



Islamic Mentoring at Masjid Syamsul Ulum: A Character-Building Strategy for Telkom University Students Based on HEI Values

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Abstract: This article examines the mentoring program at Masjid Syamsul Ulum, Telkom University, as a model of Islamic character education based on campus mosques, integrated with the values of Harmony, Excellence, and Integrity (HEI) in a technology-based higher education environment. This study aims to describe the structure, implementation, and evaluation of the mentoring program, including its curriculum and its contribution to students' spiritual, social, and leadership competencies. The research employed a descriptive qualitative approach through document analysis (program proposals, modules, evaluation reports, and organizational statutes), complemented by student perception data collected via a questionnaire. The results indicate that the mentoring program at Masjid Syamsul Ulum is systematically designed with modules, measurable evaluation rubrics, and a sustainable mentor regeneration system, and is well-received by students. This integration has successfully internalized Islamic values while strengthening students' collaboration, soft skills, and social responsibility as digital native learners. In conclusion, the campus mosque mentoring program is proven to be strategic in supporting professional, adaptive Islamic character development and is worthy of replication in other universities.

Keyword: *Mentoring Program; Islamic Character Education; Mosque-Based Mentoring; HEI Values.*

Abstrak: Artikel ini mengkaji program mentoring di Masjid Syamsul Ulum Telkom University sebagai model pendidikan karakter Islami berbasis masjid kampus yang terintegrasi dengan nilai Harmony, Excellence, dan Integrity (HEI) di lingkungan perguruan tinggi teknologi. Penelitian ini bertujuan mendeskripsikan struktur, implementasi, dan evaluasi program mentoring, termasuk kurikulumnya serta kontribusinya terhadap kompetensi spiritual, sosial, dan kepemimpinan mahasiswa. Pendekatan penelitian menggunakan deskriptif kualitatif melalui analisis dokumen resmi (proposal kegiatan, modul, laporan evaluasi, anggaran dasar organisasi) yang dilengkapi data persepsi mahasiswa melalui angket. Hasilnya menunjukkan bahwa program mentoring di Masjid Syamsul Ulum dirancang secara sistematis dengan modul, rubrik evaluasi terukur, serta sistem kaderisasi mentor yang berkelanjutan, dan diterima baik oleh mahasiswa. Integrasi mentoring ini berhasil menginternalisasikan nilai-nilai Islami sekaligus memperkuat kolaborasi, softskill, dan tanggung jawab sosial mahasiswa generasi digital native. Kesimpulannya, program mentoring masjid kampus terbukti strategis dalam mendukung pembinaan karakter Islami yang profesional, adaptif, dan layak direplikasi di perguruan tinggi lain.

Kata kunci : *Program Mentoring; Pendidikan Karakter Islami; Masjid Kampus; Nilai HEI.*

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Introduction

The development of the digital era within higher education presents serious challenges for shaping the character of the so-called digital native generation. Today's students are confronted with an overflow of information, a multitasking lifestyle, and academic pressures that can potentially erode their sense of spirituality and moral values. Data from the Central Bureau of Statistics 2022 indicates that student participation in formal religious activities on campus is only around 48% and tends to decline among first-year students. Other studies also highlight decreasing involvement in campus spiritual communities as students' academic workloads and exposure to digital distractions increase (Fauroni et al., 2019; Ma'zumi, 2019). This situation raises concerns about the weakening of consistent, sustainable Islamic character education in non-religious campus environments.

A similar phenomenon has been observed at Telkom University based on data from the even semester of 2023/2024, which shows that only about 55% of new students were accustomed to attending religious studies before enrolling, according to a preliminary survey conducted by the Badan Mentoring. This figure was obtained from 500 first-semester students through an online questionnaire, validated by the Mentoring Evaluation Coordinator, although it remains an initial internal survey. To reinforce data triangulation, the researcher distributed an evaluation questionnaire to 250 first-semester students (approximately 10% of the 2,438 active mentoring participants). The evaluation revealed that 32% of respondents experienced difficulties maintaining regular attendance due to academic schedule conflicts, while 27% cited limited facilities for small class discussions. These findings underline the urgent need for an adaptive and integrated strategy for Islamic character education that is relevant to the busy and diverse context of digital native students (Siskandar & Yani, 2020).

Campus mosques are considered strategically positioned to address this challenge, as they serve not only as places of worship but also as centers for character education, soft skill development, leadership, and national values (Ardiyansyah et al., 2023). Several previous studies have supported this argument, for example, at the Salman ITB Mosque (Mariyam, 2017), which successfully fostered leadership-oriented da'wah cadres, and at UIN Sunan Kalijaga (Habibi, 2015), which combined IMTAQ and IPTEK education to strengthen student morality. At Universitas Muhammadiyah Palopo, the Ma'had

Al-Jami'ah model has even succeeded in improving students' worship discipline and social empathy sustainably (Egidiasafitri et al., 2021; Makmur et al., 2024). However, most of these studies have not yet deeply explored integrating institution-based values rooted in modern campus culture, such as the Harmony, Excellence, and Integrity (HEI) values developed at Telkom University.

This is the research gap addressed by this study, which seeks to document how the Masjid Syamsul Ulum mentoring program has successfully incorporated HEI values into an Islamic character education curriculum for students. Campus mosque-based mentoring is expected to instill values of worship and morality and build leadership skills, public speaking competence, and social responsibility. The Badan Mentoring has designed a tiered program through the Sekolah Mentor, Islamic Character Building (ICB), and standardized evaluation rubrics to address the needs of digital native students. This concept is expected to fill gaps in previous research and offer a practical contribution to developing a model of Islamic character education in a technologically advanced, high-activity campus environment.

This research aims to describe the structure, implementation, and evaluation of the mentoring program at Masjid Syamsul Ulum, with particular focus on how the values of Harmony, Excellence, and Integrity are internalized in student character formation. In addition, the study aims to evaluate the opportunities and challenges of implementing this program so that it can serve as a reference for other campus mosques facing similar contexts. This research will enrich the literature on Islamic character education at non-religious universities and inspire professional, mosque-based mentoring practices that remain adaptive in the digital era.

Method

This study applied a descriptive qualitative approach with document-based research to describe the mentoring practices at Masjid Syamsul Ulum, Telkom University. The research focused on examining the structure of the mentoring program, its content, implementation methods, evaluation system, and mentor regeneration strategies. This approach was chosen because the data consisted of officially recorded program documents, which allowed the researcher to reconstruct the character education process in detail without intervention through experiments.

The research subject encompassed all the mentoring activities managed by the Badan Mentoring Agama Islam Telkom University during the even semester of 2023/2024 and the odd semester of 2024/2025. The documents analyzed included the Sekolah Mentor program proposals, Islamic Character Building (ICB)

proposals, semester evaluation reports, mentoring modules, and the Articles of Association of the Masjid Syamsul Ulum. The selection of these documents was based on three main criteria: (1) they were official and ratified by the mosque's management board and the Academic Development Bureau; (2) they contained comprehensive information from planning, implementation, to evaluation; and (3) they provided verified data on student character-building activities supported by attendance lists, schedules, and program reports. The documents were expected to offer a complete picture of the ongoing mentoring practices based on these criteria.

The research instrument was a checklist designed by the researcher based on Islamic character education program evaluation theory and referring to previous mentoring reports. The checklist included essential items such as content completeness, delivery methods, mentor recruitment processes, evaluation rubrics, and the alignment of the program with HEI values. The checklist was tested through structured expert judgment with three senior mentors, one Badan Mentoring coordinator, and one Islamic education lecturer to ensure content validity. This testing was guided by questions regarding relevance, clarity of terminology, and the completeness of aspects being evaluated. The researcher recorded and documented the validation process, which was then used to revise several terms for better contextual understanding among mentors. As a result, the instrument was considered sufficient to assess mentoring practices comprehensively and replicable for other researchers.

Data was collected by carefully reviewing documents, repeated reading, highlighting relevant sections, and recording findings into a matrix table developed from the checklist. To triangulate sources, the researcher conducted semi-structured discussions with two active mentors and one evaluation coordinator of Badan Mentoring. These discussions were held online via Zoom in two separate 60-minute sessions, guided by questions about data validity, practical mentoring experiences, and field challenges. Field notes from these discussions were processed alongside document findings to ensure the facts' accuracy and minimize researcher interpretation bias. This triangulation method was carried out systematically and could be academically accounted for.

The data analysis technique used thematic content analysis, involving data reduction, data categorization, meaning interpretation, and the preparation of descriptive narrative writing. The main themes analyzed included the mentoring organizational structure, character education materials, evaluation patterns, mentor regeneration systems, and integrating HEI values in the campus environment. Since this research was qualitative descriptive, no statistical testing was performed; however, the results are presented in detail through narrative

descriptions, summary tables, and diagrams to facilitate understanding and replication in similar campus mosque contexts.

Results And Discussion

Results

Structure of the Mentoring Program at Masjid Syamsul Ulum

Masjid Syamsul Ulum, Telkom University's mentoring program structure is systematically arranged, tiered, and well-documented to meet the needs of Islamic character development for digital native students. The Badan Mentoring, as the managing body of the mentoring program, coordinates directly with the Masjid Syamsul Ulum Mosque Council (DKM) and the Academic Development Bureau of Telkom University, thus having formal legality and alignment with the campus Islamic Religious Education curriculum (Biro Pengembangan Akademik Telkom University, 2024; DKM Syamsul Ulum, 2022). The mentoring program is divided into two main stages: the Sekolah Mentor, which prepares mentor candidates with competencies in aqidah, akhlaq, and Islamic public speaking; and the Islamic Character Building (ICB), which is the main activity for first-semester students using small class discussions, worship practices, and Islamic moral value reflections.

In the even semester of 2023/2024, data from the Badan Mentoring recorded that 70 mentor candidates participated in the Sekolah Mentor program, with 55 mentors passing the selection process to guide 2,438 students in the ICB program. The DKM administrators conducted the selection process through Islamic knowledge tests, microteaching practices, and moral-personality interviews. This step is considered effective in recruiting mentors who are not only knowledgeable but also demonstrate Islamic character and leadership spirit. The small class system in ICB has also been proven to create a friendly and communicative mentoring atmosphere, with each group consisting on average of 10–15 students. These findings confirm that the small halaqah model aligns with other campus mosque mentoring models, such as those at Salman ITB or UIN Sunan Kalijaga, which emphasize values of moderation and tolerance in discussions (Habibi, 2015; Mariyam, 2017).

To clarify the mentoring program structure, the following summarizes its main stages and activities:

Table 1. *Structure of the Mentoring Program at Masjid Syamsul Ulum, Telkom University*

Program Stage	Target Participants	Core Activities
School Mentor	Students in semester 3 and above (mentor candidates)	Training in aqidah, fiqh, akhlaq, public speaking, and microteaching

Mentor Selection	Sekolah Mentor participants	Islamic knowledge tests, microteaching practice, and interviews
Islamic Character Building	First-semester students	Aqidah, akhlaq, soft skills, and small class discussions
Social Project	Mentees accompanied by mentors	Environmental service, donations, and community health education
Semester Evaluation	Mentors and Badan Mentoring coordinators	Character and worship rubric-based evaluation

In addition, the mentoring program is arranged with an annual timeline to ensure consistent and sustainable implementation. This timeline covers mentor recruitment schedules, training, ICB implementation, semester evaluation, and mentoring graduation. With a well-planned timeline, mentoring activities can adapt to Telkom University's academic calendar and avoid overlapping with students' class schedules. The following is a summary of the timeline:

Table 2. *Timeline of the Mentoring Program at Masjid Syamsul Ulum, Telkom University*

Month	Main Activity	Target Participants
July–August	Recruitment of mentor candidates	Students in semester 3 and above
August	Sekolah Mentor (intensive training)	Mentor candidates
September	Mentor selection (microteaching, interviews)	Selected mentor candidates
September	Group assignment for mentees	First-semester students
September–December	Islamic Character Building (weekly mentoring)	First-semester students
October	Shining Team Project activities	Mentees and mentors
December	End-of-semester evaluation forum	All mentors & Badan Mentoring coordinators
January	Preparation for the even semester	Badan Mentoring team
February–June	Follow-up/advanced mentoring (if an extended module exists)	Second-semester students
June	Annual evaluation and mentoring graduation	All mentoring participants & mentors

The timeline above shows that mentoring is not carried out in a single short period, but continuously throughout the academic year. This approach ensures that student character is developed progressively, from introducing basic Islamic concepts to practicing Islamic leadership skills (Ma'zumi, 2019). Regular semester and annual evaluations also ensure quality control in the program, so that its design remains relevant to the needs of students each year. This approach is one of the innovations of the Badan Mentoring at Masjid Syamsul Ulum, compared to

seasonal mentoring patterns that are only active during Ramadan or campus orientation activities.

The structure of the mentoring program at Masjid Syamsul Ulum can also integrate the campus mosque's function as a center for worship, character education, and a leadership laboratory for Muslim students. With the involvement of mosque takmir, Islamic Religious Education lecturers, and the Academic Development Bureau, mentoring has been carried out synergistically, combining spiritual development with academic character building. Its distinctive feature is the use of standardized modules and measurable evaluations, which ensure the quality of mentoring can be maintained in the long term (HEI Telkom University, 2024).

With such a structured schedule and model, the mentoring program at Masjid Syamsul Ulum has proven to run routinely and adapt to the modern academic culture of higher education. This confirms that the concept of a campus mosque as a center of Islamic civilization is not merely rhetorical, but can truly be implemented in a systematic and measurable manner (Fauroni et al., 2019). This model has the potential to be replicated by other universities, especially non-religious higher education institutions that wish to strengthen student character development through mosque-based mentoring (Badan Mentoring Telkom University, 2024).

Materials and Methods of Character Development

The materials used in the mentoring program at Masjid Syamsul Ulum, Telkom University, are designed to build a strong foundation of aqidah (Islamic creed), worship practices, noble morals, and contemporary Islamic literacy relevant to the characteristics of digital native students. The aqidah materials focus on strengthening tawhid values, the awareness of Allah's oneness, and the principle of ihsan, which is applied in daily behavior. Worship materials include ablution practice, prayer, proper etiquette in supplication, and daily remembrance. Moral materials emphasize empathy, tolerance, responsibility, and a moderate attitude in religion, responding to the risk of intolerance in the digital space. In addition, Islamic literacy covers insights on ghazwul fikri, Islamic ethics in social media, and awareness of global cultural flows (Najmunnisa et al., 2017).

The preparation of mentoring materials is adapted from the Telkom University Islamic Religious Education module, then expanded by the Badan Mentoring curriculum team to include leadership soft skills and public communication skills. This module was collaboratively developed with the mosque council (DKM Syamsul Ulum), PAI course lecturers, and representatives from the Academic Development Bureau. The material was validated to align with the values of Harmony, Excellence, and Integrity (HEI) that form part of Telkom

University's culture. This module-based approach is consistent with findings at the Salman ITB Mosque, which emphasizes standardized mentoring curricula (Mariyam, 2017), as well as the Ma'had Al-Jami'ah model at Universitas Muhammadiyah Palopo, which integrates spiritual content with social skills (Makmur et al., 2024).

The character-building methods used in mentoring combine interactive lectures, small group discussions, case studies, practical simulations, and social projects. Interactive lectures help mentees understand the core materials, while small group discussions facilitate active participation by mentees to share experiences or respond to current campus issues. Case studies are drawn from students' everyday realities, such as social media ethics or attitudes toward religious diversity, so that value internalization is not merely textual but contextual (Habibi, 2015). Practical activities include ablution simulations, congregational prayer, short Qur'an memorization, and the habit of collective supplication. Social projects are designed as concrete actions to nurture empathy and responsibility while implementing the value of integrity within Telkom University's culture.

Program evaluation records indicate that 82% of mentors considered the small class method effective for building a friendly atmosphere and meaningful discussion, making mentees feel comfortable interacting (Badan Mentoring Telkom University, 2024). This is consistent with studies at UIN Sunan Kalijaga, which found that small halaqah groups foster a sense of togetherness and moderate values (Habibi, 2015). Integrating blended learning using WhatsApp groups or Google Classroom has also become an adaptive strategy for the digital native generation, ensuring students still receive materials even if they cannot attend in person. This is in line with digital mentoring models in the Universitas Muhammadiyah Palopo campus mosque (Makmur et al., 2024).

To clarify the character-building materials, the following table summarizes the mentoring components:

Table 3. *Mentoring Materials at Masjid Syamsul Ulum Telkom University*

No	Main Material	Submaterial	Delivery Method	Learning Outcome
1	Aqidah	Tawhid, faith, ihsan	Lecture, discussion	Understanding the foundations of faith
2	Worship	Ablution, prayer, remembrance	Practical simulation	Performing basic worship correctly
3	Morals	Etiquette, empathy, integrity	Case study, reflection	Practicing Islamic values in campus interactions
4	Islamic Literacy	Ghazwul Fikri, Islamic social media	Discussion, video	Critically filtering information

		ethics	presentation	
5	Nationality	Moderation, tolerance, love of the homeland	Interactive lecture	Understanding Islam as rahmatan lil 'alamin
6	Soft Skills	Public speaking, leadership	Microteaching, group project	Developing confidence in leading and communicating

The materials shown in the table above demonstrate that mentoring at Masjid Syamsul Ulum does not merely focus on spiritual aspects, but also instills national values and soft skills to prepare students to face the global era. Public speaking practice, for example, is trained through microteaching so that students gain confidence in speaking publicly while maintaining courteous da'wah ethics (Najmunnisa et al., 2017). Nationality materials are included to help students understand Islam as rahmatan lil 'alamin, supporting national unity and preventing exclusive or radical attitudes (Budiutomo et al., 2022). Thus, the mentoring materials are designed to be contextual so that students are not only familiar with aqidah and worship theory, but also prepared to navigate social pluralism in a technology-oriented campus environment (Nasir & Rijal, 2021; Saputra & Syarifah, 2021).

This mentoring module is developed and ratified every semester by the Badan Mentoring curriculum team and the DKM Syamsul Ulum mosque council, making it an official and professionally documented learning standard. The module includes core materials, evaluation rubrics, reflection guidelines, and target outcomes for student character development. The existence of a standardized module facilitates program achievement monitoring by the evaluation team and ensures that the quality of character-building can be consistently maintained (Badan Mentoring Telkom University, 2023). This module system is similar to the mentoring pattern at Ma'had Al-Jami'ah Universitas Muhammadiyah Palopo (Makmur et al., 2024), while aligning with the values of Harmony, Excellence, and Integrity promoted at Telkom University (Visi Telkom University, 2024).

In addition to face-to-face delivery, mentoring materials are also distributed via WhatsApp groups or the Google Classroom platform so that students who cannot attend in person still receive online materials. Mentors routinely share PDF files, video links, or meeting reminders to maintain program continuity. This innovation supports students with busy academic schedules while fostering Islamic digital literacy awareness so they become accustomed to critically filtering religious content on social media (HEI Telkom University, 2024). Therefore, the blended mentoring approach becomes a relevant alternative for Islamic character-building education in the digital native era.

Overall, the materials and methods of mentoring at Masjid Syamsul Ulum can be categorized as an innovative, professional, and adaptive Islamic character-building model based on campus mosques. Mentoring activities are not only a collective worship space, but also a means to develop students' soft skills so they can be more competitive globally (Fauroni et al., 2019; Muhammad, 2024). The combination of lectures, discussions, case studies, microteaching, and social projects has proven effective in enhancing students' social empathy while strengthening their Islamic identity. The commitment of the Badan Mentoring in developing modules and utilizing technology for material distribution makes this program highly replicable for other campus mosques facing similar challenges. Thus, the mentoring materials at Masjid Syamsul Ulum successfully bridge the spiritual, moral, and academic missions within Telkom University's environment.

Evaluation and Assessment System

The evaluation of the mentoring program at Masjid Syamsul Ulum Telkom University is designed to measure student character-building achievements in a professional, transparent, and accountable manner. This evaluation system is managed by the Evaluation Division of the Badan Mentoring in collaboration with the mentoring coordinators and the mosque council. The evaluation is carried out at multiple levels, covering attendance monitoring, discussion participation, worship practices, and social projects conducted within groups. The assessment also considers the achievement of soft skills values such as public speaking confidence, collaborative attitudes, and students' social responsibility (Badan Mentoring Telkom University, 2024).

The evaluation instruments include digital attendance records for each meeting, rubrics for assessing attitudes and material understanding, weekly reflections, and social project reports. The rubric system measures three main domains: affective (moral behavior), cognitive (understanding), and psychomotor (worship practice), thereby comprehensively covering the dimensions of student character. This method adopts the standard evaluation pattern applied at Salman ITB Mosque and UIN Sunan Kalijaga (Habibi, 2015; Mariyam, 2017), while also being adapted to support the Harmony, Excellence, and Integrity (HEI) values promoted at Telkom University.

In addition, the evaluation process also utilizes digital media. Mentors monitor online discussions in WhatsApp groups, record interactions, and ensure that participants who cannot attend still receive materials through digital files. This blended evaluation system is effective for reaching digital native students, even with their busy campus activities. This is consistent with blended learning evaluation innovations in other campus mosque mentoring programs such as the

Ma'had Al-Jami'ah model at Universitas Muhammadiyah Palopo (Makmur et al., 2024).

To clarify the evaluation framework, the following table summarizes the general indicators:

Table 4. *Indicators and Weighting of Mentoring Program Assessment at Masjid Syamsul Ulum*

No	Assessed Aspect	Indicator	Weight (%)	Assessment Method
1	Worship	Congregational prayer attendance, remembrance practices	25%	Observation, mentor notes
2	Morals	Courtesy, responsibility, empathy	30%	Descriptive rubrics, reflections
3	Islamic Literacy	Understanding of contemporary materials	15%	Short tests, discussions
4	Soft Skills	Public speaking, leadership, teamwork	20%	Microteaching, group projects
5	Social Project	Implementation of social and da'wah activities	10%	Project reports, documentation

Beyond these indicators, the Badan Mentoring has also developed more detailed and structured assessment content to make student achievement measurable. The following outlines the mentoring assessment content scheme:

Table 5. *Mentoring Program Assessment Content at Masjid Syamsul Ulum*

Mentoring Activity	Score Range	Assessment Weight	Remarks
Grand Opening/ Inauguration	0-95	35%	Attendance and participation
Small Class Mentoring (4 sessions)	0-95	55%	Evaluation of attitudes, morals, discussions, worship practices
Shining Team Project	0-95	10%	Creativity and participation in social activities

Table 6. *Small Class Mentoring Assessment Content*

Assessment Aspect	Description	Score Range	Assessment Weight	Remarks
Discipline	Attendance, punctuality, valid permission for absences, orderliness	0-95	30%	Filled in by mentors in each session
Activeness	Discussion responses, attitude, worship practices	0-95	30%	
Qur'an	Accuracy, fluency,	0-95	20%	

Recitation	tajwid			
Short Lecture (Kultum)	Material preparation, delivery, time management	0-95	20%	Conducted once by each mentee

In addition to the indicators and weighting described above, the implementation of the mentoring evaluation at Masjid Syamsul Ulum is also carried out continuously and in a participatory manner. Each week, mentors record attendance, discussion participation, and mentees' behavior assessments descriptively using standard rubrics prepared by the Badan Mentoring evaluation team (Badan Mentoring Telkom University, 2024). These notes are then compiled by the evaluation coordinator and presented at the end-of-semester evaluation forum with the DKM Syamsul Ulum administrators and representatives from the Academic Development Bureau. This procedure ensures that the quality of character-building remains well-monitored and transparent, even with a large number of mentoring groups (Ma'zumi, 2019).

Additionally, participants are asked to complete a satisfaction questionnaire regarding the materials, the mentor's methods, and suggestions for improvement in the next period (Badan Mentoring Telkom University, 2024). This approach creates an evaluation system that is not only top-down but also bottom-up, allowing students to actively provide feedback. This participatory evaluation strategy is highly relevant to the spirit of modern Islamic character-building, which positions students as active subjects rather than merely passive objects. It also reinforces the value of Harmony in Telkom University's culture, where two-way communication between mentors and mentees is nurtured in a warm and productive manner (HEI Telkom University, 2024).

As a form of recognition, the evaluation results serve as the basis for awarding "Best Mentee" at the end of each semester. This award is given to participants who demonstrate remarkable moral development, active mentoring participation, and social contributions. This award scheme not only motivates mentees but also fosters a sense of pride within their groups. Several best mentees are even recruited as prospective mentors for the next semester, creating a sustainable and independent regeneration pattern without relying on external facilitators (Mariyam, 2017).

To support accuracy, the evaluation process is aided by digital technology through Google Forms and spreadsheets, making it easier to recap scores and reducing the risk of human error from manual notes (Badan Mentoring Telkom University, 2024). This technology integration shows that the mentoring program adapts to the digital native campus culture while reinforcing the value of Integrity in student character development (HEI Telkom University, 2024).

Overall, the evaluation and assessment system of the mentoring program at Masjid Syamsul Ulum meets the principles of professional Islamic character-building in the modern era. Balanced indicators, transparent rubrics, participatory methods, and digital technology all demonstrate that this mentoring program is not merely a ceremonial religious activity, but rather a means of adaptive, evidence-based character education (Fauroni et al., 2019). Through this pattern, Masjid Syamsul Ulum makes a tangible contribution in responding to the challenges of character education for digital native students on a technology-based campus.

Participation and Impact of the Mentoring Program

Student participation in the Islamic Character Building (ICB) mentoring program at Masjid Syamsul Ulum Telkom University during the even semester of 2023/2024 was recorded at 2,438 first-semester students. This data was compiled from the official report of the Badan Mentoring Agama Islam Telkom University and includes all Muslim students registered in the Islamic Religious Education course. Participant attendance in mentoring activities was consistently stable at around 80–90% per session, based on digital attendance records managed by group mentors. This high level of participation indicates that digital native students remain enthusiastic about participating in structured Islamic character development programs, even though they have busy academic loads and organizational activities.

Strong participation also had a positive impact on collective worship habits and social awareness. The mentoring program requires mentees to engage in social projects known as the Shining Team Project, such as environmental service activities, fundraising initiatives, or community health education. Evaluation data from the Badan Mentoring recorded that more than 50 social projects were successfully implemented over one semester. In addition, approximately 75% of mentees were reported to consistently perform congregational prayers before mentoring sessions began. Another social effect can be seen in the increased cross-faculty collaboration; about 65% of participants were actively involved in teamwork across different study programs, reflecting the growth of moderation and tolerance values among students at a modern technology-based campus.

Beyond spiritual and social aspects, the mentoring program also contributed to the development of student soft skills. According to mentor evaluations, around 40% of mentees were confident enough to serve as masters of ceremonies (MC), prayer leaders, or deliver short Islamic talks (kultum) at various official campus forums after participating in microteaching sessions during mentoring. This impact is highly positive because it improves self-confidence, public communication skills, and readiness to become leaders of Islamic activities in the academic environment.

The mentoring model at Masjid Syamsul Ulum also facilitates the regeneration of mentors: around 15–20% of mentee alumni then registered as prospective mentors for the following period through the Sekolah Mentor, thereby enabling a self-sustaining and continuous cadre system without reliance on external facilitators.

To clarify the data, the following table summarizes participation and the impacts of mentoring at Masjid Syamsul Ulum during the even semester of 2023/2024:

Tabel 7. *Summary of Participation and Impact of the Mentoring Program at Masjid Syamsul Ulum*

Aspect	Indicator	Result Semester 2023/2024
Number of Participants	Active first-semester students	2,438 students
Average Attendance	% mentoring attendance	80–90% per meeting
Social Projects	Social action, environmental da'wah	>50 activities
Spiritual Impact	Improved worship discipline, congregational prayer	75% of mentees routinely performing congregational prayer
Social Impact	Cross-faculty collaboration, tolerance	65% of participants actively engaged in teamwork
Soft Skill Impact	Public speaking, leadership	40% of mentees serving as MC or giving short lectures
Mentor Regeneration	Mentee alumni recruited as new mentors	15–20% of total new mentors

Discussion

Integration of HEI Values in Mentoring

The mentoring program at Masjid Syamsul Ulum, Telkom University, can be considered successful in integrating the values of Harmony, Excellence, and Integrity (HEI) into the design of Islamic character development for digital native students. The value of Harmony is implemented from the very beginning through cross-department group assignments, where first-semester students from various study programs are brought together to build a sense of togetherness and tolerance. Small group discussions, social project activities, and collective worship practices serve as means to encourage students to learn mutual respect and cooperation in the midst of diverse academic backgrounds. This effort is consistent with the objectives of Islamic Religious Education to foster moderate Islamic brotherhood (*ukhuwah Islamiyah*), while responding to the challenges of non-religious campuses, which tend to have more individualistic cultures. Through

cross-department interaction, mentoring not only instills aqidah and worship materials but also trains students to face pluralism in the campus environment. This systematically nurtured Harmony value distinguishes the Masjid Syamsul Ulum mentoring model from conventional pesantren or seasonal Islamic studies circles.

The integration of the value of Excellence in the mentoring program is demonstrated through the pattern of professional mentor development. The Badan Mentoring regularly holds the Sekolah Mentor to prepare competent mentor candidates, covering aqidah, morals, communication skills, and small class facilitation techniques. Mentor selection is carried out with standard assessment rubrics, including microteaching practices and personality interviews, to ensure the quality of the mentors. The Excellence value is reflected when mentors not only master the material but also become role models in behavior and respectful attitudes toward their mentees. This system guarantees that the character development process runs effectively, measurably, and as expected. The application of Excellence is also evident in the preparation of validated mentoring modules and periodic evaluations, following models at Salman ITB (Mariyam, 2017) and Ma'had Al-Jami'ah at Universitas Muhammadiyah Palopo (Makmur et al., 2024). This shows that the mentoring program at Masjid Syamsul Ulum is not only concerned with spirituality but also ensures the quality of coaching in a professional and measurable manner in every aspect.

Meanwhile, the value of Integrity is integrated into every character development process, from attendance, participation in discussions, to the achievement of social projects. The mentoring program requires mentors to record evaluations of mentees' attitudes, worship behavior, and progress using a standard rubric. This process is not merely a formality, but instills honesty, transparency, and accountability among all participants. Mentors and evaluation coordinators also conduct a reflection forum at the end of each semester to review the implementation, provide suggestions for improvement, and validate rubric results. The integration of Integrity in this mentoring environment supports Telkom University's campus culture, which prioritizes accountability and professionalism (HEI Telkom University, 2024). Through this system, students become accustomed to being honest in assessing their own achievements, recognizing shortcomings, and being encouraged to consciously improve their attitudes. This implementation of Integrity emphasizes that the mentoring program is not just ceremonial but seriously builds resilient Islamic character among students in the digital era.

Interestingly, the HEI values integrated into mentoring do not stand alone but rather strengthen each other. Harmony is cultivated through cross-department activities and social projects, Excellence is developed through qualified mentor

selection and module preparation, while Integrity is maintained through transparent evaluation and regular reflections. This integration creates synergy between spiritual, academic, and soft skill objectives, so that the character built becomes holistic and balanced. Such a holistic approach is rarely found in other mentoring programs, which tend to only focus on aqidah or fiqh content without paying attention to strengthening soft skills and social values. By combining all aspects within the HEI value framework, the Masjid Syamsul Ulum mentoring program demonstrates that Islamic character development can be adapted to a modern, technology-based campus culture without sacrificing core Islamic principles.

The success of HEI value integration is also reflected in the high enthusiasm of mentees in participating in the program. Data from the even semester of 2023/2024 recorded the participation of more than 2,400 first-semester students, with stable attendance above 80% per session (Badan Mentoring Telkom University, 2024). This shows that students do not view mentoring as merely a formal obligation, but rather enjoy the process of character development and feel its benefits. Harmony makes them comfortable in groups, Excellence motivates them to grow, and Integrity maintains honesty and responsibility. This positive response aligns with studies at Salman ITB, where the success of mentoring is also measured by participants' confidence that the program has a real impact on their lives (Mariyam, 2017). Thus, the integration of HEI values is proven not to be just theoretical but successfully internalized into students' behavior.

The Masjid Syamsul Ulum mentoring program also shows that HEI values are relevant to be implemented in the digital native era. Today's students are familiar with social media, instant culture, and multitasking, so character education must be innovative, communicative, and competitive. Mentors utilize WhatsApp groups and digital modules to maintain communication, facilitate material distribution, and monitor mentee activities. The Integrity value is reinforced with online evaluation records, while Harmony is maintained through interactive discussions. Excellence is nurtured through microteaching practices and by assigning mentees leadership responsibilities. This digital adaptation strategy keeps mentoring relevant even as technological challenges continue to develop, while ensuring students are accustomed to critically and responsibly filtering religious content on social media (Telkom University, 2024b).

Overall, the integration of HEI values in the mentoring program at Masjid Syamsul Ulum Telkom University can be seen as an innovative, adaptive, and professional model of Islamic character development in a non-religious campus environment. With a structured mentoring pattern, transparent evaluation rubrics, and cross-faculty social projects, the values of Harmony, Excellence, and Integrity

are not merely slogans but are truly embodied in students' daily behavior and interactions. This approach deserves to be replicated in other campuses facing the challenge of developing digital native students' character, so that campus mosques can truly serve as centers for students' spiritual, moral, and soft skill transformation. This model also proves that campus da'wah can run in harmony with modern academic culture without losing the spirit of moderation and diversity, in line with the ideals of Islam rahmatan lil 'alamin (Fauroni et al., 2019; Hasan et al., 2025).

The Contribution of Campus Mosques as Centers of Character Development

Campus mosques have a highly strategic role in fostering Islamic character among students, especially within non-religious university environments. Masjid Syamsul Ulum Telkom University contributes as a center for moral and spiritual development, as well as an educational social interaction space. Through Islamic Character Building (ICB) mentoring activities, the mosque is able to bring together students from various study programs in a friendly, polite, and moderate learning atmosphere. First-semester students, who may initially feel awkward adapting to the technological campus environment, gain a safe space to ask questions, learn collective worship practices, and discuss contemporary issues from the perspective of Islam as rahmatan lil 'alamin. This model reinforces that the campus mosque is not only a place for ritual worship, but also serves as a vehicle for transforming values of moderation, tolerance, and social care among students (Ma'zumi, 2019).

The contribution of the mosque as a center of character development is also reflected in its curriculum integration with students' academic activities. The Badan Mentoring, as an autonomous unit under the DKM Syamsul Ulum, coordinates with Islamic Religious Education lecturers and the Academic Development Bureau. This collaboration ensures that mentoring materials do not overlap but rather expand and deepen the content of formal Islamic Religious Education courses. Students experience continuity between theoretical learning in the classroom and the practice of Islamic values outside the classroom through mentoring. This strengthens the concept of integrating spiritual and academic curricula, as also implemented at major campus mosques such as Salman ITB (Mariyam, 2017) or UIN Sunan Kalijaga Yogyakarta (Habibi, 2015). This concept demonstrates that campus mosques can harmonize religious values with modern academic culture without creating the dichotomy that is often feared.

Another important contribution is the creation of a student leadership regeneration process through mentoring. Masjid Syamsul Ulum not only educates mentees to have Islamic morals but also prepares a new generation of leaders with communication skills, public speaking, and group management abilities. Through the Sekolah Mentor, third-semester students and above are trained to become

professional, integrity-based mentors who can serve as role models for their juniors. The mentor selection process uses standard evaluation rubrics, microteaching practices, and personality interviews to ensure mentor quality is well-maintained (Badan Mentoring Telkom University, 2024). This cadre model has proven successful in sustaining the mentoring program from generation to generation, affirming the campus mosque as a strategic student leadership laboratory within Telkom University.

Beyond spiritual and leadership aspects, the campus mosque also contributes to developing students' social soft skills. Mentoring activities at Masjid Syamsul Ulum are designed to facilitate cross-department discussions, teamwork in social projects, and collaboration in creative da'wah activities on campus. This helps students learn to appreciate diversity, strengthen their sense of togetherness, and develop a social spirit. Social projects carried out by mentees, such as environmental service, disaster donation drives, and community health education around campus, serve as concrete ways to cultivate empathy and social responsibility. This type of development emphasizes the mosque's role as a center of Islamic values education relevant to modern social life, not merely as a separate religious ritual space (Fauroni et al., 2019; Hadi & Mulyono, 2024).

The campus mosque's contribution is also evident in its ability to instill the value of religious moderation amid the ideological extremism that can infiltrate the digital generation. Through mentoring, students are encouraged to understand Islam as rahmatan lil 'alamin, appreciate differences, and reject radical attitudes. Islamic digital literacy materials and case discussions about hoaxes or hate speech on social media are included in the mentoring curriculum so that students become more critical in filtering information (HEI Telkom University, 2024). Thus, the campus mosque acts as a bastion of religious moderation that is relevant, adaptive, and close to students' realities. This finding is also consistent with research at UIN Sunan Kalijaga, which confirms the role of campus mosques as agents of religious moderation in facing globalization challenges (Habibi, 2015).

Another strength of the campus mosque's contribution is its openness to evaluation and innovation. Masjid Syamsul Ulum regularly evaluates mentoring results through semester forums, mentee reflections, and mentor feedback. This process is not only top-down but also invites feedback from students as program participants. With this participatory approach, mentoring can continue to develop according to the needs of the fast-changing digital native generation. Blended learning innovations through WhatsApp groups, PDF modules, and online evaluations also demonstrate that the campus mosque can adapt to technological transformation without abandoning Islamic values (Badan Mentoring Telkom University, 2024). This participatory evaluation system makes the mentoring

program continuously relevant, attractive, and sustainable within the campus dynamic.

Overall, the contribution of Masjid Syamsul Ulum Telkom University as a center for student character development deserves appreciation. Its mentoring program responds to the needs of digital native students for moral education, social skills, and moderate Islamic literacy. With an integrated curriculum model, tiered mentor regeneration processes, relevant social projects, and participatory evaluations, Masjid Syamsul Ulum asserts itself as a center of Islamic civilization within a technology-based higher education environment. This model is worth adopting by other campus mosques in Indonesia that aim to develop student character holistically, combining spiritual, social, and academic missions without falling into the dichotomy of religious and scientific worlds (Fauroni et al., 2019).

Challenges and Opportunities in Mentoring Program Development

The implementation of the mentoring program at Masjid Syamsul Ulum Telkom University has been recognized as successful in fostering Islamic character among digital native students, but it still faces several challenges that require critical evaluation and future innovation. Based on a survey completed by 250 students (approximately 10% of the total 2,438 mentoring participants in the even semester of 2023/2024), around 27% of respondents identified limited room capacity as an obstacle to program effectiveness. They felt that small class discussions were sometimes disrupted due to the large number of groups and limited space. Additionally, 32% of respondents expressed difficulty maintaining consistent attendance due to busy schedules filled with practicums, academic projects, or organizational activities. Another challenge is the varying quality of mentors, especially for new mentors who are not yet fully accustomed to leading discussions or facilitating case studies. These findings highlight that improvements in facilities, schedule management, and mentor quality enhancement should be prioritized to ensure that Islamic character development runs optimally and sustainably.

Nevertheless, the survey results also show that there are significant opportunities for further development of the mentoring program. About 85% of respondents stated that mentoring helped strengthen their values of religious moderation and social empathy. A total of 82% considered the mentoring materials appropriate for their Islamic character-building needs, while 78% felt their public speaking confidence improved through the kultum practice. The use of digital platforms such as WhatsApp groups was also rated helpful by 83% of respondents, and 92% recommended that the mentoring program continue in the following semester. These findings indicate that students are not just formally following the mentoring program but truly feel its benefits in their spiritual, social, and academic

lives on campus. The visualization of the survey results is summarized in the following table:

Table 8. *Survey Results of the Mentoring Program at Masjid Syamsul Ulum*

No.	Survey Statement	Agree (%)	Disagree/Neutral (%)
1	Mentoring materials meet the needs of Islamic character building	82%	18%
2	Mentor's ability to facilitate discussions is good	88%	12%
3	Mentoring increases confidence in public speaking	78%	22%
4	Social projects are relevant to student needs	80%	20%
5	The small class mentoring atmosphere is comfortable	85%	15%
6	Mentoring supports religious moderation values	90%	10%
7	Mentoring evaluation and assessment are transparent and fair	80%	20%
8	Use of digital platforms (WhatsApp/Google Classroom) helps mentoring	83%	17%
9	Mentoring motivates one to become an Islamic and competitive personality	86%	14%
10	Recommend the mentoring program to continue next semester	92%	8%

As a strengthening strategy, the mentoring program was also analyzed using a SWOT framework to highlight the relationships between its factors. The SWOT analysis does not merely list separate points but emphasizes interactive connections among strengths, weaknesses, opportunities, and threats, as follows:

Table 9. *Integrated SWOT Analysis of the Mentoring Program at Masjid Syamsul Ulum*

Strengths	Weaknesses
- Scheduled, tiered mentoring structure supporting continuity	- Limited mosque space capacity
- HEI values are integrated with Telkom University's academic culture	- Mentor quality variations in some groups
- Official mentoring modules and transparent evaluation rubrics	- Busy student academic schedules frequently conflict
Opportunities	Threats
- National campus mosque network collaboration for benchmarking	- Competition with other campus activities more attractive to students
- Development of blended learning mentoring using official LMS	- Digital generation quickly bored if methods are not innovative
- Diversification of social project themes	- Potential mentor overload if

(e.g., mental health, digital literacy)	participant numbers keep increasing
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The SWOT analysis above shows that the program's strengths, such as its structured activities, official evaluation modules, and the HEI values integrated with Telkom University's culture, open opportunities for collaboration with the national campus mosque network. With standardized and well-documented procedures, Masjid Syamsul Ulum's mentoring is easily replicable as a model for Islamic character development at other universities. On the other hand, weaknesses such as limited mosque space and varying mentor quality must be anticipated to prevent threats of declining student interest amid increasingly creative and competitive campus activities. The potential for blended learning mentoring can be optimized so that physical space limitations are no longer a barrier, while also providing students with more flexibility to access materials in the digital native era.

The interconnection among SWOT factors also needs to be read reflectively so that character-building strategies become more adaptive. For example, Strength-Opportunity: a tiered mentoring structure and official evaluation modules support cross-campus collaboration opportunities since their procedures are ready to replicate. Strength-Threat: the HEI values rooted in Telkom University's culture have the potential to reduce the threat of digital generation boredom because mentoring goes beyond rituals and includes relevant soft skills and current values. Weakness-Opportunity: Limited space can be anticipated with blended learning so that material distribution does not rely solely on physical space. Weakness-Threat: variations in mentor quality and students' busy schedules, if not addressed, could decrease interest and cause mentor overload in future semesters.

Furthermore, strategies to diversify social project themes can be innovative in responding to the needs of today's students, who are closer to issues such as Islamic digital literacy, mental health, or community empowerment. This will strengthen the Integrity value and social concern while maintaining program sustainability so that it does not become just another religious ritual. Transparent digital evaluations can also reinforce Integrity by minimizing mentor bias and providing a fair and professional learning experience for participants.

By reading the SWOT holistically and mapping out the connections among its factors, it is hoped that the mentoring program at Masjid Syamsul Ulum will not only survive as a routine religious activity but continue to develop into a modern, professional, adaptive Islamic character-building model relevant to technological developments and the culture of digital native students. This model can also serve as a reference for other campus mosques in Indonesia facing similar challenges, so that mosque functions truly become centers for moral, spiritual, and social transformation for students in higher education environments.

Conclusion

The results of this study reveal an interesting finding that the mentoring program at Masjid Syamsul Ulum Telkom University does not merely focus on routine worship guidance but has developed into a system of Islamic character development integrated with a modern technology-based campus culture. The mentoring program has had a broad impact on transforming student behavior, improving leadership soft skills, and strengthening social awareness through activities such as the Shining Team Project. High participation rates with stable attendance, along with evaluation survey results showing 85% of respondents felt mentoring strengthened their values of religious moderation and 92% recommended the program's continuation, prove that digital native students remain enthusiastic about participating in professional, structured, and adaptive Islamic character development. These findings indicate that the campus mosque has the potential to become a relevant center for Islamic character-building even in a non-religious, technology-based higher education setting.

The scientific contribution of this article lies in the perspective of integrating HEI values (Harmony, Excellence, Integrity) as a campus culture internalized through the campus mosque mentoring system. This article not only confirms previous theories about the role of campus mosques as spaces for character education but also enriches the literature by adding how technological institutional values can align with the concept of campus da'wah. The mentoring module approach, standardized evaluation rubrics, blended learning innovations, and a professional mentor regeneration process are distinguishing features of this program in the era of digital native students. Thus, this article provides a new perspective on an Islamic mosque-based mentoring model that is integrated with the academic curriculum of modern universities.

This research has several limitations that should be noted. The data coverage focuses only on one campus mosque, so it does not cover variations of mentoring models in other campuses. Although it used survey data from 250 respondents to strengthen triangulation, this study has not fully explored the experiences of lecturers or mosque administrators in depth. Furthermore, the research context is limited to a technology-based campus profile with digital native students, so generalizing the results to other types of higher education institutions still needs further testing. Future research is recommended to use mixed methods, expand cross-campus samples, and explore other variables such as gender, age, or student year level. This way, policies for Islamic character-building education can be formulated more comprehensively, evidence-based, and have a broader impact in the future.

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