

# The Analysis of Implementation Mentoring Method on Students Personality

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**Abstract**—The aim of this study is to investigate how far the influence of mentoring method to students' changing attitude so that it can be evaluation material for the related students and lecturer. This study is based on the development of technology and information as well as food and lifestyle that affect the society or Moslem students in particular. Mentoring method in "TUTORIAL" program is held as a response to Moslem students' lifestyle that becomes further away from Islamic personality. However, on its implementation, the "TUTORIAL" program has become a subject to fulfil the students' need of high score in Islamic Education subject and the program to grow Islamic personality in Moslem students is hampered. This study is focusing on students' perceptions to changing attitude after mentoring activities in "TUTORIAL" program are done. The data was gathered through triangulation technique, questionnaire, participatory observation, and interview using research and development (R&D) qualitatively. The result shows that mentoring method affects students' changing attitude despite its deficiency and needs detail development in its implementation. To conclude, mentoring method affects Moslem students' changing attitude and it can be evaluation material for related students and lecturer so that the "TUTORIAL" program can be better in the future.

**Keywords**—"TUTORIAL" program; islamic personality

## I. INTRODUCTION

Nowdays, the era has been becoming sophisticated which is proven by the rapid development of information and technology so that every information in the world is able to get in to the globalization stream. Culture, lifestyle and cuisine that enter freely influence people's lives, particularly moslem youth, that can be identified from their lifestyle which is hedonist, hanging out in the town aimlessly, free sex, spending time uselessly, gang fight, plagiarism and so on and attenuate their awareness in comprehending Islamic teachings especially for varsity students. This matter should be a concern for every circle, civitas academica in particular, in order to prevent this lifestyle affect their education in the future.

As the form of civitas academica's attention, UPI and Islamic Education's lecturers attempt to improve the students' awareness to be more religious in Islamic way by making a compulsory course for the freshmen in education university. On its implementation, the Islamic Education course relies on either classical classroom learning or discussion. In short, it is

not adequate to give comprehensive understanding in comprehending Islamic teachings. As a result, the Islamic Education lecturers agreed upon adding the time of the course to the students' who take this course and improving their motivation in learning Islam deeper by changing the students' learning method with another method, in which "Tutorial". The purpose of Tutorial implementation is so that the graduates are able to be a person who is faithful, devoted, moral, noble, knowledgeable, professional, religious, and has integrity and devoted to the nation of Republic of Indonesia [1]. However, in its implementation, there are a lot of students who attend the Tutorial only to fulfill the score requirement of Islamic Education course and as a result, it affects to minimum change of students' attitude after the occasion ends so that a deeper study to find out how far mentoring influences students in Tutorial is needed. Hopefully, the mentoring method is able to facilitate the students in comprehending Islamic teaching and to change their attitudes based on Islamic teaching.

According to Suyuno, learning method is all planning and procedures as well as the steps of learning activities including the choice of assessment methods to be implemented [2]. On the other hand, according to Sanjaya, method is a way that can be used to realize strategies [3]. Based on those explanations, therefore method can be said as a procedure or a way to realize any planning in learning to achieve certain purpose. In this case, the method generally used in comprehending Islam by employing mentoring method.

### A. Mentoring Method

Mentoring comes from English, "mentor" which means counsellor. Mentor is a person who is full of wisdom, good at teaching, educates to guide, foster, train and handle other. In linguistic, mentoring means process that used various aspects including produce experienced people through guidance, education, and training adolescents for learning purposes [4]. Meanwhile, according to Pasloe and Wray, mentoring as a process that supports and incites someone so that the learning becomes valid [5]. Based on those explanations, it can be concluded that mentoring is a way to assist people change their mindsets and attitudes with the help of a mentor in which teaching activities, educating, training, and guiding is applied through counselling approach, mutual trust among individual personally. The mentoring is carried out outside regular study hours. It is done so that the situation becomes less formal and

encourages the interaction to be more opened, both between coaches and participants and fellow participants. The attendees of the mentoring sessions are able to integrate the learning acquired in the classroom with their surroundings.

In mentoring, there is learning and teaching process. Ideally, mentoring activity is not only focusing on how to give advices to others but also how to listen advices. That way will create an atmosphere of mutual learning that will provide better changes. Here, someone that previously do not know at all becomes aware, even if it was not impossible to become an expert in their field [6]. On mentoring, participants will be invited to understand various human characteristics, how to handle communication conflicts, as well as work together eventhough there are the differences on one's principles with the others so that it can change an individu to be better.

By implementing this mentoring method, it can change individual's mindset and attitude in affective domain. According to Lewin, someone's attitude is a function of his characters that consists of cognitive, affective, and psychomotor, as well as environment characteristic when the attitude or action are shown [7]. Assessment is an activity to determine the achievement of learning outcomes. The learning outcomes can be categorized into three domains, those are cognitive, psychomotor, and affective domains. Each participants has those three domains, however the depths are not the same. By using this mentoring method, hopefully the students are able to change their attitudes into reflecting Islamic personality.

According to Anderson, there are two methods that can be employed to measure affective domain, those are observation method and self-reflection report method [7]. The use of observation method is based on assumptions that affective characteristics are able to be seen from visible attitudes or actions, psychology reaction, or both. Self-reflection report method assumed that the one who knows one's affective condition is the person himself. However, it requires honesty in expressing one's affective characteristics. In mentoring method, both approaches are able to be applied since by well-mentored personally, the mentor is able to observe clearly one's attitude change. Therefore, mentoring becomes alternative way to change individual's attitude especially students in comprehending Islam perfectly and implement it in daily life.

### B. Islamic Personality

Personality is human's functional psychophysic organization dynamics that represented in specific attitude patterns to face one's life zone. Personality comes from Latin which is *persona* that has a meaning of mask and *personare* which means "to sound through". Etymologically, personality comes from the word *person* which in linguistic means an individual human being, a common individual, a living human body, self, personal existence or identity and distinctive personal character [8].

Islamic personality is a personality that is formed from Islamic intellectual and spiritual aspects. Islamic intellectual is thinking activity and deciding something based on integral and comprehensive of nature, man and life. In other words, Islamic

personality is thinking activity that is born based on Islam in all affairs, both in matters of *aqidah*, *syariat*, morality, certain behavior, and general behavior, or thinking activities by interpreting all events, analyzing it, and deciding it based on Islamic views [9]. Islamic personality is a personality that is formed from two aspects. Islamic intellectual and Islamic spiritual. Islamic intellectual aspect is the actions of thinking, analyzing, and deciding something based on integral theoretical basis of nature, man, dan life. This Islamic intellectual rests on faith in the existence of Allah Almighty and all other supernatural things. Based on those understandings, it can be interpreted that Islamic personality is thinking activity that is born based on Islam in all affairs, both in matters of *aqidah*, *syariat*, morality, certain and general behaviors. Thinking activity by interpreting, analyzing, and deciding something based on Islamic views. In short, Islam forms a Moslem with a personality that always makes an Islamic frame of mind. It is like those found by Kurniawati with application of mentoring education of Islam against the level of religiosity Dimensions worship on students — 1 Juncture of Kulon Progo seen through the material regarding the mentoring special worship and in control through the book *mutaba'ah yaumiyah* based on the student's awareness of the implementation of worship after mentoring [10]. In any research found various constituents and inhibitor on implementation who need the role of the surrounding environment.

As for the researchers previously found in field by Ikbal of which Peel deeply about coaching *akhlakul karimah* Jakarta State Polytechnic students through mentoring program the Islamic religion that there is institutionalized [11]. From the results of his research that mentoring is quite effective in shaping *akhlakul karimah* students. As for other researchers by Hendiyana found that the method of this influential mentoring student morals SMAN 1 Parung so the researchers recommend the results of implementation of this mentorship entered into the final assessment the students so that students can follow it up with good [12].

### C. Tutorial Program

The tutorial is a structured program of academic activities from Islamic religious courses of the Department of public education (DPU) UPI (workshop tutorial in rosmawati) [13]. Tutorial is an organization run by campus UPI as Islamic education efforts better and can shape the personality of the students in particular. This program includes various parties including the Rector as supervisor and the highest responsible, as organizer and lecturer of students directly as a field technician. Existing activities in this tutorial is not much different with activities in other student organizations that aim to form private students who are far more devout in the practice of the teachings of his religion, discipline and soulless leadership. All participants in this tutorial is a student who contracted courses mandatory PAI follow Duha and College tutoring soldering group to add Islamic insights and guidance specifically learn to read the Qur'an that good and right so that the students can form an Islamic personality [13].

II. RESEARCH METHOD

The approach employed in this study is qualitative approach. Qualitative approach was chosen based on rationality that the data needed in this study revolves around behaviors and activities that occur in the field to produce an in-depth description of words, writings, and/ or behaviors that can be observed from an individual, group, community, and/ or a particular organization in a particular context setting which is reviewed from a whole, comprehensive and holistic perspective (Bogdan and Taylor in Basrowi & Suwandi) [14].

Sampling technique in this study is random sampling. The participants were selected based on the categories of people involved in the under study field. The researchers empowered the Tutorial administrators, mentoring tutors and participants of Tutorial who had participated in mentoring activities, devoted to 2017 freshmen. Data collection instruments in this study included of documentation, observation, interview guide to collect data by conducting triangulation method, which means collecting data by combining several data collection techniques and sources. The combined techniques are participatory observation with complete observation techniques, semi-structure in-depth interview and documentation of students learning outcomes after attending mentoring activities that perceptively analyzed using semantic differential scale measurement. This scale is a measurement technique that can be employed to measure behavior, arranged in a continuum line in which its right side very positive and the left side is negative. In triangulation technique collecting data method, the researchers collected data as well as tested the data's credibility with various data collection techniques and data sources in order to obtain the same data sources so that when the researchers do not feel satisfied enough with the information obtained during the data collection process, the researchers are able to deepen data retrieval so that it is sufficient and able to produce credible data [15]. The data analysis in qualitative research was carried out since before entering the field and after completing the research in the field. The data analysis was focused on the process along with data collection.

III. RESULTS AND DISCUSSION

Based on the problems that have been revealed in the introduction, this study will focus on: 1) How mentoring method is applied in Tutorial and 2) What is the influence of mentoring on the changing behavior of students in Islamic education courses towards Islamic personality. With 20 samples from various majors who attend mentoring activities only in Tutorial, the data was collected from a questionnaire that uses differential semantic scale to measure the extent of changes are experienced during and after attending this mentoring activity, as shown below:

TABLE I. RESPONDENTS RESULT

No Respondent	Respondent's answer per item									Total	
	1	2	3	4	5	6	7	8	9		
	4	4	4	4	4	3	3	4	4	34	
2	4	4	4	3	3	3	3	3	3	30	
	4	4	4	4	3	2	3	4	4	32	
	4	4	4	4	4	3	3	3	2	31	
	3	4	3	3	3	3	3	2	3	27	
	4	4	3	3	3	3	3	3	3	29	
	4	3	3	4	3	3	2	3	4	29	
	3	2	3	3	3	3	2	3	3	25	
	3	3	3	3	3	2	4	3	3	27	
	4	4	4	3	3	3	3	3	4	31	
	3	4	3	3	3	3	2	3	4	28	
	3	3	3	4	3	3	2	2	4	27	
	2	2	2	3	1	1	1	2	1	15	
	4	4	4	4	4	4	4	4	4	36	
	4	4	4	3	3	4	4	2	3	31	
	4	4	4	4	4	3	3	2	3	31	
	4	4	4	4	3	4	4	3	3	33	
	4	4	3	4	4	3	3	3	3	31	
	3	2	4	4	3	3	4	3	4	30	
	4	4	4	4	4	4	4	3	4	35	
J Total	4	13	14	11	11	6	4	6	3	9	592
	3	6	3	8	9	13	1	9	1	9	
	2	1	3	1	0	0	2	3	5	1	
	1	0	0	0	0	1	1	1	0	1	

Number of criterion scores (if each item gets the highest score) =  $4 \times 9 \times 20 = 720$ . For this, the highest scores of each items = 4, number of items = 9 and number of respondents = 20. The total of data collection = 592. Thus, perception of mentoring in changing the behavior towards Islamic personality according to 20 respondents was  $592 \div 720 = 82\%$ . With the continuum, it can be described as follows:

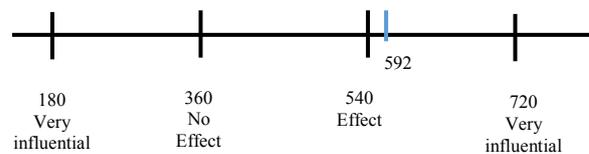


Fig. 1. perception of mentoring in changing the behavior towards Islamic personality

From 20 respondents above which 82% feel the changes after taking mentoring activity in approximately 4 months with the explanation of each question items that varies. On the first question about the importance of mentoring >10 respondents answered it is important, next the second question about tutors' attendance in mentoring >10 respondents think that it is important. Then, the third question about learning from mentoring >10 respondents enjoy the mentoring method to learn Islam. On the next question, >10 respondents answer that their obligatory prayer activities increased and be more diligent, then >10 respondents became more knowledgeable of

Islamic knowledge from mentoring, >10 respondents feel that their sunnah prayer activities are improved, >10 respondents declared that they are more sensitive to the environment after participating in mentoring activities, >10 respondents said that it is normal when they make decisions with shara law and >10 respondents declared that they become more aware to keep their speech after understanding Islam from mentoring. The data above was supported by documents data from the respondents' evaluation which is over the graduate minimum score. The data also show that the respondents feel there are significant changing, however there are 3 respondents in the questionnaire answered that they do not feel the effects significantly after mentoring and so, it encourages the researcher to find the data of how are the planning and implementing mentoring here.

In mentoring, the participants was divided into two program groups, regular Tutorial program and *Binder* (special) in which the activities and te tutors are slightly different. Furthermore, the researchers collected the interview data from 2 daily administrators regarding mentoring method that focused on regular and *binder* tutorial implementation. The result shows that both administrators agreed to the importance of mentoring in order to understand Islamic teaching. By using this method, the mentoring participants are easier supervised intensively by their tutors to straighthen Islamic teaching understanding of the participants and their daily behaviors. Thus, this method is proper to be implemented in learning process. This activity also becomes another form for the participants to be used to attend Islamic recitation.

In its planning, the distribution of human resources in this mentoring group was divided based on their class and majors consisted of 10-11 people. The reason of it was so that the participants are able to remind their peers eventhough they are not in mentoring activity. Furthermore, the distribution of mentoring tutors, the administrators opened a recruitment for all of UPI students which enter 3rd -6th semester with certain requirements and they must fill in a form. After the recruitment process, the applicants were selected through administration process, then they were interviewed by Tutorial lecturers, and next the final stage was a test about Islamic general knowledge so that the administrators know the applicants' understanding about Islamic teaching. After the selection, tutors will be trained beforehand in order to strengthen their knoledge with BINTOR (*Kegiatan Bina Tutor/ Tutor Guide Activity*) which was held every 2 weeks. After BINTOR was done, tutors were divided into several mentoring groups and they get to begin mentoring activity once a week. On its implementation, mentoring was planned along with those two programs.

Based on both informants statements, on its implementation, there was a problem faced by the administrators which was most of the mentoring participants attend the activity only in order to fulfill the requirements of Islamic Education course and as a result it affects to their lack participation in the learning process. In addition, the other factor is tutors' tardiness in attending mentoring also influence the learning effectiveness and shorten the learning duration as well as lack in taking care of their mentoring participants. Thus, weekly assessment and tutors' substituter were not

present because of sudden lateness confirmation. The assessment process of this mentoring activity was used writtten test for all participants. Moreover, the problems faced in paper administration and participants' scores were done by system, however, there were still found several mistakes in the data and obstructed the scoring report to the lecturers.

Next, to the informants, the researchers tried to actively participate in the mentoring process as well as interviewed other tutors, 2 people, from regular and *binder* mentoring group. The result shows that the tutors enjoy sharing their knowledge to the parricipants both theoretically and direct experience, however, sometimes the tutors felt the ineffectiveness of mentoring process because the group was too close with another group so, the process was not well-organized. This is one factor that plummet the participants' spirit in learning Islamic teaching in mentoring. Also, tutors stated that in its process, they was briefed by the lecturers about the materials that should be delivered to the participants every two weeks and the briefing was good enough. After that, the tutors were given liberty to deliver the materials using their wel-prepared creative techniques. During the mentoring process, the researchers observed that tutors' speeches in delivering the materials also affect the participants' responses. For instance, when a tutor explained something slowly, the participants were less spirited and negative responses emerged and encouraged the participants to ignore the discussion and felt sleepy. In several groups, there were tutors who rarely come on mentoring activity and as a result their groups were merged to another group and the mentoring was not going well.

#### IV. DISCUSSION AND IMPLICATION

Based on the data found on the field to the respondents about the influence of participants to mentoring process, 82% stated that the activity influenced significantly to their change of attitudes so that the implementation of mentoring method in Islamic Education course is effective enough in changing students' behaviors. It is aligned with the research Hendiyana this mentoring activities that affect the morals of students with mentoring and keberjalanan followed by students with enthusiasm [12]. Likewise with the opinions of Hasan and Chien that mentoring is a process using a variety of aspects including experienced childbirth through guidance, education and training to teenagers for the purpose of learning [4].

However, 3 out of 20 respondents stated that the activity is not influence their behaviors enough. So, innovation in mentoring and follow-up should be developed as attempts to develop mentoring. There are many factors that influenced the process and resulted in there is no effects in changing either students' attitudes or mentoring process. On the next activity, the administrators explained and emphasized to the importance of attending mentoring and its effects to the participants. It was supported by the lecturers in Islamic Education course learning process in the classroom and resulted in good cooperation among its components.

In its planning process, the distribution of human resources in each group is well-enough but it needs to be re-considered regarding the effectiveness of mentoring activity by distributing them into a group consists of 5-8 people in order to

help tutors supervised the participants intensively. Moreover, tutors placement also should be noticed based on the test outcomes so that the tutors who passed the test are in accordance with the criteria can be placed according to the criteria of the participants. Tutors' consistency should become the administrators' concerns too by making a reprimand letter, even dismissing the tutor if it is not accordance with the applicable rules such as rarely attend mentoring, and replacing them with new tutors so as not to interfere the mentoring process. Then, there should be emphasis to tutors' motivations so that it improves in BINTOR activity with the lecturers and the materials are easily accepted by tutors and easily understood by participants as well as material that can form the Islamic personality. As the opinion of the Yakan that Islam is a personality born thinking activities based on Islam in all his affairs, both in the Affairs of the creed, religious law, morals, behavior, as well as public behavior, or the activities of thinking by doing interpretation of all events, analyzing, and its decision was based on the view of Islam [9]. Then the material presented refers to the indicator.

Furthermore, from the results of the field, there were many obstacles faced by the administrator such as poor administration. As a result, many participants' scores wrong and even unable to come out because of the difference in administrators' data and tutors data. Thus, a particular division is needed to handle the activity administration of this mentoring weekly in order to not interfere other activities or also accumulating participants' final scores with media or software that is simple and fast. Administrators or tutors should give the rules and strong motivation to every components that existed in the tutorial so that this occasion is not only to motivate the participants to do everything based on their obligation in comprehending Islamic teaching and influenced participants' change of behaviors. During mentoring process, it is sufficient, in accordance with the theory and practice and there are needs to continue the development and improvement in the event of mentoring process. Finally, in evaluating the participants during the mentoring process, not only written test, but also behavior assessment are needed as a reference of competence achievement so that the participants are able to change their attitude into Islamic personality and attitude. It is aligned on the research of Kurniawati that in the implementation of mentoring of factor endowments and a barrier that must be completed between the supporting components simultaneously and communicated so well that will not going on a gap between the real and the execution of the purposes for which it was conceived [10].

#### V. CONCLUSION AND RECOMMENDATION

Mentoring is an effective way in learning process, particularly in understanding Islamic teaching, since the participants will be supervised by tutors in learning and be helped if they face problems and make mistakes in understanding Islam that possibly change their attitudes.

Based on the observation, perceptions of mentoring students are able to affect the change of their attitudes to be better, especially to achieve Islamic personality with indicators. Respondents felt that their obligatory and *sunnah* prayer improved also they are more aware of their speeches after comprehending Islam through mentoring. However, on its implementation, this activity lacks on its process since the process does not influence students. Thus, this mentoring activity needs continue development and betterment so that it is able to influence the students' change of attitude perfectly. Recommendation of this study is delivered towards lecturers or tutors to control intensively of mentoring process and motivate the students so that they are able to straighten their will and aware that joining mentoring activity is an obligatory as a Moslem to deepen their understanding of Islamic teaching. In addition, it is advised to the administrators to improve the facilities and organize both tutors and participants consistently during mentoring process as well as improve administration process. Students also should straighten their will and not only to fulfill the course obligation but also to fulfill their obligation as a Moslem and reflect their Islamic personality as they join mentoring wholeheartedly.

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