. Discussion involves presenting learning materials where the educator allows students to discuss and scientifically analyze to gather opinions, draw conclusions, or develop various alternative answers to the discussed issues. Al-Nahlawi refers to this method as "hiwar" [15]. Regarding the use of this method, Syaiful Bahri Djamarah notes that the students must deeply understand the issues to be discussed. Otherwise, the discussion will be dull and meaningless [16].

Research conducted by the National Center for Education Statistics found that 7 out of 10 teachers who received mentoring at least once a week believed their instructional abilities improved significantly (NFIE paper, 1999). Similarly, a survey on perceptions of mentor programs confirmed that new teachers expanded their techniques, improved teaching skills, and learned much about classroom management (Huffman and Leak, 1986).

New teachers benefit from mentoring, and mentors also appreciate the opportunity to pass on their expertise to new teachers (California State Department, 1983; Krupp, 1984 in Eric Digest et al., 1984). Similar findings were also discovered in a study conducted by Hawk (1986). This study examined the benefits of mentoring programs for mentor teachers. It categorized these benefits into three categories: (1) it makes me more focused and improves my teaching techniques in the classroom, (2) it makes me aware of the need for educators to communicate with each other, and (3) it helps me better understand the main responsibilities of a supervisor. The latter benefit is advantageous for organizations that seek internal regeneration. According to Huling and Resta (2001), it is not unlikely that mentor teachers will assume leadership positions due to their success as mentors. In this case, they become more effective in their new roles due to the training and experience they gain as mentors [17].

3   Problem Statement

In general, Indonesian students are considered lacking in terms of religiousness, especially in practicing the teachings of Islam. SRI ASTUTI A. SAMAD, MA discuss theories, concepts, and their implementation in the learning process. Prominent Islamic

educators such as al-Ghazali and Ibn Miskawaih emphasize that a person's character can be changed through education, training, and guidance [18].

Therefore, there is a need for a learning or training program that allows students to delve deeper and learn about Islamic Sharia. This knowledge can then be applied in their daily lives. According to Muhammad Ruswandi and Rama Adeyasa in their book "Manajemen Mentoring" (Mentoring Management), mentoring is one of the means of Islamic tarbiyah (Islamic nurturing) that involves a learning process. Mentoring is generally seen as an educational activity with a mutual advising approach [6].

Mentoring is similar to halaqah, described in the book "Sejarah Pendidikan Islam" (History of Islamic Education) as a circle. It means the teaching and learning process occurs with the students encircling their teacher/guide or mentor [7].

Thus, through mutual advising and guidance, which is also applied in mentoring activities, the aim is to create an environment of mutual learning and enjoyable learning experiences to bring about positive changes.

4   Objective

As students require a program to learn the Quran, it is important to investigate the variables behind the desire to learn the Quran. This research aims to explore the underlying impacts that justify mentoring activities in higher education institutions and explain the methods that can be used to realize the expected positive impacts.

Based on the research objectives, several problem formulations are derived as follows

1. What methods are used in mentoring activities?
2. Is there an evaluation of the methods used?
3. What types of methods do mentees prefer?
4. Can mentoring activities influence the character development of students?
5. What are the tangible impacts of participating in mentoring activities?
6. What is the impact of the mentee's spiritual aspect after participating in mentoring activities?

5   Conceptual Framework

Experts have long discussed studies related to character formation. However, a study on the impact of mentoring in the formation of new students' character has recently emerged. Since this study focuses on forming students' character, which is part of the education study, it is important to approach it from a learning perspective. Character education plays a central role in education, as it is a constitutional mandate enshrined in the laws regarding the National Education System. The advancement of science and technology, unstoppable by physical forces, with its various positive and negative impacts, provides a strong reason to make character education the foundation for moral defense against the negative influences of globalization. Character education in Indonesia began before independence, such as the educational patterns in pesantren (Islamic boarding schools) and Muhammadiyah educational institutions. During the old order era, character education received attention from President Soekarno, particularly about developing the nation's character. It continued to evolve and received serious attention during the

reform era until today. Character education also receives significant attention in Muhammadiyah educational institutions, especially through Al-Islam and Kemuhammadiyahan education. Character education becomes the spirit of every learning process to achieve the goals of Muhammadiyah education and the organization's objectives [19].

6   Methodology

This study encompasses a qualitative case study design to explore the methods and impacts that underlie the need for Islamic mentoring activities at the Muhammadiyah University of Surakarta. A case study allows researchers to explore a phenomenon within its context from various angles that help them understand it (Baxter & Jack, 2008).

Semi-structured in-depth interviews through one-on-one interactions are used to investigate mentors' views on their mentoring methods and impacts. This act allows them to share their experiences with mentoring and what motivates them to continue teaching the Quran.

The research employs an open interview structure that includes specific questions followed by probing questions to investigate the phenomenon in depth. Participants are asked a series of standard questions. Nachmins and Ismail (1996) suggest that an appropriate approach to conducting personal interviews can be considered a face-to-face interpersonal role where the interviewer poses questions to the respondents designed to obtain answers relevant to the researcher's hypotheses. The questions, wording, and sequence determine how the interview is organized.

7   Informant

The total population consists of 62 mentors in the Faculty of Islamic Studies. They are a combination of several groups, including tahfidz (Quran memorization), tahsin (Quran recitation), and takhassus (specialization) groups. The mentors range in age from 19 to 20 years old. They were selected based on interviews and tests to assess their suitability as mentors.

The researcher chose mentors who have served for two terms, specifically in 2020 and 2021. They were selected because of their experience and ability to answer all the questions posed by the researcher. At the same time, they can be contacted through at least one social media platform if there is an urgent need for their attention in this research.

A total of 10 mentors (5 males and five females) from the Faculty of Islamic Studies were selected for this study. They are aged between 19 and 20 years old. They are currently enrolled in the Faculty of Islamic Studies mentoring program. Among them, six mentors are from the tahfidz group (4 females and two males), two mentors are from the tahsin group (2 males), and two mentors are from the takhassus group (1 male and one female).

8   Interview Procedures

Face-to-face interviews were conducted with each mentor separately at a prearranged location in a relaxed environment, allowing participants to provide rich information with minimal anxiety. They were asked to interview in English or their native language, Bahasa Indonesia, to ensure their comfort and natural expression, similar to everyday conversations. The interviews ranged from 5 to 10 minutes, as each participant was individually assessed based on their responses to each question.

9   Data Analys

The data analysis procedure followed the guidelines outlined by Hoyos and Bames (2012), as described in the following paragraph.

9.1   Transcribing

After each interview session, the recordings were transcribed verbatim. The researcher continued to listen to the recorded interviews and edited any information until the transcription matched the recording. The transcriptions were read multiple times to obtain a general overview of the interview content.

9.2   Coding

Based on the written transcriptions, the coding process took place. Firstly, open coding was conducted by identifying key keywords and grouping them into main points. Then, axial coding was performed by tabulating the found information. The data was organized in a table to allow the researcher to identify similar patterns across all the data provided by the participants. This issue was followed by selective coding when the researchers selected core categories that generalized the findings.

9.3   Triangulating

Fraenkel, Wallen, and Hyun (2015) note that triangulation is conducted when "different methods" or "types of data" are used in studying a research phenomenon (p. 559) to ensure the richness of information obtained from data collection (Patton, 2001). In this study, data triangulation was performed through member checking, where verbatim transcripts of individual interviews were shared and discussed with the participants to examine the reporting accuracy. Each word was presented to them in great detail, highlighting the extracted themes and key ideas for their understanding. Participants were asked to verify and confirm that these themes accurately represented their views and experiences using multimedia tools to build their respective English vocabulary. Their feedback on the accuracy of the verbatim transcripts and extracted themes enhance the credibility and trustworthiness of the research data and findings.

10   Findings

Metode yang digunakan dalam mentoring

10.1   Lecture Method

Lecturing is one of the most commonly used methods in mentoring activities. This method is often employed in all halaqahs, including halaqah tahfidz, tahsin, and takhassus. Lecturing is appropriate for delivering content and transferring knowledge, especially in Islamic and Muhammadiyah studies.

"The method I use in teaching mentees in the tahfidz group is through the lecture plus method (interactive lecture) that encourages mentees to actively participate in mentoring during each session. I also take the initiative to schedule a kultum (short religious talk) for all mentees before the mentoring activity begins, which is mandatory for everyone." (P2)

Similarly, participant 8 mentions using the lecture method in their halaqah.

"In the tahfidz halaqah, we use the lecture method for delivering Islamic materials and, of course, for memorization. In the takhassus group, we use the lecture method for teaching the mentees the iqra' reading from juz 1 to 6." (P8)

Participant 9 also uses the lecture model for delivering their materials.

"In the takhassus group, we use the lecture method for delivering Islamic materials and for listening to the mentees' iqra' readings." (P9)

10.2   Memorization Method

The memorization method is widely used in the tahfidz halaqah group as it emphasizes memorization. In the talaqi method, the mentor recites a surah, and the mentees repeat after the mentor. Once a surah is completed, the mentees are encouraged to memorize it. The ziyadah method introduces new memorization according to the mentees' abilities so they do not feel overwhelmed. These methods are commonly used in mentoring activities, especially in the tahfidz group.

Participant 1 states, "In the tahfidz group, we use the talaqi method for tahfidz. This method emphasizes that the mentees listen to the mentor recite a surah and then imitate it. Once a surah is completed, the mentee is allowed to memorize it. For mentees who have difficulty memorizing, the mentor encourages them to repeat their recitation multiple times until they memorize it." (P1)

Similarly, Participant 4 mentions, "In the tahfidz group, we use the ziyadah method, where mentees must submit their memorization at each session. For tahsin, we use a textbook, and for takhassus, we use the Iqra book series. As for the delivery method, it is flexible and tailored to the mentor's needs and well-received by the mentees." (P4)

Participant 7 also shares a similar approach, stating, "For tahfidz, the method is based on memorization with guidance from the mentor, while in Takhassus, the mentor listens to the mentees' iqra' recitation."(P7).

10.3 Mixed Method

Certainly! Here is the proofread and translated version:

The mentors generally state that mixed methods are flexible depending on the needs of the mentor and mentee. Therefore, this method is not confined to any specific approach as long as the material conveyed is well-received by the mentees. This method can be used in halaqah tahfidz, tahsin, and takhassus.

As stated by Participant 3:

"There is no patented or scientific method in halaqah tahsin. We use a flexible method that suits the needs of the mentor and ensures the mentees understand." (P3).

Participant 5 also expresses a similar opinion:

"The method used is flexible, according to the mentor's needs, as long as it effectively reaches the mentees themselves." (P5).

Similarly, Participant 6 shares the same view:

"Kelompok Tahfidz and takhasus are not required to use specific methods. The methods used are flexible, based on the mentor's needs. However, for tahsin, the method involves dzakira or memorization." (P6).

Participant 10 also agrees:

"The method used in halaqah tahfidz is flexible and not limited to a specific standardized approach, but rather tailored to the mentor's needs." (P10).

10.4 The Mentee's Preferred Method

Active and creative

The three mentors state that the mentees enjoy engaging and creative activities during mentoring activities. Active learning is emphasized, which involves the mentor and mentees' active participation. The mentor can make each session creatively engaging, ensuring the mentees enjoy themselves and do not feel bored while listening to the presented material.

Participant 4 states, *"The method that mentees prefer is a creative and non-boring method, something different from the others."* (P4).

Participant 6 agrees, saying, *"In halaqah tahfidz, mentees enjoy enjoyable and active learning."* (P6). Participant 9 also shares the same sentiment, *"Mentees enjoy active and creative lectures." (P9).*

Furthermore, the mentors also mention that the mentees prefer methods that align with their abilities.

Participant 5 explains, *"The methods used are based on the student's abilities and composition." (P5).*

Some mentors also mention flexibility. Participant 10 states, *"...in halaqah tahfidz, they prefer flexible methods." (P10).*

Some mentors highlight that their mentees enjoy enjoyable methods. Participant 2 states, *"Mentees enjoy enjoyable methods and do not make them feel bored or tired during mentoring sessions." (P2).*

In addition to the above opinions, three mentors mention that their mentees prefer simple, relaxed methods. Participant 3 says, *"The preferred method is relaxed and does not burden the mentees, but can still be understood by them." (P3).* Participant 7 shares

a similar view, *"Mentees enjoy simple and relaxed methods. I believe it is already liked in halaqah takhassus." (P7).* Participant 8 also agrees, stating, *"The preferred method is relaxed and not boring." (P8).*

From the presented methods, it can be concluded that mentees prefer flexible learning approaches. Flexible learning is characterized by being non-demanding and non-restrictive. Mentees prefer a relaxed and enjoyable learning environment while adhering to the content. Therefore, mentors are encouraged to have creative ideas, as discussed in the previous methods.

10.5   Evaluation of the Method Used

Five mentors mentioned the importance of conducting evaluations in the mentoring program.

Participant 9 stated, *"...there should be evaluations to prevent mentees from becoming bored or uninterested. The methods used should not be monotonous or repetitive, but should include different approaches." (P9).*

Participant 6 shared a similar view, *"...there should be evaluations. Perhaps mentors should use methods that they find easy to convey to the mentees." (P6).*

Participant 7 also mentioned, *"...there should be evaluations. Mentors can evaluate the methods they use, as the central organization has already provided methods to use. If there are evaluations, mentors can provide feedback." (P7).*

Participant 4 stated that monthly evaluations are conducted to assess the mentors' performance. *"Every month, evaluations are conducted to assess the mentor's performance." (P4).*

Participant 5 also mentioned, *"...self-evaluations are conducted monthly specifically for mentors and administrators. If any issues are identified." (P5).*

On the other hand, five other mentors mentioned that no evaluations have been conducted yet. Participant 1 explained, *"So far, there have not been any global evaluations for using this method because it is considered appropriate and familiar for the students." (P1).*

Participant 2 shared a similar sentiment, *"I do not see any evaluations necessary. The methods used are sufficient for implementation in mentoring." (P2).*

Participant 3 also mentioned, *"There is no evaluation for the method I use because it already meets my needs." (P3).*

Participant 8 expressed the same opinion, *"So far, there have not been any evaluations. If there are any, they can be replaced with other methods according to the mentor's needs." (P8).*

Participant 10 added, *"In my opinion, there have not been any evaluations for halaqah tahfidz because it aligns with the needs, which is memorization." (P10).*

The mentors stated that the methods currently used are still favored by the mentees as long as they include enjoyable elements. The mentors can use any method as long as the material can be effectively conveyed to the mentees. However, if there are evaluations, mentees can provide feedback to the mentors, who will then communicate it to the central administration during monthly evaluation meetings.

11   Influence on Student Character Formation

Furthermore, the mentoring program has diverse influences on students' character development, as expressed by the following mentors.

A significant influence: Participant 3 mentioned, *"...in mentoring, discipline is taught, especially regarding time management." (P3).*

Participant 9 shared a similar view, *"It has a significant influence because mentoring makes the mentees better in terms of their Quranic recitation, discipline, and sense of responsibility." (P9).*

It can have an influence: Five mentors mentioned this perspective. Participant 1 stated, *"Yes, especially religious character because forming such character requires noble traits and piety. Moreover, memorizing the Quran will shape students' character as virtuous in the sight of Allah." (P5).*

Participant 4 also mentioned, *"Yes, because in mentoring, we not only teach Quranic recitation but also teach about Islam and Muhammadiyah." (P4).*

Participant 7 shared a similar view, *"It can have an influence because the purpose is for learning, and every learning process has its impact." (P7).*

Participant 8 stated, *"It influences because almost 80% of students in the Faculty of Islamic Studies have good character. For example, the dress code is already by the Sharia." (P8).*

Participant 10 also mentioned, *"Participating in the mentoring activities can help students improve concentration, piety, and character development." (P10).*

Three other mentors mentioned that it can have an influence, but it depends on the individual. Participant 2 stated, *"It can have an influence, but the change is not significant. It depends on the individual and the environment they live in (as the environment greatly influences character formation)." (P2).*

Participant 5 shared a similar perspective, *"It can, but it depends on the students themselves. If the student is diligent, it will certainly have a significant influence." (P5).*

Participant 6 also mentioned, *"There is an influence for those willing to obtain good output, but it depends on each individual." (P6).*

It cannot be denied that the mentoring program can influence students' character development. However, it ultimately depends on the individual.

12   Real Impact After Mentoring

Some impacts occur after participating in the mentoring program, as conveyed by the following mentors. Becoming more frequent in reading, reciting, and memorizing the Qur'an.

Participant 1 stated that,

"Students can be consistent in memorizing the Qur'an. For those who already have memorized, they can improve the quality of their memorization, enhance cognitive and affective abilities in memorizing." (P1).

Participant 2 also mentioned,

"For the Tahsin group, they can recite the Qur'an according to the rules of Tajweed. The Tahfidz group can do muroja'ah (revision) for those with previous memorization.

Those with limited memorization can increase their memorization. The Takhasus group can learn the Arabic alphabet and pronunciation." (P2).

Participant 5 also expressed a similar sentiment,

"The positive impact is that mentees read the Qur'an more frequently, memorize it, and visit the mosque more often." (P5).

Participant 7 shared the same view,

"For those who could not read the Qur'an before, they can now read it. And for those with limited memorization, they can increase their memorization." (P7).

Furthermore, the mentoring program can also enhance Quranic recitation skills, as described by four mentors.

Participant 3 stated,

"Students can manage their time effectively and receive lessons well." (P3).

Participant 4 also mentioned that according to their observation,

"The mentees' recitation skills have improved, both in terms of Quranic recitation and writing." (P4).

Participant 6 highlighted,

"The Quranic recitation has improved, and it sets an example of being a responsible mentor." (P6).

13   Impact on Spiritual Aspects

The following five mentors explain the impact on the spiritual aspect, including being closer to religion and Allah. Participant 2 stated,

"The spiritual impact felt is being closer to Allah because, in mentoring, we learn the Qur'an together." (P2).

Participant 3 also expressed a similar sentiment,

"Being closer to religion, closer to Allah." (P3).

Participant 4 shared their observation,

"Mentees who previously never prayed are now willing to make an effort to pray. They have more motivation to observe voluntary fasts." (P4).

"It leads to better religious practices." (P5).

"Improved worship, adherence to Islamic dress code, and avoidance of sinful acts." (P6).

According to the mentors mentioned above, the impact on the mentees' spiritual aspect is generally reflected in their closeness to the Creator, their obedience to religious principles, and their avoidance of prohibited actions.

Additionally, five other mentors expressed that mentees become closer to the Qur'an. Participant 1 mentioned,

"Students feel a greater connection to the Qur'an without even realizing it." (P1).

"Mentees develop a greater love for the Qur'an and become more familiar with it, as the main purpose of mentoring is to introduce mentees to the Qur'an." (P7).

"Mentees become enthusiastic about studying the Qur'an." (P8).

"Mentees develop a sense of determination to improve their Qur'anic recitation, become disciplined, and have a passion for learning Islamic knowledge." (P9).

"Mentees can memorize and recite the Qur'an with good and proper recitation." (P10).

In conclusion, the impact of the mentoring program on the spiritual aspect for students includes becoming closer to the Creator and developing a deeper connection with the Qur'an.

14   Discussion

The findings of this research focus on the methods mentors use to deliver lessons to mentees and the resulting impact of the mentoring program on the mentees at the Muhammadiyah University of Surakarta. Based on the study, the researcher found that three methods were employed in mentoring: lectures, memorization, and a combination of both. The interactive lecture method encouraged mentees to participate in the activities actively. The Tahfidz Talaqi and Ziyadah methods were used for memorization, and a combination of these methods was considered important in the mentoring program. Among the mentees, preferred methods included active and creative learning. Active and creative learning creates an enjoyable atmosphere, and mentees feel engaged and enjoy the mentoring activities while acquiring new knowledge. According to the mentors' evaluation, the mentees still favored the methods as long as they contained enjoyable elements.

The impact of mentoring on shaping the character of students is reflected in their development of noble character and piety. This finding is consistent with previous research by Firmansyah (2022), which emphasized the cultivation of good morals as one of the mentoring goals. A tangible impact observed after participating in mentoring is an improvement in discipline and a sense of responsibility, leading students to become better individuals. This finding aligns with the research conducted by Khairuddin Bashori et al. (2015), which also highlighted the mentors' acknowledgment of the students' character development through fostering responsibility and discipline.

Furthermore, the impact on the spiritual aspect for students includes becoming closer to religion, Allah, and the Qur'an.

15   Conclusion

This research highlights the importance of mentoring programs in shaping students' character. The findings demonstrate various mentoring methods tailored to mentors' specific needs so that mentees can effectively receive the lessons and develop the desired character traits. Furthermore, the mentoring program has a significant impact on the students themselves. One of the tangible impacts observed after participating in the mentoring program is the development of a more religious personality, characterized by obedience to Allah's commands and avoidance of prohibited actions, as well as a closer relationship with the Qur'an through reading, recitation, and memorization. Therefore, the researcher firmly believes that this study will benefit other researchers to gain further insights and deepen their understanding of the influence of mentoring programs on shaping students' character.

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