



Co-curricular Mentoring in Formation Character Islamic Student in Al-Jami'yatul Washliyah High School 22 Tembung

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ABSTRACT

This study aims to analyze the concern of co-curricular mentoring in the formation of Islamic character of students at Madrasah Al-Jamiyatul Washliyah 22 Tembung. This research approach uses a qualitative approach with data collection techniques of observation, interviews, and documentation. The subjects and subjects of this study were the principal, Islamic religious teachers and students of Madrasah Al-Jamayatul Washriyah 22 Tembung. The results of this study indicate that the curriculum will improve the efforts of Madrasah Al-Jamayatul Washliyah 22 Tembung, such as increasing comprehensive Islamic insight, changing student behavior, and changing their mindset to shape student personality, character can be formed in students. Improvement in the application of noble morals, such as politeness, humility, and respect for parents and teachers. Students feel better and feel positive changes in themselves. They feel more confident, more patient, and more responsible. Teachers and mentors see positive changes in students' attitudes and behavior. They note an increase in student discipline, honesty, and involvement in positive activities. Parents can also provide testimonials about the positive changes they see in their children at home.

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1. INTRODUCTION

Character is a psychological trait, morals or manners that distinguishes one from another (Ashif az zafi, 2022). Character studies are not taboo to discuss, because in the world of education, character formation is one of the tasks that must be considered by every teacher, the importance of character education in each individual student so that it is stipulated in the Law of the Republic of Indonesia number 12 of 2012 confirming that the content of character education in schools academically is contained in 4 courses, namely Citizenship Education, Pancasila Education, Religious Education and Indonesian Language. Character is the values embedded in a person, which forming good behavior (Yunita, 2021). Character formation is not as easy as turning over your hand, character formation must begin early, because a person's character will be formed if they always see or are exemplified by things that appear and heard. Character is a person's behavior in carrying out actions without thinking long and consideration which mature. The right way to shape students' Islamic character is by providing examples of good behavior and instilling morals from an early age with the aim of forming a good character and having broad knowledge, attitudes and skills. (Muhammad & Yulianti Zakiah, 2021)

The formation of maturity and personal independence of a person (character) begins from the development of attitudes, morals, religion, social emotions. In the world of education, character formation has been instilled with religious learning, but educational institutions, both formal, informal and non-formal, focus more or lean more towards achieving learning success, lack of attention to the formation of student character results in many student values that do not reflect children with good character. (Sugiharto, 2017)

Students of Madrasah Al-Jam'iyatul Washliyah 22 Tembung are often seen not behaving well, because some students still *bully* their friends, call them by their father's name, even physical *bullying* has been done. Behaviors that do not reflect good morals are one form of lack of teacher attention in forming good behavior. Character formation is very important for each individual student, because the success of education is not only measured by the results of learning, but the essence of learning success is seen from knowledge, attitudes and morals. Thus it can be understood that character formation is important to be done from a young age, therefore parents and teachers must work together in providing examples of good behavior for each child. (Aḥmad Mustafa Al-Marāgī, 1993)

Types of mentoring co-curricular activities that can be carried out at Madrasah Aliyah, such as at Madrasah Aliyah Aliyah Al-Jami'iyatul Washliyah 22 Tembung, for the formation of students' Islamic character include various activities that can integrate Islamic values into students' daily lives. Religious Mentoring, namely Islamic Studies Group discussion sessions on religious topics, such as interpretation of the Quran, hadith, fiqh, aqidah, and morals. Mentors guide students to understand Islamic values and how to apply them in daily life. Tahsin and Tahfidz Al-Quran Activities to learn to read the Quran with tartil (tahsin) and memorize verses of the Quran (tahfidz). Mentors guide students in improving their reading and memorization of the Quran. Congregational Prayer and Joint Dhikr

Program Mentors accompany students in performing obligatory and sunnah prayers in congregation, as well as joint dhikr activities to increase spirituality.

Co-curricular mentoring activities have various important benefits, especially in the context of education in Madrasah Aliyah such as in Madrasah Aliyah Al-Jami'yatul Washliyah 22 Tembung. Through mentoring, students gain a deeper understanding of Islamic teachings, such as the values of honesty, responsibility, patience, tawakkal, and Islamic manners. This helps students internalize these values in their daily lives. Mentoring activities help students practice noble morals, such as politeness, compassion, and mutual respect, which are the characteristics of a good Muslim person (Cahyani & Masyithoh, 2023).

overview of the study Mentoring activities in madrasahs are often held as part of co-curricular activities to support the process of forming students' Islamic character. Madrasah Aliyah Al-Jami'yatul Washliyah 22 Tembung has a mentoring program that aims to improve students' understanding of religion, morals, and integrity. In this context, this study aims to explore the role of mentoring activities in forming students' Islamic character. The expected results in this study are expected to provide an overview of the Effectiveness of co-curricular mentoring activities in improving students' Islamic character. Factors that support and hinder the implementation of mentoring. Implications of the research results for improving the mentoring program in the madrasah. The results of this study are expected to be useful for the madrasah in developing more effective co-curricular programs based on Islamic values, as well as providing references for other educational institutions that want to implement similar activities.

2. METHODS

This research is a type of Qualitative research. Qualitative research is a research that intends to understand the phenomenon of what is experienced by the research subject such as behavior, perception, motivation, actions and others holistically, and by means of description in the form of words and language, in a specific natural context and by utilizing various natural methods (Rusandi & Muhammad Rusli, 2021). The approach used in this study is the descriptive analysis approach. The descriptive analysis approach used in this qualitative research is used to find out and describe clearly and in detail about monitoring activities at Madrasah Aliyah Al-Jami'yatul Wasliyah 22 Tembung.

Data collection techniques through (Hasanah, 2017) **a) Observation:** Researchers conducted observations of mentor teachers, religious teachers and students of Madrasah Al-Jami'yatul Washliyah 22 Tembung. **b) Interview:** Interview is a conversation that has a purpose. This interview is conducted by two parties, namely the interviewer (who asks questions) and the interviewee (who provides answers to questions). Researchers interviewed face-to-face with informants. Through interviews, researchers obtain data, information and statements from interviewees. Interviews were conducted to obtain accurate data from students of Madrasah Al-Jami'yatul Washliyah 22 Tembung. Researchers interviewed the Head of Madrasah, mentor teachers, Islamic Religious Education teachers and students of Madrasah Al-Jami'yatul Washliyah 22 Tembung. **c) Documentation Study:** Documents are used by researchers to test, interpret and predict as a source of data. The form of documentation researchers use objects.

Researchers use purposive sampling techniques to find out informants in research. Purposive sampling techniques are used to select informants according to research criteria and needs. Purposive sampling is a way for researchers to determine sample collection by determining special characteristics that are in accordance with the researcher's objectives so that they can answer the researcher's problems (Lenaini, 2021). What is meant by special characteristics in purposive sampling are students of Madrasah Al-Jami'yatul Washliyah 22 Tembung

3. RESULTS AND DISCUSSION

Monitoring activities are systematic supervision and evaluation processes to ensure that mentoring activities run according to the objectives that have been set. Students who participate in this mentoring activity are generally all students of Madrasah Aliyah Al-jami'yatul Washliyah 22 Tembung. However, this mentoring activity is only carried out once every 2 weeks with a class rotation system. The results of the interviews obtained with the principal, mentor teachers, subject teachers, and students. According to the Principal (Faisal Hamzah M.Pd): Based on previous conditions, students of Madrasah Al-Jami'yatul Washliyah 22 Tembung already have sufficient religious knowledge, but self-awareness in doing things that are fardhu and sunnah is still far from each individual. This is evidenced by when the time for the Duhur prayer comes, there are still many students who must be directed to perform the Duhur prayer in congregation, there are still students who go to the canteen first than to the Mushollah. But since the mentoring co-curricular activities have been carried out, little by little, students' awareness has begun to improve, this is proven when it is time for prayer, students immediately rush to prepare their prayer equipment.

This was also confirmed by the Mentor Teacher (Ari Setiawan, S.Pdi) "I agree with the principal, previously I was asked to be one of the educators here, the principal discussed and told the phenomenon that occurred in this school, where students before this mentoring activity, the Islamic behavior of students was still far from what was expected, even though this school has an Islamic nuance, there are still students who are not in accordance with the school's vision and mission. However, since this mentoring co-curricular activity was presented in the school, more or less the behavior of students has been directed towards the school's goal of creating a generation of the Qur'an, who have noble morals. This is proven by the polite behavior between students and students, students and teachers "

The mentoring that was carried out had a big influence on the students, this was confirmed by the Subject Teacher (Dra. Siti Fatimah)

"Previously, students here had a lack of self-awareness, maturity of thinking, and minimal emotional control, before this mentoring activity, students here did not change much from other public schools, where students still did not behave in an Islamic manner in the sense that there were still students who insulted each other, lacked manners, liked to delay congregational prayers, and violence often occurred. However, since this mentoring activity, students' Islamic knowledge has expanded, understanding of good and bad things has begun to be applied."

Subject Teacher (Dra. Ngatminah Ramadhani) I agree with Mrs. Siti Fatimah, where before the mentoring co-curricular activities, our students were not much different from

students in general, where all activities must be emphasized to children so that they understand and carry out such things, bullying, dirty words are often said, especially if the teacher leaves the class for a moment, students are busy making noise, disturbing friends who are studying and even going in and out of the room. However, after this mentoring activity, students seem to have more self-awareness for the good of themselves and those around them.

The researcher also interviewed students, namely Class X students (Indah Kamalia Tanjung)

"Regarding the mentoring co-curricular activities, it really helps me in learning, especially in the field of Religion, during class learning the material we get is only in accordance with what has been targeted, but after this mentoring co-curricular activity, my knowledge of Religion has become broader, not only that, we also get practical work in various things during mentoring, even though we only get this activity once every 2 weeks, this mentoring co-curricular activity is broader in scope and really helps me in learning".

Another opinion from a Grade XI student (Salwa Az-Zahra)

"Mentoring activities are our activities outside of class hours, I get a lot from this mentoring activity, usually we only learn to read or write, but in mentoring activities I am more interested in learning while practicing, because in my opinion it is more effective if you learn in a wider area but it is practiced directly by the mentor teacher"

Next, for Class XII Students (Zahra Ramadhani)

"As a senior, I have been participating in this mentoring activity since grade X. I have gained many positive things from this mentoring activity, because basically this mentoring activity is an activity of exchanging opinions directly with people who have extensive experience."

Based on the interview results, it can be understood that mentoring co-curricular activities have a positive impact on the formation of Islamic character of students at Madrasah Al-Jami'atul Wishliyah 22 Tembung. The results of this interview are in line with the results of observations obtained where students were seen after the mentoring activity, their self-awareness increased both physically and non-physically. This mentoring activity has a positive impact on the formation of Islamic character of students at Madrasah Aliyah Al-Jami'yatul Washliyah 22 Tembung. Students showed an increase in honest behavior, both in academic and social situations. For example, there were fewer cases of cheating during exams or assignments. Students became more responsible for their tasks, both in lessons and extracurricular activities. There was an increase in time discipline and school rules. Students were more punctual and complied with school rules more consistently.

Students show an increase in empathy towards fellow friends and the environment. For example, they are more active in social activities and care more about friends in need. There is an increase in the ability to work together and cooperate. Students find it easier to work in teams and help each other. Students show an increase in obedience to worship, such as praying on time and being active in religious activities. An increase in the application of noble morals, such as being polite, humble, and respecting parents and teachers. Students feel better and feel positive changes in themselves. They feel more confident, more patient, and more responsible. Teachers and mentors see positive changes in students' attitudes and behavior. They note an increase in students' discipline, honesty, and

involvement in positive activities. Parents can also provide testimonials about the positive changes they see in their children at home.

Improvement in students' academic achievement as a result of better discipline and responsibility. Students become better members of society, with strong Islamic character, such as honesty, responsibility, and caring. Increase the scale and scope of the mentoring program, for example by adding more mentors or expanding the program to other grades. Provide further training for mentors to increase their effectiveness in mentoring students. Add supporting activities that can strengthen students' Islamic character, such as retreats, seminars, and workshops.

The form produced in the implementation of monitoring is in line with research conducted by Damayanti (2023), which states that monitoring activities must be able to provide aspects that play an important role in solving individual problems. Its role as a forum for overcoming developmental challenges includes personal, social, learning-related and professional aspects. This is conveyed through mentoring activities carried out based on various strategies. Strategic Guidelines and Suggestions are expected to be inclusive and developmental in nature and function as a forum to help overcome gaps that arise among students.

Another thing that was obtained based on research was regarding students' awareness of changes in character, supported by a theory which states that changes in self-awareness and individual intentions are also important factors in forming Islamic character. The desire to become a better person, carry out Allah's commands, and follow the sunnah of the Prophet Muhammad greatly influences how a person lives his life. When someone has a strong intention to improve themselves in terms of faith and deeds, they are more likely to develop Islamic character. Religious activities, such as congregational prayers, recitations, dhikr, attending lectures, and participating in Islamic social activities, provide opportunities to deepen religious understanding and strengthen Islamic character. These activities also help a person to be in a positive and supportive environment (Al Bogor, 2020).

4. CONCLUSION

The results of the study at Madrasah Aliyah Al-Jami'yatul Washliyah 22 Tembung. Shows that learning activities outside of lessons, namely minimal knowledge and experience, can shape the Islamic character of students at Madrasah Al-Jami'yatul Washliyah 22 Tembung, through lecture methods, role models, individual approaches (openness), watching Islamic films and discussions. So there are seven characters produced in the process of character formation through mentoring activities. The first is to improve the understanding of true Islam based on the Qur'an and Sunnah. Second, there is a close brotherhood between students. Third, students advise each other. Fourth, students excel in religion, academics, and non-academics. Fifth, students pray in congregation at the mosque. Sixth, when the mentor reads the Qur'an in turns, the students' ability to read the Qur'an will increase. Seventh, good interaction between students and teachers, students with teachers, and students with students can be seen in the students' daily lives at school.

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