

The influence of islamic spiritual mentoring and religious character on learning outcomes in islamic religious education at state senior high school 1 mojolaban

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ABSTRACT

The development of religious character education has become one of the crucial aspects in efforts to form a generation that is not only intellectually intelligent but also possesses moral and spiritual integrity. This study aims to examine the contribution of Islamic spiritual mentoring activities and religious character to the learning achievement of Islamic Religious Education (PAI) among students at State Senior High School 1 Mojolaban in the academic year 2024/2025. This research employs a quantitative approach with a correlational survey method. The population of this study consists of all students participating in Islamic Spiritual Activities (Rohis) totaling 136 individuals, with a randomly selected sample of 73 students. Data collection instruments include questionnaires, documentation, and student report cards. Data analysis was conducted using Pearson correlation test and multiple linear regression. The results indicate that the implementation of mentoring activities and the level of students' religious character are in the moderate category. Students' PAI learning achievement also shows moderate to high categories. However, statistical test results demonstrate that there is no significant influence, either partially or simultaneously, between Islamic spiritual mentoring and religious character on PAI learning achievement. The coefficient of determination is only 0.1%. These findings imply that the formation of religious character and improvement of PAI learning outcomes require a more integrative approach, involving the roles of teachers, families, and the educational environment comprehensively. This research encourages evaluation and strengthening of mentoring activities and their integration into the formal learning system.

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Introduction

Education serves as the primary means to create a generation that is not only intellectually intelligent but also spiritually and emotionally mature. In the Indonesian context, education bears the significant responsibility of forming individuals who are faithful and God-fearing, in accordance with the mandate of Law No. 20 of 2003 concerning the National Education System. The national education objective in Article 3 emphasizes that education

aims to develop students' potential to become human beings who are faithful and God-fearing to the Almighty, possess noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

Nevertheless, the challenges faced by the educational world today are increasingly complex. Amid technological advancement and global information flow, there is a concerning shift in values and moral degradation among teenagers, including students at the Senior High School (SMA) level (Musbikin, 2019). Phenomena such as disrespect toward teachers, dishonest behavior during examinations, laziness in completing assignments, and tendencies to deviate from religious values represent a bleak portrait of our educational world. All of this indicates that educational success cannot be measured solely from academic aspects but also from the character and spiritual aspects of students.

In efforts to form students' religious character, Islamic spiritual mentoring activities emerge as a strategic and quite effective solution. This activity becomes part of the religious extracurricular program aimed at deepening understanding of Islamic teachings and instilling values of faith, worship, and noble character. Spiritual mentoring is conducted through small halaqah approaches that are personal and interactive. Within this framework, students are guided by mentors to discuss Islamic materials, conduct collective recitation, discuss religious problems, and practice Islamic values in daily life (Suwendra, 2018).

Besides mentoring, religious character is an important aspect that must be instilled early in students. Religious character is the manifestation of spiritual values reflected in daily behavior, such as honesty, trustworthiness, responsibility, courtesy, and discipline. Religious character education becomes very important to shield the younger generation from negative environmental influences, promiscuous relationships, and permissive cultures that are not aligned with Islamic values. Strong religious character will encourage students to behave according to religious teachings and become individuals with noble morals.

Furthermore, both spiritual mentoring activities and religious character are believed to have contributions to learning achievement, particularly in Islamic Religious Education (PAI) subjects. Learning achievement is not limited to final examination scores but also encompasses the attainment of attitude, knowledge, and skill competencies as proclaimed in the Independent Curriculum. With good religious character, students tend to be more serious, honest, and responsible in learning. They possess spiritual enthusiasm and moral integrity that can strengthen learning motivation and academic discipline.

Several previous studies have indeed touched upon the influence of religious activities on students' character or learning outcomes, but few have comprehensively examined the simultaneous contribution of Islamic spiritual mentoring and religious character internalization to PAI learning achievement. Previous research was also generally conducted in religious-based schools or madrasas, making research focusing on state schools like State Senior High School 1 Mojolaban still rare. State schools often face greater challenges in fostering students' religiosity aspects due to more heterogeneous social environments and minimal spiritual control.

Therefore, this research becomes important as it aims to fill the scientific gap (research gap) regarding how spiritual mentoring and religious character can contribute to PAI learning achievement in real and measurable ways.

Research by (Lutvia, 2021) shows that active participation in Islamic spiritual activities provides significant influence on student learning outcomes. Other research by (Harbeni, 2024) proves that mentoring activities play an important role in forming students' religious character. However, both studies have not explained the integrative relationship among all three: spiritual mentoring, religious character, and learning achievement simultaneously.

This research will develop new perspectives through a multiple linear regression approach, which not only examines the relationship between two variables separately but also the simultaneous effect of both on the dependent variable, namely learning achievement.

Islamic Spiritual Mentoring is an Islamic guidance activity implemented in small groups (halaqah) with interactive discussion methods, recitation, and worship habituation aimed at strengthening students' spiritual understanding and moral values (Saidi et al., 2025).

Religious Character is the integration of faith values, obedience, and Islamic morals in students' daily behavior. This character becomes the moral foundation in acting and an indicator of successful Islamic character education (Abbas, Rochmawan, Fathurrohman, & Ulfah, 2024; Shodiq & Kuswanto, 2024).

PAI Learning Achievement encompasses students' success in mastering basic religious competencies, including cognitive aspects (knowledge), affective (attitudes), and psychomotor (worship practice), reflected in changes in students' religious attitudes and behavior (Nurjadid, Ruslan, & Nasaruddin, 2025).

This research presents new contributions in integrating three important aspects of Islamic education in one complete and interconnected study framework. The focus on state schools makes this research relevant for application in general formal education contexts. Additionally, the selection of multiple linear regression methods provides added value in terms of analysis validity regarding the simultaneous effects of two independent variables.

Based on the above description, the problem formulation in this research is as follows: (1) How is the implementation of Islamic spiritual mentoring activities at State Senior High School 1 Mojolaban in Academic Year 2024/2025? (2) What is the level of students' religious character at State Senior High School 1 Mojolaban in Academic Year 2024/2025? (3) How is the Islamic Religious Education learning achievement of students at State Senior High School 1 Mojolaban? (4) Do Islamic spiritual mentoring and religious character simultaneously contribute to Islamic Religious Education learning achievement?

Method

This research employs a descriptive quantitative approach, (Sugiyono, 2013) aimed at understanding and analyzing the influence of Islamic Spiritual Mentoring activities and religious character on student learning outcomes at State Senior High School 1 Mojolaban in the academic year 2024/2025. This research has two independent variables: Islamic Spiritual Mentoring (X1) and religious character (X2), and one dependent variable: student learning outcomes (Y). The research location was determined purposively at State Senior High School 1 Mojolaban, Sukoharjo, because this school has active activities in Islamic religious fields, particularly mentoring activities, and provides relevant and accessible data for researchers (Anam et al., 2023). The research was conducted over three months, from January to March 2025.

The population in this research consists of all Muslim students participating in Islamic Spiritual extracurricular activities, totaling 136 individuals. The sampling technique uses probability sampling with random sampling method, resulting in a sample of 73 students. Data were collected using three main techniques: questionnaires with Likert scale, observation, and documentation (Ardyan et al., 2023; Arikunto, 1998). Variable X1 (Islamic Spiritual Mentoring) was developed based on indicators of activity implementation, management, delivery methods, and participant interest; while variable X2 (Religious Character) was developed from dimensions of character toward teachers, friends, oneself, and parents. Variable Y (Learning Outcomes) was measured through first semester final summative assessment report card scores for Islamic Religious Education subjects for students in grades X, XI, and XII.

To ensure instrument quality, validity testing was conducted using the Pearson Product Moment formula and reliability testing using the Alpha Cronbach technique. Results show that all questionnaire items are valid and reliable, with alpha values above 0.6 (mentoring = 0.646 and religious character = 0.736). Data analysis techniques include classical assumption tests: normality, linearity, and heteroscedasticity. Subsequently, hypothesis testing was conducted with multiple linear regression using SPSS version 25. Partial tests (t-test) and simultaneous tests (F-test) were used to determine the influence of each and overall independent variables on learning outcomes. Significance value was set at $\alpha \leq 0.05$.

Result and Discussion

1. Implementation of Islamic Spiritual Mentoring Activities at State Senior High School 1 Mojolaban

Islamic spiritual mentoring activities at State Senior High School 1 Mojolaban are conducted regularly and structurally every week, taking place in the school mosque and designated classrooms. Each mentoring session lasts 90–120 minutes, usually on Fridays or Saturdays, with participants from students in grades X to XII who are members of Islamic Spiritual Activities (Rohis). Based on questionnaire data from 73 students, the majority of students participate in these activities with quite high frequency. Generally, mentoring implementation is considered good by 68% of respondents, and 71% state they participate in mentoring weekly. The 1.5–2 hour mentoring duration is chosen by 47% of respondents as ideal time, while the rest state variations in implementation.

Table 1. Percentage of Islamic Spiritual Mentoring Implementation

No	Measurement Indicator	Always (%)	Often (%)	Sometimes (%)	Never (%)
1	Activities run well	68	17	15	0
2	Weekly frequency	6	71	23	0
3	Duration (1.5–2 hrs)	47	19	30	4
4	Arrive on time	49	18	30	3
5	Enjoy mentoring	75	19	6	0
6	Independent motivation	73	18	9	0

Total scores from the questionnaire were then classified into three main categories: low, moderate, and high. Classification results show that most students (66%) are in the moderate category, with 20% in the low category and only 14% in the high category.

Table 2. Distribution of Islamic Spiritual Mentoring Categories

Category	Score Interval	Frequency	Percentage
Low	32–38	15	20%
Moderate	39–45	48	66%
High	46–52	10	14%

These findings reflect that mentoring activities have been running but have not yet reached optimal intensity and quality overall. Some students show high involvement, but most are still at moderate involvement levels. This can be related to external factors such as heavy study schedules, lack of variation in mentoring methods, and minimal feedback from mentors to participants.

2. Level of Students' Religious Character

Religious character in this research is measured based on dimensions of character toward teachers, friends, oneself, and parents. The instrument used is a questionnaire with 22 statement items. From data analysis, it is known that the majority of students show religious behavior in daily life. For example, 66% of students claim to always greet teachers, and 84% always pray for their parents before and after studying. Additionally, 78% of students state they never cheat on exams, reflecting ingrained honesty values.

Questionnaire score processing results are classified into three categories as follows:

Table 3. Distribution of Religious Character Categories

Category	Score Interval	Frequency	Percentage
Low	46–57	2	3%
Moderate	58–69	63	86%
High	70–82	8	11%

Most students fall into the moderate category (86%), indicating that religious character has developed but is not yet fully optimal. The low number in the high category (11%) shows that internalization of religious values requires continuous process and guidance. Although students show religious tendencies in several aspects, in practice there is still a gap between value understanding and application in daily life.

3. Islamic Religious Education Learning Achievement

Islamic Religious Education learning achievement is measured based on first semester report card scores for the 2024/2025 academic year. The analyzed scores come from teachers' summative assessment of knowledge competencies (cognitive) in PAI materials. Of 73 students, the majority obtained scores in moderate to high categories.

Table 4. Distribution of Students' PAI Scores

Category	Score Interval	Frequency	Percentage
Low	78–83	14	19%
Moderate	84–89	30	41%
High	90–96	29	40%

As many as 40% of students are in the high score category, indicating that students are able to understand learning materials well. Meanwhile, 41% of students fall into the moderate category and only 19% are classified as low. The average score obtained by students is 86.43, with a standard deviation of 5.11. This reflects generally satisfactory learning achievement, although there is still room for improvement.

4. Simultaneous Contribution of Mentoring and Religious Character to PAI Achievement

The Pearson correlation test is used to determine the relationship between mentoring (X1), religious character (X2), and PAI achievement (Y). Results show that both independent variables do not have significant relationships with the dependent variable.

Table 5. Pearson Correlation Test

Variables	Sig.	Correlation Coefficient	Interpretation
X1–Y (Mentoring–PAI)	0.779	0.033	Very low
X2–Y (Character–PAI)	0.777	0.034	Very low

From partial tests (t-test), it is known that each variable does not provide significant contribution to students' PAI learning outcomes.

Table 6. t-Test (Partial)

Variable	t calculated	Sig.	Remarks
Mentoring (X1)	0.153	0.879	Not significant
Character (X2)	0.158	0.875	Not significant

F-test results to determine simultaneous contribution between X1 and X2 to Y also show high significance values, meaning there is no joint influence.

Table 7. F-Test (Simultaneous)

F calculated	Sig.
0.051	0.950

The contribution of both variables to learning achievement is very small, as seen from the following coefficient of determination:

Table 8. Coefficient of Determination (R^2)

Model	R Square	Interpretation
X1, X2 → Y	0.001	Only 0.1% contribution to Y

These results show that only 0.1% of learning outcome variation can be explained by mentoring and religious character. The remainder (99.9%) is influenced by other factors such as learning styles, motivation, family environment, teaching methods, and students' internal factors.

Discussion

The results of this research show that Islamic spiritual mentoring activities implemented at State Senior High School 1 Mojolaban fall into the moderate category. This indicates that although activities have run structurally and routinely, their effectiveness in forming religious character and encouraging students' learning achievement is still limited. Student involvement in mentoring activities is quite good but not entirely optimal, especially in terms of material depth, variation of methods used, and quality of interaction between mentors and mentees. These findings reflect that mentoring activities in schools have not been able to become the main catalyst in improving the quality of comprehensive religious value internalization.

Research conducted by Harbeni Yudianto concluded that Islamic Spiritual Activities (Rohis) play a role in forming students' religious character, which indirectly increases Islamic understanding and student learning motivation. Mentoring contribution in this context reaches 23.7%. These results differ from this research, which only found 0.1% contribution, and significance values that do not meet the threshold ($p > 0.05$). This difference could be caused by variations in mentoring implementation, availability of quality mentors, and student commitment in participating in these activities (Harbeni, 2024).

The level of students' religious character is also in the moderate category, indicating that most students have sufficient religious foundation in cognitive and affective aspects but have not yet fully manifested in consistent behavior across various life dimensions. Several indicators show high scores, such as character toward parents and teachers, but there is still room for improvement in terms of character toward oneself and peers. This means that although students are able to understand and agree with religious values, the internalization process has not been evenly distributed in daily life (Rohmah, 2019).

Students' Islamic Religious Education learning achievement shows quite encouraging results, with most students in moderate to high score categories. However, statistical test results show that there is no significant relationship either partially or simultaneously between mentoring activities and religious character with PAI learning achievement. Both mentoring and religious character provide very small contributions, only 0.1% to the variation in PAI learning outcome scores. The remainder is influenced by other factors not examined in this research, such as teacher teaching methods, learning motivation, family support, social environment, and use of learning media.

The insignificance of these results provides important reflection that religious education, particularly through non-formal channels such as mentoring, does not automatically produce significant changes in learning outcomes if not accompanied by comprehensive pedagogical approaches, student emotional involvement, and strong integration between religious guidance activities and formal curriculum. Comparison with previous research results also shows that mentoring effectiveness highly depends on implementation context, quality of human resources involved, and synergy between mentoring programs and existing school education systems.

Conclusion

Based on the research results conducted, the implementation of Islamic spiritual mentoring activities at State Senior High School 1 Mojolaban shows quite good but not yet optimal intensity. These activities are conducted in a scheduled manner and followed by most Rohis member students, but their effectiveness is still in the moderate category. This indicates that although students participate in activities regularly, active involvement and utilization of guidance materials have not been fully maximized. Limitations in delivery method variations, companion quality, and lack of monitoring of mentoring results become factors affecting the effectiveness of these activities in the context of Islamic character education.

The level of students' religious character is also in the moderate category. This indicates that religious values such as honesty, responsibility, and courtesy have been recognized and begun to be applied in students' lives. Nevertheless, not all dimensions of religious character show high scores, so continuous guidance is still needed for value internalization to occur completely and comprehensively. Islamic Religious Education learning achievement itself shows quite good results, with the majority of students obtaining scores above the minimum criteria and being in moderate to high categories. This indicates adequate understanding in cognitive aspects, although it does not necessarily reflect value transformation in affective and behavioral aspects

However, from statistical analysis results, it is known that Islamic spiritual mentoring and students' religious character do not have significant contributions to Islamic Religious Education learning achievement, either partially or simultaneously. Both variables only contribute 0.1%, meaning PAI learning outcomes are more influenced by other factors such as teaching methods, learning motivation, family support, and social environment. This conclusion provides understanding that religious character formation and religious cognitive achievement need to be approached holistically and integratively, not sufficient through just one program or specific religious activity.

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