

Character Building For Students At Universities in Bandung: Application of The Peer Group Mentoring Program

Nalahuddin Saleh^{1*}, Mohamad Erihadiana², Uus Ruswandi³, Hikmah Maulani⁴

^{1,4}Universitas Pendidikan Indonesia, Bandung, Jawa Barat, Indonesia

²⁻³Universitas Islam Negeri Sunan Gunung Djati, Bandung, Indonesia

Corresponding Author's e-mail : nalahuddinsaleh@upi.edu

ARMADA
JURNAL PENELITIAN MULTIDISIPLIN

e-ISSN: 2964-2981

ARMADA : Jurnal Penelitian Multidisiplin

<https://ejournal.45mataram.ac.id/index.php/armada>

Vol. 04, No. 09 September, 2026

Page: 5108-5115

DOI:

<https://doi.org/10.55681/armada.v4i9.3768>

Article History:

Received: Juli 22, 2026

Revised: Agustus 27, 2026

Accepted: September 19, 2026

Abstract : Character becomes a matter of urgency to be in the spotlight of planting through learning, one of which is religious character. This study aims to elaborate on the impact of peer group mentoring on students at public universities in the Bandung city area. The participants of this study were 50 students from vocational and non-vocational universities. The research method used is a qualitative approach through data collection techniques, namely interviews and surveys through questionnaires with seven indicators. After that, the researchers carried out data display, data reduction, and data validation as a data analysis approach so that elaboration could be done. The findings of this study are the findings of the impact of peer group mentoring programs on several things, including the cultivation of student monotheism, student religious insight, and prevention of the spread of wrong/wrong sects or beliefs in the campus area. This research has practical implications for strengthening mentoring programs in public universities, as well as theoretically adding to the scientific treasures of religious learning for the younger generation.

Keywords : Character, Mentoring, Religious

Abstrak : Penanaman karakter melalui proses pembelajaran, khususnya karakter religius telah menjadi hal yang mendesak untuk mendapat perhatian. Penelitian ini bertujuan untuk menguraikan dampak pendampingan kelompok sebaya (peer group mentoring) terhadap mahasiswa di perguruan tinggi negeri di wilayah Kota Bandung. Partisipan penelitian ini terdiri dari 50 mahasiswa yang berasal dari perguruan tinggi vokasi maupun non-vokasi. Metode penelitian yang digunakan adalah pendekatan kualitatif dengan teknik pengumpulan data berupa wawancara dan survei menggunakan kuesioner yang mencakup tujuh indikator. Selanjutnya, peneliti melakukan penyajian data, reduksi data, dan validasi data sebagai bagian dari analisis untuk memungkinkan dilakukannya elaborasi hasil. Temuan penelitian ini mengungkapkan dampak program pendampingan kelompok sebaya terhadap beberapa aspek, antara lain penanaman nilai tauhid mahasiswa, wawasan keagamaan mahasiswa, serta pencegahan penyebaran aliran atau keyakinan yang menyimpang di lingkungan kampus. Penelitian ini memiliki implikasi praktis bagi penguatan program pendampingan di perguruan tinggi negeri, sekaligus memberikan kontribusi teoretis terhadap khazanah keilmuan mengenai pembelajaran agama bagi generasi muda.

Kata Kunci : Karakter, Bimbingan, Keagamaan

INTRODUCTION

The modernity of an era goes hand in hand with a shift in the value of learning, not least in this case is religious learning. Muslims are trapped in an incomplete meaning of the structure of science, so that the assumption that must be studied is religious knowledge, while general science is considered secular and does not have to be studied (Anwar and Elfiah 2019). In fact, science, technology and even religion are not something that should be dichotomized. Science is generally defined as the systematic observation of natural phenomena and how they work, and technology as defined as the application of science has greatly influenced human life (Subandi 2012). This crisis is getting fatal, it is concluded that in modern times there are several crises that humans must face, such as the monetary crisis, the food crisis, the most important crisis and we must reflect on together is the crisis of faith (Hadi 2019).

Indonesia as a country with a majority of the population as Muslims, places the focus on Islamic education in formal learning. Islamic education in Indonesia begins through personal and collective contact between Muslim educators and education participants (Daulay and Tobroni 2017). In educational institutions, the integration of Islamic values and science is strengthened through an integrated curriculum, which is to unite several scientific disciplines in a learning design to obtain better learning outcomes with students' ability to connect one subject to another (Wahyuni 2020). The implementation of character education is something that has been in the spotlight in various regions. It was noted that other research was conducted in Singapore related to the cultivation of character values in schools, with the theme of research on how conditions of religious learning persist in the midst of a secular attitude in a state environment (Nor et al., 2017), other research was conducted in Indonesia on the analysis of the concept of Islamic education in Indonesia, Researchers examine the history and traces of the development of Islamic education in Indonesia (Daulay & Tobroni, 2017). Another is done by (Ramli et al., 2018) where he examines how educators implement environmental problem solving attitudes through education and religion. Similar planting was carried out by (Prastyo, 2018) where he analyzed the approach in terms of Islamic figures as the direction of attitude. Others were also conducted in Oman, his research examined the integration of the value of Islamic education in medical programs (Osman 2013).

In the context of research, the researcher examines through the other side, namely how education and religion go together and are contained in a program that directly involves students in their activities in the midst of the onslaught of globalization and technological modernization which is acknowledged to indirectly erode character values. Researchers examine more specifically in a peer group mentoring program among students at public universities in the city of Bandung, West Java, Indonesia.

RESEARCH METHOD

This study uses a qualitative approach. Selection of a qualitative approach with the aim of researchers to be able to further elaborate the situation through naturalistic conditions and describe the surrounding conditions. The participants of this research are students in vocational and non-vocational programs in the area of public universities in the city of Bandung, West Java, Indonesia, totaling 50 students. The demographics of the participants in this study are:

Table 1. Demographics of Participants

Participant	N
Gender	
Male	21
Female	29
College program	
vocation	20
non-vocational	30
College Class	
2019	20

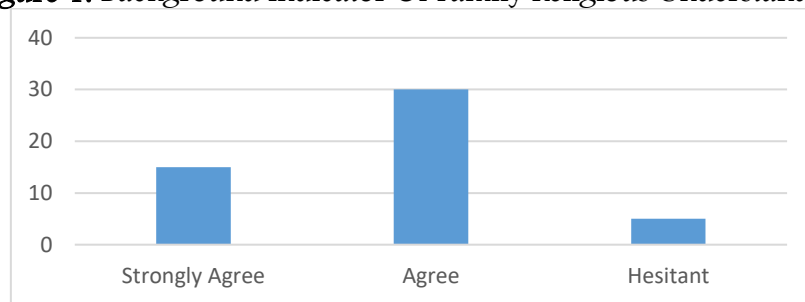
2020	15
2021	15

Data collection techniques used include interviews, and surveys. Interviews were conducted by taking samples from participants from each program so that data were found as material for the elaboration of findings. The interview indicator that was determined was the impact of tutorial/mentoring activities on strengthening student monotheism. The survey was conducted through a questionnaire with 7 variables, namely: student school background, student family background, campus environmental conditions, the impact of mentoring on the cultivation of monotheism, the impact of mentoring on religious insight, mentoring to form a religious environment, and mentoring as a prevention of the spread of wrong sects/beliefs. The data analysis technique used is data display, which is presenting data from the findings. Then verify the data, that is, sort out the data according to the indicators and not, after that finalize the data that is ready to be studied.

RESULTS AND DISCUSSION

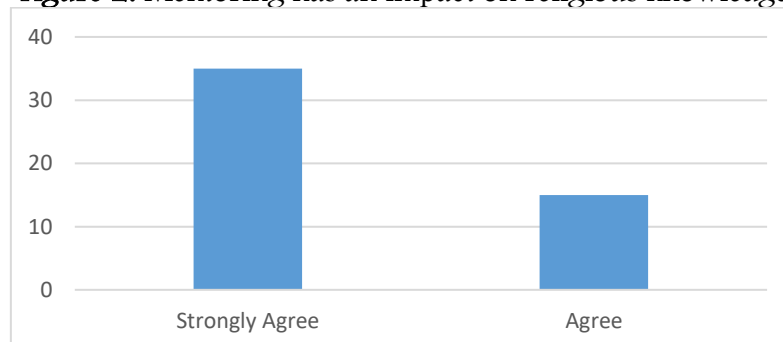
Survey Instrument Analysis

Figure 1. Background Indicator Of Family Religious Understanding



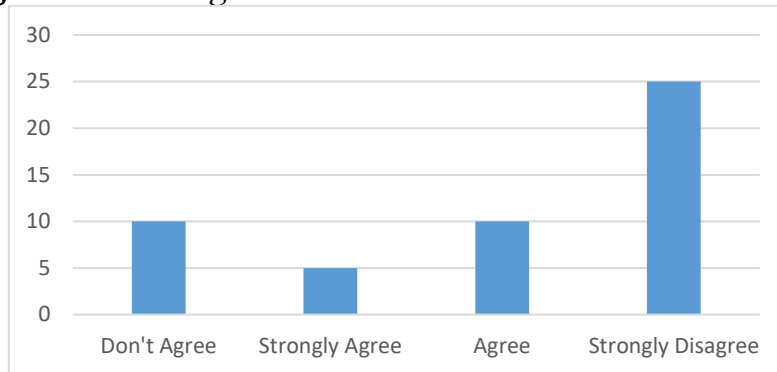
First, the indicator on the family religious background of the students. It was found data from the survey results that around 70% of students had a family background with a fairly qualified understanding of religion, the rest of the students expressed doubts about their family's understanding of about 5%. On the impact of this indicator, students who have families with sufficient background knowledge in religious sciences have a stronger footing. However, on the other hand, students with family backgrounds who do not have enough religious knowledge lead to two directions. First, they tend to have a greater curiosity about religion. Second, they tend to be indifferent about religious knowledge. In this case, it is included in the category of students who are able to read the Koran or not. The ability to read the Koran is greatly influenced by the religious education system in the family. So this indicator is considered necessary by researchers because by knowing the family background of students, it will be more illustrated in the analysis of phenomena.

Figure 2. Mentoring has an impact on religious knowledge



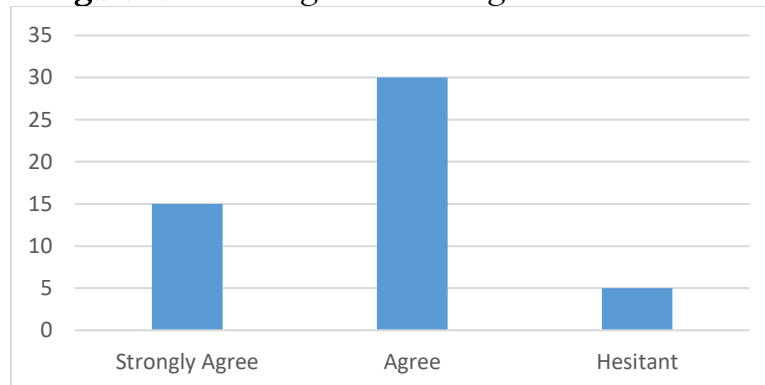
The second part is an indicator of the impact on religious knowledge. Survey data obtained that students only chose the criteria for strongly agree and agree. This shows that at least mentoring activities are recognized by students as having an impact on their religious knowledge. Mentoring activities do not only involve peer group discussions or practice reading the Koran but also activities in the form of public lectures delivered by several lecturers or religious practitioners, helping students' religious knowledge.

Figure 3. The Background Of The Previous Student's Public School

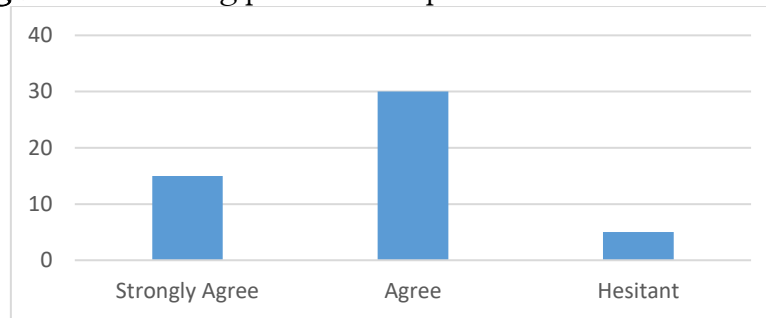


The next indicator is the high school background of students before entering college. Various data were obtained, it seems that students attend various schools, some of them attend basic religious secondary schools or madrasas and Islamic boarding schools, and others come from non-religious public high schools or boarding schools. This indicator helps in extracting data where student attitudes develop in higher education. Likewise in peer group mentoring activities, students from faith-based schools can help become mentors.

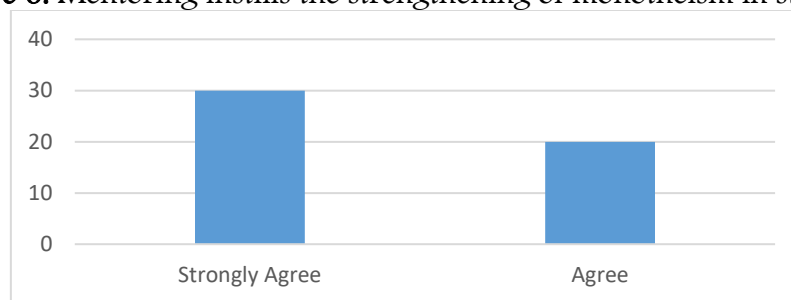
Figure 4. Mentoring Forms A Religious Environment



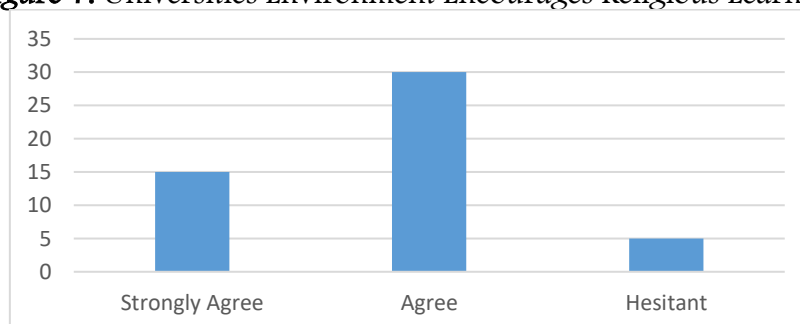
The next indicator is the perception that mentoring forms a religious environment in the campus area. This is shown in various ways, firstly 70% of students perceive that mentoring forms a religious environment in the campus area directly, 25% of them perceive that mentoring forms a religious environment in the campus area indirectly, and 5% others express doubts about both. The perception of the formation of a religious environment begins with the form of the mentoring activity itself, which is carried out regularly, and trains students to get used to interacting and doing activities not far from the mosque area. Even though during the pandemic this is difficult to do in the campus area, but the analogy is carried out in their respective home areas.

Figure 5. Mentoring prevents the spread of false beliefs or beliefs

The next indicator is the perception that mentoring prevents the spread of false beliefs or beliefs. This is shown in a variety of ways, first 70% of students perceive that mentoring forms the cultivation of monotheism as well as knowledge about some contexts of wrong sects directly, 25% of them perceive that mentoring forms the cultivation of monotheism as well as knowledge about some contexts of wrong sects directly indirectly, and another 5% expressed doubt about both. The onslaught of several ideologies that are rooted in society and spread to the realm of academics related to radicalism or even deviant sects, mentoring accommodates activities by inculcating knowledge about it, how students behave and anticipate it.

Figure 6. Mentoring instills the strengthening of monotheism in students

In this indicator, it is about embedding the strengthening of monotheism in students. It was obtained data that students believed that indeed the activities of mentoring formed their monotheism to become stronger and better understand the meaning of the essence of divinity. This is felt by students either directly from the practice of material activities or indirectly which naturally affects their worship attitude.

Figure 7. Universities Environment Encourages Religious Learning

The last indicator is about strengthening religious learning on campus. Data obtained that at least 70% of students from vocational or non-vocational tertiary institutions, whether their study program is directly related to religious studies or not, with mentoring activities considered as efforts by universities or campuses to instill religious values in learning.

Religious and student characters

Generation is easily judged as the pillar of the movement of religion. With the meaning that the younger generation is the pillar of the continuity of the religion itself. Therefore, inculcating character in the younger generation is a definite necessity and must be done. It is said that without a character, especially in learning, it will be difficult to form one's identity. Character encourages the birth of quality human resources that are integrated with high moral qualities, so that welfare, independence and enjoyment of life are guaranteed (Solihin, Hasanah, 2020).

In dealing with and acting in the era of globalization and the influence of sophistication in technology, information and communication, inevitably we must directly face cultural globalization which has an impact on the emergence of various national problems, ranging from juvenile delinquency, student brawls, brawls between citizens, drug abuse, pornography, pornography. - free sex act. Then when viewed by educational institutions, especially in schools, there are still students who steal their friends' school supplies, during exams they still cheat and bring small notes to look at during exams, lie to teachers and friends, to teachers and so on, and the saddest thing is that many of them the perpetrators of this action in adolescents are still in school. This is a special concern for an educational institution (Hadi 2019). Islamic education based on the norms of Islamic teachings and scholarly interpretations should still exist in the digital era, and students become an urgent pillar to equip the nation's generation to build the country with the firmness of their faith (Indra 2020).

Character education in a micro context, centered on the education unit. Educational units are the main means that optimally utilize and empower all existing learning environments to initiate, improve, strengthen, and continuously improve the character education process on campus. Character education is absolutely necessary and carried out in universities. This is not only important as a curative step against the symptoms of demoralization and social pathology in society, but also as a preventive measure and improving the quality of education in Indonesia in the context of the formation of a complete Indonesian human being or the formation of good Indonesian citizens who reflect the character of a pious nation.

Education it self is defined as a form of process that is expected to bring changes to a state of civilization, because it will determine the pattern and quality of life. Regarding the function of state control over education, especially in Indonesia, the political process and power relations play an important role in it. (Hasanah and Pasha 2018) revealed that the strategic education in the development of a country, politics and education are two important elements to pay attention to. In making policy, of course, it cannot be separated from the interests of all parties involved and often creates conflicts in order to save the interests of each party.

If the previous researchers revealed through the concept of politics and education, in this research it is expressed through how higher education collaborates with a program that is expected to shape the character of Muslim students in Indonesia. As an illustration, this is not only done in Indonesia, Brunei is doing the same thing on a different side, where teaching improvisation is carried out to emphasize character values. It is the aspiration of Brunei Darussalam to produce citizens who are knowledgeable, taqwa and taqwa in order to achieve the perfection of life today and in the hereafter. One of the most relevant actions taken by the government of Brunei is to introduce the subject of Islamic Religious Knowledge (IRK) into the national education system (Zakaria and Mahalle 2012). At least this reinforces that character-building activities are really needed in an education system in a country.

Impact of Peer Group Mentoring

At least there are several things that become the impact of peer group mentoring activities, including: First, mentoring helps broaden students' religious horizons. Mentoring materials are directed in the form of training to read the Alquran. Even in vocational colleges, peer group mentoring screens students and makes a classification of the ability to read the Alquran and training is carried out according to that classification. If students cannot read the Alquran, intensive training is carried out, if they are proficient, they are directed to the Tahsin section of the Alquran. Not much different, in non-vocational universities, the ability to read the Qur'an is one of the requirements for graduation for a course, namely Islamic religious education as a general course.

No different, they classify the students' ability to read the Alquran and then follow up on these results.

Another activity is public lectures by raising values or even developing issues, through a technology approach. Second, mentoring forms a religious environment. Mentoring activities in both vocational and non-vocational universities are carried out every weekend followed by first-year students. Even in one of the state universities, mentoring is carried out twice, the first in the first year stage and the third level. With the intensive mentoring activities carried out, this directly and indirectly has an impact on the formation of a religious environment, activities that are not far from the mosque are the driving force. Third, mentoring is to prevent the spread of false beliefs/faith among students in the midst of the rapid onslaught of receiving information through gadgets and other technologies. The material presented is in the form of divine material, the example of the apostle and how to worship. This is expected to suppress the spread of radical sects, or even false beliefs in the campus area.

CONCLUSION

This study obtained the findings of graphic data about students' understanding of religion. This is influenced by several factors including family backgrounds that do not prioritize to instill religious values or even strongly instill religious values, students' public school backgrounds which previously did not provide a forum or composition of more time to study religion or even schools that prioritized more time to study religion. understanding of religion, the campus environment, namely learning, student organizations and friendships which turned out to have an effect on the formation of student character. The character of Indonesian learners has become the focus of the ministry in the achievement of every learning, including in the university area. It seems that there are no significant differences in the activities of inculcating religious character in vocational or non-vocational universities. The character of students who are referred to as generation Z is more contaminated by the speed of technology

Furthermore, the cultivation of student monotheism seems to have an impact on the formation of students' religious character and attitudes, this is influenced by the role of the environment and peers. Peer group mentoring that is applied in the learning curriculum rules of several campuses in the city of Bandung shows that mentoring activities support the achievement of students' religious character formation. It is concluded that peer group mentoring has an effect on the cultivation of monotheism, the impact of other mentoring is also on religious insight, as well as mentoring forming a religious environment, and mentoring as prevention of the spread of false beliefs/beliefs among students in the midst of the rapid onslaught of receiving information through gadgets and other technologies.

ACKNOWLEDGEMENT

The researcher expresses his gratitude to the UPI Arabic Language Education study program which has supported and accommodated this research. Also to students who are involved in the implementation of this research.

REFERENCES

- Anwar, S, and R Elfiah. 2019. "Science and Religious Integration (Implications for the Development at UIN Raden Intan Lampung)." *Journal of Physics: Conference Series*. <https://iopscience.iop.org/article/10.1088/1742-6596/1155/1/012095/meta>.
- Daulay, H P, and T Tobroni. 2017. "Islamic Education in Indonesia: A Historical Analysis of Development and Dynamics." *British Journal of Education*. <http://repository.uinsu.ac.id/3997/>.
- Hadi, N. 2019. "Concept of Educational Values for Tauhid Nation Education System Perspective." *Indonesian Journal of Islamic Education Studies* <http://ejournal.iai-tribakti.ac.id/index.php/ijies/article/view/652>.
- Hasanah, K, and J A Pasha. 2018. "NU and Education: The Struggle For Civil Society Organizations in School Day Policy and Strengthening Character Education." *ADRRI Journal*

- (*Multidisciplinary*). <https://journals.adrri.org/index.php/adrri/article/view/441>.
- Indra, H. 2020. "Challenges and Response in Islamic Education Perspective in the Digital Media Era." ...: *Journal of Islamic Culture and Education*. [pdfs.semanticscholar.org. https://pdfs.semanticscholar.org/fa1e/678dade55b9bf3daaebc6826d8e633531ac3.pdf](https://pdfs.semanticscholar.org/fa1e/678dade55b9bf3daaebc6826d8e633531ac3.pdf).
- Osman, A. 2013. "Integrating Islamic Value in Medical Teaching Curriculum: IIUM Experience." *Bangladesh Journal of Medical Science*. [banglajol.info. https://www.banglajol.info/index.php/BJMS/article/view/14937/10624](https://www.banglajol.info/index.php/BJMS/article/view/14937/10624).
- Solihin, I, A Hasanah, and ... 2020. "Core Ethical Values of Character Education Based on Islamic Values in Islamic Boarding Schools." ... *Science, Education, and* <http://ojs.staialfurqan.ac.id/IJoASER/article/view/51>.
- Subandi, M. 2012. "Some Notes of Islamic Scientific Education Development." ... *Journal of Asian Social Science*, 2 (7), Pp. 1005. <https://digilib.uinsgd.ac.id/4127/>.
- Wahyuni, A. 2020. "Integration of Islamic Values in Science Education'A Reconstruction Effort in Education'." *Halaqa: Islamic Education Journal*. <https://halaqa.umsida.ac.id/index.php/halaqa/article/view/1000>.
- Zakaria, G A N, and S Mahalle. 2012. "Innovation and Creativity in Teaching Islamic Religious Knowledge (IRK) at Secondary Schools in Brunei Darussalam." ... *Journal of Arts & Sciences*. <https://search.proquest.com/openview/3f0de9454bfc8108f8f81c75f4eba1ae/1?pq-origsite=gscholar&cbl=626342>.