

## Implementation of Mentoring Programs in Order to Building Islamic Character: Case Study of Sriwijaya University Students

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### Abstract

The phenomenon of a decline in moral quality in the younger generation is an issue that often arises in the last few decades, including students. So, we need a solution that is able to answer the challenges of these troubling problems. One solution that can be offered is to hold a mentoring program for them. This study aims to identify the impact of the mentoring program in the process of forming Islamic character in Sriwijaya University students. The subjects used in this study were muslim students of who were active in the mentoring program with an age range of 18-23 years. This study uses a descriptive approach with data collection methods, interviews, observations, and discussions. This study shows that students experience changes in behavior and the formation of Islamic character. For students who are diligent in participating in mentoring programs on regularly. The islamic characters that are formed are the characters of *iman*, *taqwa*, respect and courtesy, caring, patience, humility (*tawadhu*), trust and also honesty.

**Keywords:** mentoring program, islamic character, student

### Abstrak

*Fenomena penurunan kualitas moral pada generasi muda merupakan isu yang sering muncul dalam beberapa dekade terakhir, termasuk di kalangan mahasiswa. Sehingga, diperlukan solusi yang mampu menjawab tantangan permasalahan yang meresahkan tersebut. Salah satu solusi yang dapat ditawarkan adalah dengan mengadakan program pendampingan bagi mereka. Penelitian ini bertujuan untuk mengidentifikasi dampak program pendampingan dalam proses pembentukan karakter islami pada mahasiswa Universitas Sriwijaya. Subyek yang digunakan dalam penelitian ini adalah mahasiswa muslim yang aktif dalam program pendampingan dengan rentang usia 18-23 tahun. Penelitian ini menggunakan pendekatan deskriptif dengan metode pengumpulan data, wawancara, observasi, dan diskusi. Penelitian ini menunjukkan bahwa mahasiswa mengalami perubahan perilaku dan pembentukan karakter islami. Pada mahasiswa yang rajin mengikuti program pendampingan secara rutin. Karakter islami yang terbentuk adalah karakter iman, taqwa, hormat dan santun, peduli, sabar, rendah hati (tawadhu), amanah dan juga jujur.*

**Kata kunci:** karakter islami, mahasiswa, program pendampingan

## Introduction

The Islamic faith-based mentoring program for students is an important instrument that plays an important role in building human resources for civilization, including universities in Indonesia. Linguistically, education is a process of changing the attitudes and behavior of a person or group of people in an effort to mature humans through teaching, habituation, and training efforts. Education is a conscious and planned effort to create a learning atmosphere and learning process so that students can actively develop their potential for religious spiritual strength, self-control, personality, intelligence, noble character, and skills that are beneficial to themselves, society, nation, and country.

According to Uman (2015), mentoring programs for students have a significant impact on skills, language skills, interpersonal relationships, etc. The decline in students' morale and self-quality is a challenge for educational institutions to change, as if there was no systematic effort to solve it. Currently, in Indonesia, the decline in the quality of students is seen as increasingly complicated and complex. Moreover, development of technology that is increasingly accessible and changes their lifestyle to become hedonistic. this can damage the character of students.

Globalization in addition to providing opportunities and challenges. So, the next generation must have a balanced quality between knowledge and morality. They must have a balance between quality and intellectual capacity. Furthermore, can make good use of technology. This is a prerequisite in facing globalization so that identity as the next generation of the Indonesian nation is not eroded by the currents of globalization. So that they can compete with other developed nations. Therefore, intelligence must be supported in good faith to carry out reasonable values and based on Islamic teachings. Including the actualization of national and religious values is needed so that students can position themselves well and develop their personal potential to the fullest in the social system of society and the nation.

The forms of decline that occur among students include the culture of consuming drugs and free sex, etc. In the research conducted, the growth of sex culture, namely pregnancy outside of marriage, is an average of 17% every year and abortions out of wedlock are 2.4 million people per year (BKKBN, 2010). According to research from the Ministry of Health, in 2020 the number of HIV/AIDS reached 21.77 AIDS cases, positioned 47.157, HIV positive 48.1% (the perpetrators were aged 20-29), transmission among heterosexuals was 49.3% and transmission through needles/IDUs was 40.4%. In addition to the culture of consuming drugs, abortion, and free sex, there has been an increase in violence involving students and college students. The results of a survey by the Indonesian Mental Health Federation showed that 1537 teenagers or young people had: 54% fought, 87% lied, 8.9% tried drugs, 28% felt violence was commonplace, 17% self-injured, drug or drink dependency 13 %, 12% depression, 47% of teenagers admit to being naughty at school, and 33% do not care about the rules (Anas & Irwanto, 2013).

Higher education should have an important role in the process of character building. Islam is very concerned about the education process so that from the educational process it produces Islamic characters that are affiliated with Islamic values and make the Al-Qur'an and Al-Sunnah a guide in carrying out daily activities. In addition, education also receives important attention by the government in developing human resources that have character so that they can advance the nation and state through the hands of stock holders or students.

Forming human character through education is not an easy thing. Forming a character that has quality, there must be extra efforts and special methods so that humans have the right capital and are able to develop competencies. Forming students who have character takes a long time. Character building must require persistent and continuous efforts to reflect on moral decisions that must be followed up with real action. Therefore, Islamic education as a suitable forum for character building must have an optimal portion. Islamic education as a straight path to improve the ethical order and able to form noble character for humans. The opinion of Yusuf (in Abdullah, 2011) related to Islamic education, he defines Islamic education as educating the whole person; develop the mind and organize the heart; as well as spiritual and physical; moral behavior and proficiency in the skills. With that, Islamic education as a means of preparing superior human beings to live better in any situation, whether peaceful or calm or in difficult circumstances or war, and preparing everything to face the gaps in society with its various problems.

Character here refers to a set of attitudes, behaviors, motivations, and skills. Individuals who have good or superior character are someone who tries to do the best things towards God, himself, others, the

environment, nation and state and the international world in general, by optimizing his potential knowledge and accompanied by his awareness, emotions, motivation, and feelings (Zubaedi, 2011). Suryanto (in Zubaedi, 2011) explained the urgency of character education is a way of thinking and behaving that characterizes each individual to live and work together, both within the family, community, nation and state. The desired Islamic point of view is an individual who has a strong physique, noble character, broad-minded, active in business, safe in his faith, true in worship, true warrior, keeps time, orders his affairs, is beneficial to others, is able to guide his family to respect his *fikrah* (Hawwa, 2014). Judging from the word Islam, the notion of morality is a psychological form that is embedded in humans, which causes good and bad deeds, praiseworthy and despicable in a deliberate way (Al-Jazairi, 2003).

Islamic character is all commendable human behavior both physically and mentally based on Islamic teachings. The development of Islamic character is a big business in the life of a Muslim. Therefore, it would not be an exaggeration if Aristotle said "the highest point in life is the development of character." Likewise with Solzhenitsyn (in Kaswan, 2013) who said "the meaning of life is not to achieve prosperity but to develop the soul". Character development is the core of development so that all Muslim activities, choices and decisions must be in accordance with Islamic systems and values.

The concept of Islamic character values is the basic concept of the past that makes humans with good morals and *ihsan*. The presence of the Prophet Muhammad *SAW* was sent to perfect morals. The word morality also contains aspects of the adjustment of *khalq* (creation) and its relationship with *khaliq* (creator) and *makhluk* (creature). Thus, in Islam the word *akhlaq* also shows an understanding of the good relationship between *khaliq* and *makhluk*.

According to Suryabrata (2007), it is explained that in the process of forming a character, it cannot be formed by itself, at least there is a whole or totality of possibilities for reacting emotionally and rationally. Character is formed by internal elements such as heredity, endogenous factors and external elements. A person's character develops based on the potential that is brought from birth or what is known as the basic biological character. Actualization of character in the form of behavior as a result of a combination of biological characters and the results of relationships or interactions with their environment. Character can be formed through education, because education is the most effective tool to awaken individuals in their human identity.

In the process of forming an Islamic character, a means of Islamic coaching or mentoring is needed to form a character that instills noble values in order to realize the ideals of a nation and bring about changes that can be felt both for oneself and for others. Mentoring provides the capacity to learn wisdom and experience (Huizing, 2012). Mentoring is a process of guiding someone through the process of change. Mentoring is recognized today as having many benefits, especially for the members and organizations (Huizing, 2012). Mentoring opposes the argument that people never change. Mentoring is meant here such as recitation or often referred to as a scientific *taklim* (learning) assembly called coaching (Satuasa, 2016).

Ruswandi & Adeyasa (in Gurino, 2014) said that mentoring is one of the means of Islamic development in which learning about Islamic values is carried out. The orientation of this mentoring is the formation of the Islamic character of the mentoring participants. According to Regins (2007) notes that mentoring (mentoring) involves intense relationships in which a senior or more experienced person (mentor) provides a function for the student. This function is used as advice or a model for career development behavior and as a form of personal support, especially social support. Mentors here are defined as a network of relationships that help provide emotional and career support that can serve as role models (Ensher & Murphy, 2011). Mentors also provide advice and instructions on how what has been learned can be implemented. Mentoring is more suitable to be carried out by people who are experienced in certain fields (Radianto & Wijaya, 2016). Mentoring is usually carried out face-to-face which is officially assigned through a relationship between individuals, one who is more experienced or a senior person called the mentors and others with less experience are called mentoring participants. This is a functional relationship that continues over a long period of time (Berton, 2012).

## Methods

This researcher uses descriptive qualitative research method. Descriptive research is to reveal a problem or situation or event as it is so that it is merely a fact finding (Nawawi, 2005). Qualitative research aims for researchers to observe in-depth problems. The population in this study were Sriwijaya University students who actively participated in mentoring activities consistently for at least 2 years, the selected sample consisted of four participants, participated in advanced mentoring held by the Campus *Da'wah* Institute and various Islam. Mentoring is assistance for subjects under Islamic religion courses called AMKAI with a component or weighted value of 25% as the value of the assignment. The model in this study explains that the program is carried out based on three things, namely the state before the activity takes place, the activities that occur and influence each other and the results obtained. The evaluation model used is the stake countenance model.

Qualitative research, the number of samples does not need to be too large because the purpose of qualitative research is to analyze more deeply about a phenomenon or event. This model is used to determine the extent to which the mentoring program runs optimally based on the conditions before and after mentoring, the implementation of mentoring, and also the results of mentoring activities. The data collection method uses interviews, observations, and discussions.

## Results and Discussion

This study discusses the implementation of the mentoring program in the formation of the Islamic character of Sriwijaya University students. The mentoring program is a program that has been running for quite a long time, namely for seventeen years but is mandatory for all students. Not all new students participate in AMKAI assistance, because not all students at Sriwijaya University are Muslim. Of the approximately 7000 new students, around 5000 new students participated in AMKAI mentoring and only 25% of students participated in AMKAI mentoring. The data obtained from 2014 to 2016 has increased by 12%. 2014 (25%), 2015 (27%) and 2016 (28%). Based on the results of interviews with several sources.

In the implementation of the mentoring program, it is divided into two activities, namely main activities and complementary activities. The main activity is carried out once a week at the time agreed upon by the participants. In one group consists of 8-10 participants. Each group will be accompanied by a tutor. tutor who will meet for approximately 2-3 hours on a regular basis. The location of mentoring can be done in mosques, mosque gardens, places to eat, libraries and classrooms.

Mentoring activities began with the opening and continued with the reading of the Al-Qur'an in turns. Then there was a short *tausiyah* delivered by the students and continued with the provision of material with certain themes. In addition, there are discussion activities and book review. then there is a sharing about the problems and experiences faced by the mentoring participants along with the solutions provided by the tutor.

This study, researchers tried to find in-depth information about the benefits and changes felt during this mentoring program. Mentoring is a process of engagement and learning is the goal. According to Zachary (Kaswan, 2012) Mentoring is a reciprocal and collaborative relationship between two or more people who have the same accountability/responsibility to help mentees work to achieve clear and jointly defined learning goals. Mentoring is not just an interaction, an event, or opportunity. However, two people who meet share knowledge, values and attitudes, skills and experiences (Kaswan, 2012).

The changes felt and experienced by participation during mentoring in a good direction cannot be separated from the motivation of the four subjects. The TR subject was motivated because the knowledge conveyed in the mentoring was not obtained by the TR subject during the mentoring program as a vehicle for Islam. Furthermore, the MF subject was motivated to follow the mentoring because the MF subject wanted to walk with good people on a good path and according to the MF subject, mentoring was one way to do it. MR subjects are motivated to participate in mentoring to charge or fill themselves with

religious knowledge so as to make MR subjects improve in terms of worship. While PS subjects are motivated to participate in mentoring through their friends and PS subjects feel that mentoring is a serious forum in improving PS subjects to be even better.

After the data is collected, the three components of the analysis are data reduction, data presentation, and drawing conclusions. The data comes from interview transcripts, observations, field notes, photos, personal documentation, and other official documents. The data obtained from the research is still complex and complicated to reduce, so the researcher will summarize and select the main things, focus on the important things, and discard unnecessary things. Because the data to be investigated is the same phenomenon and is complex and complicated, researchers need to use analysis triangulation to analyze the same data set for validation purposes.

Data from interviews, observations and documentation containing character education will be reduced. The results of the reduction will be presented or displayed in a form that is easy to understand, usually this presentation is in the form of a narrative, table, or graphic. Presentation of data is done by describing and discussing the results of research on each problem objectively. In the process of collecting data through interview transcripts, additional interviews from close friends of the subject, observations, field notes, personal documentation. Researchers found that there were changes and improvements that occurred to the subjects.

The increase and change in the subject is an increase in religious observance and self-change in all subjects shows a positive impact. These improvements and changes are inseparable from the motivation of all subjects in participating in the mentoring program. Students (mentoring) are organisms that are developing, of course, always experiencing changes that they are not aware of. Therefore, the mentoring program must create a good educational atmosphere, both from standard learning facilities and infrastructure, a good learning environment and most importantly professional teachers or mentors with good personalities (Uyun, 2019).

According to Nizar (2009) motivation is a psychological state that stimulates and gives direction to all human activities. Motivation is what guides a person to his goals, including goals in carrying out behavior (religious charity). Religious behavior is all human activities in life based on the religious values that they believe in. Religious behavior is a manifestation of religious feeling and spirit based on religious awareness and experience in oneself (Ramayulis & Nizar, 2009). Religious behavior based on religious motivation will encourage the desire to increase worship and draw closer to Allah SWT. According to the word of Allah, QS. Al-An'am verse 162: "*Say, verily my prayer, my worship, my life and my death. only for Allah, Lord of the worlds.*"

The verse underlies how religious motivation in Islam is if the goal is to encourage His servants to increase worship and get closer to Allah *SWT*. Religion is influential as a motivation in encouraging individuals to carry out an activity, because actions carried out with the background of religious beliefs are considered to have elements of purity and obedience. This relationship will have an influence on a person to do something.

Religion is an ethical value because in carrying out an action, a person will be bound by religious provisions regarding what can be done and what cannot be done. On the other hand, religion is also a giver of hope for its adherents. A person who carries out religious orders is generally because of a hope for forgiveness or compassion from something supernatural (*ruhaniyah*). Motivation encourages a person to be creative, to do good or to sacrifice. While ethical values encourage someone to be honest, keep promises, keep the mandate and so on. While hope encourages a person to be sincere, accept severe trials or pray. Such an attitude will be felt more deeply if it comes from belief in religion (Jalaluddin, 2016).

Islamic mentoring is a part of learning in the process of Islamic education. According to Jalaluddin (2005) in fact education is a process and creativity of the formation of a value system that emphasizes the formation of noble morality or *akhlaq al-karimah* in the individual. The values contained in the Qur'an to be applied properly, Allah says in surah al-An'am vrese 151-153 which reads:

"Say:" *Let me recite what your Lord has forbidden you, namely: do not associate anything with Him, do good to both parents, and do not kill your children for fear of poverty. We will provide for you and for them; and do not approach the abominable deeds, whether visible or hidden, and do not kill the soul which Allah has forbidden (to kill) except with something (cause) right ". That is what your Lord has commanded you that you approach the property of the orphan, except in a more beneficial way, until he grows up. And perfect the measure and the balance with justice. We do not burden a person except as he is able. And when you say, be just, even though he is a relative, and fulfill the promise of Allah. That is what Allah has commanded you that you may remember, and that this is my straight path, so follow it; and do not follow those ways to scatter you from His path. That is what Allah has commanded you that you may fear. "* (QS. Al-An'am: 151-153).

The above verse contains Islamic values that contain 3 (three) values, namely, the value of *aqidah* (belief) is vertically related to Allah *SWT* (*hablun min Allah*). Second, the above verse contains the value of *shari'ah* (Islamic law) as an implementation of *aqidah*, the horizontal relationship with humans (*hablun min an-Nas*) and the third contains the value of *akhlaq* (horizontal vertical ethics) which is the application of *aqidah* and *mu'amalah*. Thus it can be concluded that there are two values that are instilled through the process of learning Islamic values, namely the value of obedience to God Almighty. and values that govern relationships with others.

Furthermore, the four subjects felt that the mentoring program helped the four subjects in the formation of Islamic character. In general, the four subjects felt the formation of Islamic character, the character of love for Allah *SWT* and all his creation (faith and piety), caring, trust and humble (*tawadhu'*). In addition to the general characters above, the four subjects felt a prominent Islamic character in each of them. The TR subject became someone who could be trusted so that his friends supported the TR subject to become the Student President at Sriwijaya University and the TR subject formed a courageous attitude. MF subjects became more patient and able to control their emotions. PS subjects felt that PS subjects cared more about the people around them and were also more open with their family and friends. In addition PS subjects were also more polite in speaking, behaving, and dressing politely and being more honest. MR subjects are more responsible, humble in manner and independent in doing something. TR subjects also became more Tolerant of other Religions.

According to Foerster, character in his book *Sutarjo* is something that qualifies a person. Character becomes identity becomes a characteristic, becomes a fixed trait, which overcomes the ever-changing contingent experience. So character is a set of values that have become a habit of life so that it becomes a permanent trait in a person. Meanwhile, Islamic character means a person's character, character, morals, or personality which is formed from the internalization of Islamic teachings. Islamic character is formed from a long internalization process so that a character is formed that is firmly embedded in the heart and then actualized in the form of daily actions (Tatang, 2017).

Character is formed by environmental influences (Jalaludin, 2016). Furthermore, Alhamdu (2014) explains that good character is more than a word but a choice that is built little by little, with thoughts, words, deeds, habits, courage, hard work, and even formed from life's difficulties. That is, good character does not exist and grows by itself, but must be cultivated and formed, so that it becomes a habit that characterizes and distinguishes one individual or community from other individuals or communities. Therefore, the values or values contained in the character depicted in the behavior of the individual will describe how the pattern of development and development is, so that a character is built and formed which is a certain characteristic of the individual.

Based on the results of research conducted by research on the implementation of mentoring programs in the formation of Islamic character in Sriwijaya University students, it can be understood that all subjects experienced improvement and self-change for the better during mentoring activities. The four subjects felt that Islamic character was starting to form, because during the mentoring program the four subjects got Islamic values and applied these values in their daily lives. The Islamic characters formed from the four subjects are the character of love of Allah and all of His creation, faith and faithfulness, respect and courtesy, care, trust and honesty, patience, and humble (*tawadhu'*).

### Research limitations

This study has limitations on subjectivity and lack of data support that strengthens this research due to the limitations of researchers in accessing data. It is difficult to repeat or replicate because the researcher is the main instrument in qualitative research, so in practice this research cannot be replicated and the generalization problem of qualitative research is not expected to represent the population.

### Conclusion

Mentoring is one of the means of Islamic development in which learning about Islamic values is carried out. The orientation of this mentoring is the formation of the Islamic character of the mentoring participants. Mentors also provide advice and instructions on how to what has been learned can be implemented. Mentoring is the process of guiding someone through the process of change. Mentoring is more suitable for people who are experienced in a particular field and oppose the proposition that people never change.

Mentoring helps research subjects in the process of change towards a better direction through a mentoring approach. the four subjects felt that the mentoring program helped in the formation of Islamic character. during the mentoring program the subjects acquire Islamic values and apply these values in their daily lives. The Islamic characters formed from the four subjects are the character of love of Allah and all of His creation, also both faith and faithfulness, respect and courtesy, care, trust and honesty, patience, and humble attitude (*tawadhu*).

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