



Implementation of Islamic Education Mentoring Programs at SMA Mujahidin Pontianak

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Abstract

This article aims to investigate implementation of Islamic Education Mentoring program in SMA Mujahidin Pontianak. The research method used was qualitative-descriptive. The results of program implementation are: First, the implementation of the Islamic Religious Education mentoring program in SMA Mujahidin Pontianak was carried out through three stages, namely planning, implementation and evaluation. Second, several factors supporting the implementation of Islamic Religious Education mentoring programs include the active role of the Principal, educators and education personnel as well as the involvement of Rohis and the inhibiting factors are the lack of time to organize activities, limited resources, and the large amount of financial expenditure from the plan. This budget deficit causes the mentoring program run not optimally as it should be like the implementation of rihlah (religious tourism). The last problem was an unavailability PAI mentoring module for participants.

Keywords: Implementation, Islamic Education, Mentoring Programs, SMA Mujahidin

Abstrak

IMPLEMENTASI PROGRAM MENTORING PENDIDIKAN ISLAM DI SMA MUJAHIDIN PONTIANAK. Artikel ini bertujuan untuk meneliti implementasi program mentoring Pendidikan Agama Islam di SMA Mujahidin Pontianak. Metode penelitian yang digunakan adalah kualitatif-deskriptif. Hasil implementasi program adalah: Pertama, implementasi program mentoring Pendidikan Agama Islam di SMA Mujahidin Pontianak dilakukan melalui tiga tahap, yaitu perencanaan, implementasi dan evaluasi. Kedua, beberapa faktor yang mendukung pelaksanaan program mentoring Pendidikan Agama Islam termasuk peran aktif Kepala Sekolah, pendidik dan tenaga kependidikan serta keterlibatan rohis. Sedangkan faktor penghambatnya adalah kurangnya waktu untuk mengatur kegiatan, sumber daya yang terbatas, dan besarnya pengeluaran keuangan dari rencana. Defisit anggaran ini menyebabkan program pendampingan tidak berjalan sebagaimana mestinya seperti pelaksanaan rihlah (wisata religi). Masalah terakhir adalah tidak tersedianya modul pendampingan PAI untuk peserta.

Kata kunci: Implementasi, Pendidikan Agama Islam, Program Pendampingan, SMA Mujahidin

A. Introduction

Nowadays, the process of learning activities in schools is more oriented in cognitive aspect. So the students' competencies or output required include the formation of a generous Indonesian personality. But it does not include much *tarbiyah*, *ta'dib* and *ta'lim* aspect. They are expected to have a significant influence on human life in the future, like sensibility to realize various goals.

Islamic Education subjects are still martyred in realizing the ideals and goals related to science and practice. This is inseparable the purpose and scope of this subject. However, reality proves that the time allocation of religious subject activities is irrelevant with its objectives especially in increasing the ability and skills of Islamic religion, such as reading and writing Qur'an, prayer, etc. They seem inadequate if they are compared with general materials, like mathematics, physics, English and others. People who use education services assume that those who have attended school have at least been equipped with the competence and skills. Thus, it will reduce the prestige of a particular school graduate if the output produced does not have the skills in the field of science.

Therefore, it is necessary to hold activities or religious guidance so that they can be more intensive outside. This intense activity is also offered in the mentoring program as an option to improve academic quality and worship skills, especially for students who are not from Islamic schools (Madrasah Tsanawiyah) or who do not yet have an excellent spiritual foundation (Zafi & Partono, 2020).

During the New Islamic movement (in the millennial generation) today in Indonesia, it needs serious guidance, so that students do not step into Islamic radicalism. Those who have no spiritual basis need to be guided, so they find the right path. Likewise for those who do not yet have the ability to read and write the Qur'an, procedures for worship, and association in Islam (Elmansyah; Saimi bin Bujang; Muhammed Sahrin bin Haji Masri, 2019).

The mentoring activity itself is a coaching activity that aims to instil the noble values of diversity. It is part of an approach that promotes the exploration of individual and communal potential. Eventhough mentoring is carried out on a group of students; its implementation still recognizes and serves differences in potential within students (*group-based approach*). Thus the practice of mentoring activities can be followed by each student effectively and efficiently because they are directed, continuous and systematic coaching programs for individuals to create faith, scientific, *fanniy* (skill), *syabi* (community competencies) and *tandzimi* (organizational competencies).

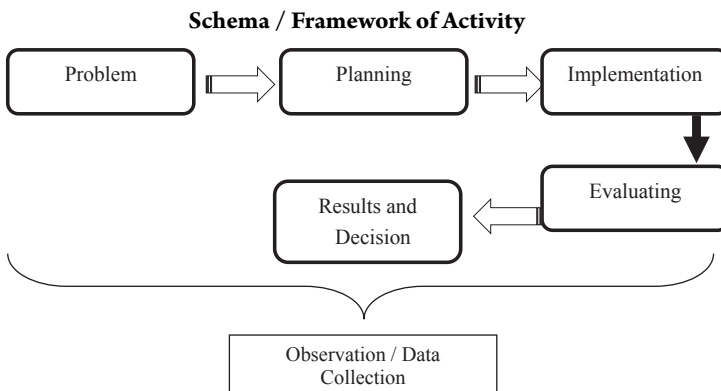
The Islamic Religious Education mentoring program in this paper is a series of experimental activities carried out by the author from the results of maximizing the transfer of knowledge of PAI subjects in schools related to the practice of religious skills (Zafi, 2019). This program is one of the intensive coaching programs for adolescent students by the author to form a learning activity that is challenging, meaningful, and relevant to needs or time. Through a series of frameworks and mentoring work systems, the output of the activity program refers to the mastery of students' essential religious competencies that can be directly practised in real life, especially about exercising the values of Islamic teachings individually or socially.

A person's age does not restrict the objects that are targeted by the mentoring program. However, Islamic Education mentoring target can be focused, so the intended target is those who are in their teens because adolescence is identical as a full time of hardships and problems, not only

in the morning of the teenager himself but also for parents, teachers, and the surrounding community. It is not uncommon for law enforcers in various cases of juvenile delinquency.

Reflecting on this understanding, PAI mentoring is expected to be an alternative educational program solution. It is educational for students and encourages the development of Islamic values in daily life. So, from these various thoughts and assumptions, researcher used the qualitative-descriptive method. Eko Sugiarto states that qualitative methods are strategies and techniques which are used to understand the community, problems or symptoms that exist in society (Sugiarto, 2017). This method is also an appropriate strategy and technology for understanding the dynamics of problem or phenomenon studied in detail and depth. The use of this method is also intended to describe, record, analyze and interpret existing and ongoing conditions.

Furthermore, when it is viewed from the aspect of its objectives, the design of the mentoring activities implementation is included in the applied assessment which is usually carried out about practical realities, the application and development of knowledge generated by the performer in real life (Sugiyono, 2007). Furthermore, this applied method also functions to find solutions to specific problems. In other words, this assessment is different from theoretical and necessary assessments because applied studies are widely used to solve practical problems by developing certain products. This study is related to problem-solving so that the expected results can be utilized for the benefit of humans, both individually and in groups or for educational purposes and not just for scientific insight. The framework for implementing PAI mentoring program can be seen in the following activities scheme.



Source: Researcher Documentation

From the picture above, this initial activity was started from identifying the problem, and then continued by the planning and implementation stage. After finding the right formula, it is continued with the implementation and evaluation stage. The results of this evaluation will determine whether PAI mentor program at SMA Mujahidin Pontianak can be continued, improved or stopped (Juliandi, 2013).

B. Discussion

1. Program Implementation

Implementation is a series of activities, actions or activities that are systematically arranged starting from the planning stage to the evaluation. Widjaya and Suprado in (Sulila, 2015) states that implementation is a process of transforming a plan into practice. That is, implementation is the application or application of activity. This opinion is in line with what was stated by Majid in (Zuhri, 2014) that implementation is an implementation or application or what is called by AS Hornby as the application of something that has an impact or put something into effect. From the previous reviews, what is meant by an implementation is the application of something that produces an effect or effects.

What is meant by the program in this paper is a master plan or blue print for an activity. This definition shows that if this “*program*” is directly related to program evaluation, a program can be interpreted as a system of events that are realized or implemented from a policy, in a continuous process in an organization. When discussing plans, it is also important to remember that there are differences between programs and projects. Programs and projects have almost the same things, but the scope and complexity are different. A project can be part of a broader program, or it can also be a single-use, stand-alone plan. Sulastri Sardjo stated that in general, the performance of a program would be significantly influenced by how an application managed (Sardjo, Sulastri, 2016).

From the various explanations above, it can be concluded that the implementation of the program is a series or a systematic and planned activity within a specified period starting from the planning stage, application to the evaluation stage of an event to achieve a specific goal.

2. Mentoring and *Mentee* in PAI

a. Definition of Mentoring, Mentor and *Mentee*

Mentoring is a series of acting skills in fostering the relationship between a mentor (coach) and *mentee* (those who is trained). Judging from the side of its historical journey, the term mentor refers to the name in a Greek story or mythology, given to a trusted and experienced advisor behind the Odysseus story, the Trojan War. In the story Odysseus, King Ithaca participated in the Trojan War. Before leaving his family, he had entrusted a man named Mentor to be able to be the guide and supervisor of his son named Telemachus. Finally, Odysseus's son in the future became one of the Greek heroes.

A mentor can also be interpreted as a companion who assists. The way to help a mentor is to do continuous encouragement and guidance for the self-confidence of others. From this explanation, the mentor must be a source of knowledge so that he can pass on the knowledge to his *mentee*. Young and old or junior and senior persons are also usually associated with mentoring relationships. As referred by (Pramudianto, 2015), mentoring is guidance from someone who has mastered certain things and shares his knowledge with others who need them. Mentoring can also be interpreted as an effort to guide or lead the *mentee* or mentoree or protegee (*people who are mentored* through telling and demonstrating how something is done or attempted. Otherwise, it can be said that the mentor is the teacher while the *mentee* is the student.

Allen and Allen defines that a mentor is the person who assumes the primary responsibility to provide mentoring process. Like a father who teaches his child to walk (Allen, 2010). In the context of the work world, a manager acts not only as a superior but also as a mentor. Mentoring (*usroh*) is a learning model where those who are experienced then release their knowledge or do mentor activities to those who have no experience. Mentoring is done by monitoring and directing the implementation of the relevant tasks.

M. Imdadun Rahmat explains briefly about the implementation of mentoring.

... ... In mentoring activities, each group usually consists of 10-20 participants who are mentored by a mentor or coach. Before participating

in mentoring, they had read material books. The coach, in the mentoring group, is only tasked with guiding the participants in-depth through the method. First is a general explanation of the material. Second, conducting discussions with questions and answers with participants about problems in content that are worth discussing, and Third, providing illustrations for the inculcation of attitudes, Fourth, evaluating the development of Islamic beliefs. At the end of each mentoring, a final evaluation is carried out to tread the next level (Rahmat, 2005: 109).

From the explanation above, mentoring activities are a series of systematic events ranging from planning to evaluation stages. This activity can be done on large or small groups and can also be done between individuals or face to face, i.e. between mentor and *mentee*.

Viewed from the context of Islamic education, mentors are often associated with the role of a *muaddib*, educators and sons of the caliph in preparing themselves intellectually and physically before becoming leaders. Bashori (2015) explained that a mentor in an activity like a guide; it could help *mentees* to find the right direction in developing their capacity and become colleagues who serve as solutions to the various problems faced (Bashori, Khoiruddin, 2015). The concept of mentoring learning will give time to think and form trust. A mentor also can raise challenges, questions and pressures if they are needed to guide the *mentee*. A mentor can explore ideas concerning opportunities for *mentees* in the future.

Excellent book sources say that during the time of the Prophet Muhammad, he had sent Mu'adz bin Jabal to Yemen as one of the *muaddib* who taught in the region. Also, in later times, such as in the time of the Caliph Umar bin Khattab, similar activities took place, where he sent Abdullah bin Mas'ud as a leader and advisor in Kufa. These advisors or envoys can indirectly be said to be *Murrabi* who provide guidance and information related to the noble values found in the sources of Islamic teachings, namely Al-Qur'an and Al-Hadith.

Further developments also noted the emergence of dozens or even hundreds of *Kuttab / Maktab (low schools)* in various parts of the Islamic country, both the Arabian Peninsula itself and in the states it conquered. Nugraha (2018) said that teaching in

group learning (*halaqah*), given the lack of a more effective way to provide education for newly developing Islam. In this activity, those who are more knowledgeable and educated will usually provide scientific information to group members who till do not understand the dynamics of Islamic scholarship. Commonly, they have the same age, or younger, or older. It is pure forms of regeneration of Muslim scholars at the time. And this activity is also reflected in the mentoring activities of Islamic Education (Nugraha, 2018).

The prosecutors of knowledge usually do the *halaqah* method by sitting in a circle on the floor while the teacher's position is in the middle of them. Because the teaching is delivered in Arabic so that all claimants of knowledge can understand what is conveyed by the teacher because the prosecutors of experience come from Arab countries. As wanderers who follow the assembly of science, when they return to their own country, they bring what they receive in the scientific *halaqah* to their respective countries. What they bring was written on paper so that knowledge was spread from one mosque to another.

b. Functions and Roles of Mentors

According to Khairuddin Bashori et al. (2015), the primary purpose of mentoring activities is to assist *mentees* in several ways in achieving goals actively. The basic functions include:

1. Acquisition of awareness and strategies relevant to teaching
2. Involvement in teaching activities so that they can convey the approach and patience
3. Monitoring of teaching activities and their effects
4. Adapting strategies and knowledge by reflecting feedback, and

Motivation and utilization of personal power through appropriate procedures and interpersonal awareness (Bashori, Khoiruddin, 2015).

Silviani Kesuma mentions that in designing and implementing the activity in a project or program, it is necessary to consider several things as follows:

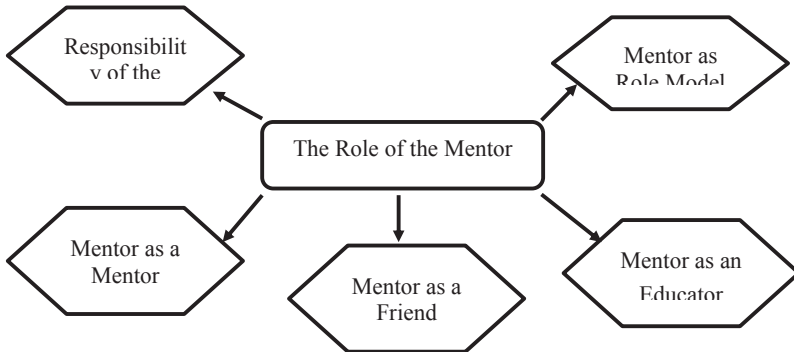
1. Providing input in the design and implementation of project/program changes
2. Checking the truth of the project design/program changes
3. Approving project design/program changes

4. Providing support for the design and implementation of project/program changes

Guiding on implementing project activities/change programs (Kesuma, 2017).

Related to the role of mentors in Islamic Education, it can be illustrated in a scheme below.

The Mentor Role Scheme



Sources: (Abdullah, 2005)

From the scheme/framework above, it is clear that mentors have multifunctional roles ranging from friends to *mentees*, educators, mentors themselves, role play, and the responsible person for activities. The relationship between the mentor and *mentee* is built with mutual trust and need. That is why mentoring is different from coaching. This difference lies in how to approach or guide a coach/mentor to his coachee/mentoree. If the mentor is more on the form of interaction or relationships that put forward the family side, then coaching is more on the instructional system (*orders*) from coaches to individuals or groups so that they can obtain the skills or abilities or new methods of doing something according to the set goals.

In short, the mentoring program is not just an informal consultation between peers, but also a systematic and structured learning pattern. Not surprisingly, the impact of mentoring activities can last longer than conventional learning systems that are still offered today.

c. PAI Mentoring Learning Method

According to Muhammad Tisna Nugraha, there were several educational methods introduced during the period of the Prophet Muhammad p.b.u.h, in spreading the teachings of Islam. The first method is *qira'ah* (reading) and second is *kitabah* (writing). These two methods were born at the same time as the first revelation regarding the command to read (*iqra'*). Third is the dictation method or more prevalent among Islamic scholars as to the *Imla'* method. Fourth and fifth are memorization and *muroja'ah* methods. The rote method is a method of memorizing the material that has been delivered, while *muroja'ah* method can be interpreted as a method of repeating memorization/reading or material that has been studied (Nugraha, 2019).

The six lecture methods or known as *as-sama* method. This method is deliberately separated by the authors of other direct communication methods, because this method emphasis more on one-way communication from Prophet Muhammad p.b.u.h to his people. The seventh method is listening (*istima'*). The eighth method is the exemplary method. Moral of Prophet Muhammad p.b.u.h is the perfection of morals that exist in humans. So, the majority of Muslims believes that the morals of Prophet Muhammad will deliver themselves to heaven.

d. Steps for Mentoring Learning

Maxwell, in (Zalukhu, 2017) provides five mentoring steps:

First, I do; Second, I do while *mentee* watching what I do; Third, *mentee* do me watching; Fourth, *mentee* doing alone, without me; Fifth, the *mentee* becomes a mentor so that when he does, there are other people (*mentee*) who are watching it.

From this explanation, mentoring activities are not just centered on *mentees*. In this case, a mentor is not only limited to giving instructions to the *mentee*, but he must be model to the *mentee*. A mentor is a role model for a *mentee*. If the *mentee* has mastered what the mentor has taught, then the regeneration process begins, where the *mentee* turns into a mentor.

The fundamental difference between mentoring and religious courses in higher education is the atmosphere that

will be built. The mentoring approach is informal, so mentoring participants (*students*) will be more open, the process will be more dialogical and fun. Mentoring activities themselves are part of an approach that promotes an individual plan. Although the business is carried out on a group of students, it still recognizes and serves the potential differences that exist in students (*group-based approach*). For that reason, every student can participate in mentoring activities effectively, efficiently, and feel meaningful and fun. Moreover, the age of a mentor with a *mentee* is not far adrift. The activities carried out not only in the form of lectures, but also arranged with Islamic games and confide Islamic films or *nasyid*.

3. Implementation of Islamic Education Mentoring Program

The application of PAI mentoring program at SMA Mujahidin Pontianak was generally carried out through three stages, namely planning, implementation and evaluation (Maskur, 2015). For more details, the three steps are below.

a. Planning

Planning activities consist of forming a team, compiling activity schedules, preparing a learning syllabus and materials to be delivered during the implementation of PAI mentoring program. At this planning stage, it was agreed by the authors as executors, mentors and school principals that PAI mentoring was held face to face 10 (ten) times every Saturday at 10 a.m. to 12 a.m. (120 minutes).

PAI mentoring activity was followed by 31 participants (*mentees*) consisting of 12 men and 19 women, all of whom came from the Islamic Spiritual Organization (Rohis) of SMA Mujahidin Pontianak. The determination and recruitment of PAI mentoring participants number refers to the recommendations of SMA Mujahidin Pontianak Principal with various reasons and considerations, primarily related to the effectiveness and time efficiency.

The author then recruited four mentors who came from Pontianak IAIN FTIK students, namely Zainuri, Misnalan, Salis Hilda Yoviyani, and Arini Idayati. The four mentors were then brought together by the organizers of SMA Mujahidin Pontianak, including the Principal, Deputy Principal and religious teacher.

The day after the meeting, the writer held a meeting with the four PAI mentoring programs and then put together the syllabus of the mentoring and organizational structure of PAI mentoring. This meeting also discussed the methods to be used during the mentoring process and the length of time for the implementation (*setting schedule*).

The results of this meeting also said that PAI mentoring would not use learning methods other than Islamic learning methods which were sorted and selected by the authors through various library research studies as well as a review of Islamic history in education in the past. For this reason, the methods used in mentoring PAI are *as-sama* ‘(listening), *istima*’ (listening), *qira’ah* (reading), *kitabah* (writing) and other purposes. The process of preparing the organizational structure of PAI mentoring is divided into several stages, namely the breakdown of the tasks of PAI mentoring element, the division of jobs, the coordination system as well as the reorganization of participants and mentoring responsibilities. Some of these stages are to achieve the desired goals (*objectives*) in implementing mentoring.

Furthermore, related to the activity material during PAI mentoring program, the details can be seen in the following table description:

Mentoring Materials in Islamic Education

No	Theory	Learning objectives	Learning methods	Time Allocation
1	Participant registration, <i>ta’aruf</i> (introduction between <i>mentee</i> and mentor) and group division	<ul style="list-style-type: none"> - Introduction and friendship between mentor and <i>mentee</i> - Introducing mentoring programs to <i>mentees</i> - Divide <i>mentees</i> into groups and each group will be mentored by a mentor - Make a learning agreement or contract between a mentor and <i>mentee</i> 	<i>As-sama</i> method ‘(listening)’	120 Minutes

2	<i>Tajweed (Proper pronouciation for correct recitation of the Qur'an) and Juz'ama (the last juz in the Qur'an)</i>	<ul style="list-style-type: none"> - Cashew can read verses of the Qur'an properly and correctly - A mentee can find out the reading law (recitation) in <i>juz' ama</i> 	The method of <i>istima'</i> (listening) and <i>qira'ah</i> (reading)	120 Minutes
3	<i>Shalat Jama' and Qashar</i>	<ul style="list-style-type: none"> - Mentees can find out the procedures for praying the <i>Jama'a</i> and <i>Qashar</i> - Mentees can practice the processes of praying the <i>Jama'at</i> and <i>Qashar</i> 	The <i>as-sama'</i> method (listening) and guided practice	120 Minutes
4	<i>Tajweed (Proper pronouciation for correct recitation of the Qur'an) and Taharah (tayammum, wudhu and purify from unclean things)</i>	<ul style="list-style-type: none"> - A mentee can know the recitation of <i>tajweed</i> law correctly and adequately - A mentee can practice proper and correct tayammum and ablution procedures - A mentee can see the meaning of unclean, unclean types and procedures for eliminating unclean correctly and adequately 	The <i>istima'</i> method (listening) and guided practice	120 Minutes
5	<i>Tajweed (Proper pronouciation for correct recitation of the Qur'an) and Fardu Kifayah (system for the corpse prayer)</i>	<ul style="list-style-type: none"> - A mentee can know the recitation of <i>tajweed</i> law correctly and adequately - Mentee knows the rules of implementing the corpse prayer - A mentee can practice the procedure of the corpse prayer 	The <i>istima'</i> method (listening) and guided practice	120 Minutes

6	Fardu kifayah (system for the corpse prayer), bathe and disbelieve the body	<ul style="list-style-type: none"> - A mentee can find out how the rules to wash and to consecrate the body - A mentee can practice the orderly implementation of bathing and sensing a corpse 	The <i>istima'</i> method '(listening) and guided practice	120 Minutes
7	<i>Tajweed juz'ama</i> and remembrance of corpses	<ul style="list-style-type: none"> - A mentee can practice recitation of recitation correctly and adequately - A mentee can practice reading and procedures for body prayer 	<i>Muroja'ah</i> method (repeating memorization)	120 Minutes
8	<i>Tajweed juz'ama</i> and <i>Tahsinul khat</i> (The Art of Handwriting))	<ul style="list-style-type: none"> - A mentee can practice recitation of recitation correctly and adequately - Mentee knows what is meant by <i>tahsinul khat</i> and its functions and uses - Mentees can practice the procedures for writing the Qur'an with <i>tahsinul khat</i> 	<i>As-sama</i> 'method (listening) and <i>kitabah</i> (writing)	120 Minutes
9	<i>Tajweed juz'ama</i> and the practice of <i>Tahsinul Khat</i> (The Art of Handwriting)	<ul style="list-style-type: none"> - A mentee can practice recitation of recitation correctly and adequately - Mentees can practice the procedures for writing the Qur'an with <i>Tahsinul Khat</i> 	<i>As-sama</i> 'method (listening) and <i>kitabah</i> (writing)	120 Minutes
10	Closure and farewell	<ul style="list-style-type: none"> - Mentors and mentees evaluate the success of PAI mentoring program - Mentors and mentees provide input to each other to improve the implementation of further activities 	<i>M u h a s a b a h</i> method (self-introspection)	120 Minutes
TOTAL OF LEARNING DURATION				20

Source: Researcher Documentation

The results of the meeting were then conveyed to the Principal who was subsequently also known by educators and education personnel at the location so that this activity received the blessing. And it was also known who participated in the mentoring activities. For this reason, good cooperation between the elements in PAI mentoring requires commitment and professionalism. This is because planning activities are not only limited to technical matters but also related to the operationalization which is also seen from the level of each personnel skill. This planning stage is not only supported by the activeness of all members in carrying out their functions, but it is also supported by the availability of funds in the provision of instruments and tools for activities.

b. Implementation

The implementation phase of PAI mentoring at SMA Mujahidin Pontianak is carried out entirely by PAI mentoring team members, 4 (four) mentor and 31 (thirty-one) mentees. This activity begins with *ta'aruf* or introduction between *mentee* and mentor, followed by a learning contract between mentor and *mentee*. The duration is 20 hours or *Jam Pelajaran* (JP), with ten face-to-face sessions conducted on Saturdays, 10 am to 12 pm. The initial activity in PAI mentoring at SMA Mujahidin Pontianak was carried out by opening opportunities for students to register themselves as members of PAI mentoring or *mentees*. The number of students who are willing to participate in this activity is 31 people, consisting of 12 men and 19 women. The *mentees* are then divided into 4 (four) groups. Each group had a name based on the names of Amir al-believers of Islam in the past, namely Abu Bakr group, Umar bin Khattab group, Uthman bin Affan group and Ali bin Abi Talib group. Furthermore, each group will be guided by a mentor whose job to socialize the activities and implement it.

After the mentoring group is formed at the next meeting, the mentor conveys all the material contained in the Islamic Education Mentoring table. Materials in PAI Mentoring includes *Tahsinul Khat*, *Shalat Jama'* and *Qashar*, *Tajwid* and *Juz 'Amma*, *Fardu Kifayah*, and *Taharah* (*Tayamum* and *Wudhu*).

As a coaching activity that instills noble values in Islamic teachings. mentoring in Islamic education *group-individual approach*. It is approach that is carried out in a group but still

prioritizes individual skills (*group-based approach*). It recognizes and serves differences in the level of skill in individuals.

Various materials taught to *mentees* are carried out by multiple methods. Some use guided methods of practice, such as the implementation of *fardhu kifayah*. For *tahsinul khats* material, the *mentee* uses the *khitabah* (writing) approach. For recitation, mentors use the *qira'ah* (reading) method and so on. Thus each material taught will use different ways adapted to the existing situations and conditions.

c. Evaluating

The evaluation activity is the last activity of implementing the Islamic Education mentoring program conducted by the writers. This activity is intended to measure and find out to what extent the effectiveness and efficiency of PAI mentoring program. At this stage, the author used the assessment instrument as a measure of the level of achievement of the results of activities. Furthermore, evaluation is not just a formality and incidental nature because in evaluation activities have been arranged in a planned, systematic and accordance with the expected goals.

The evaluation results determine whether PAI mentoring program is feasible to be continued, improved or stopped if deemed not as expected. So that the evaluation function of PAI mentoring program is also to correct, supervise and control the entire series of PAI mentoring programs.

Evaluation of PAI mentoring consists of three forms. First mentor evaluation to *mentees*, Secondly *mentee* evaluation to mentors. Both types of assessment can be described in the following explanation.

1) Evaluator of Mentors and Mentees.

The mentor's evaluation of the *mentee* is done in the way of practice while the report is recorded in writing. Assessment of this activity was carried out by taking into account the level of *mentee* activity (10%), the ability of Tahsinul Khat (10%), the ability to practice *jama'* and *qashar* prayers (10), the ability of Tajwid and Juz 'Amma (35%), Fardhu Kifayah (35 %), and Taharah (*Tanyamum* and *Wudhu* 10%). The total value obtained by the *mentee* will then be converted with details if the value is at vulnerable 80-100. The conversion is A if the assessment results are at 68 - 79.99, then the

conversion rating is B, if the susceptible assessment is at vulnerable 56 - 67.99, then the conversion value is C, and if the valuation is sensitive between 45 - 55.99, the conversion is D.

The value of *mentee* activities during PAI mentoring program can be seen from the presence, character and activeness during the event. Another aspect to consider is the role of the *mentee* in creating a conducive learning atmosphere, not disturbing fellow *mentees*, not being racist and smelling, and disrupting the implementation of the mentoring program itself.

The total accumulation of evaluation results of PAI mentoring activity at SMA Mujahidin Pontianak is 2554 points from 31 students or an average of 75.12 with a "B" conversion. Nur Safitri achieved the highest score with the result of a value of 95 conversion points "A" from the group of Abu Bakar and the lowest was Aditia Nur Ramadani from the group of Ali bin Abi Talib with the results of an assessment of 64 conversion points "C".

2) *Mentee* evaluation of mentors.

The *mentee's* evaluation of mentors in the implementation of PAI mentoring at SMA Mujahidin in Pontianak was conducted openly in the final session of mentoring activities. The method used is the *muhasabah* (*self-introspection*) method. Here, the *mentee* evaluates to what extent the success of PAI mentoring program. *Mentees* also provide suggestion to be an improvement in the implementation of further mentoring activities.

Mentee evaluations of mentors are not done in writing and only rely on verbal information. Evaluation of mentors was not carried out for the four mentors involved in mentoring activities. This consideration is due to the limited time and cost of implementing activities that are not sufficient to achieve a comprehensive assessment.

From the explanation that the author has explained, relating to the evaluation of PAI mentoring activities above, it can be seen that the assessment of the mentoring program activities is carried out in two ways. First, the review conducted by the mentor to *mentee*, and Second, the evaluation of the *mentee* to the mentor.

Mentor evaluation of *mentees* is done in writing by taking into account assessment indicators in the form of *mentee* activity and attendance in the mentoring program (10%), the ability of

Tahsinul Khat (10%), ability to practice *jama'* prayer and *qashar* (10), ability to master knowledge of *Tajwid* and *Juz 'Amma* (35%), *Fardu Kifayah* (35%), and mastery of the material *Taharah* (*Tanyamum* and *Wudhu* 10%).

Based on the results of the evaluation carried out on four mentoring groups, it can be seen that the average value obtained by *mentees* in the implementation of PAI mentoring program at SMA Mujahidin Pontianak is 75.12 with the conversion of "B".

Furthermore, in contrast to the mentor's evaluation of the *mentee*, the *mentee* evaluation of the mentor is done by the *muhasabah* method (*self-introspection*), here one by one the *mentee* is given the opportunity to express his opinion about the mentor's performance in teaching, the material that has been delivered and what obstacles they face during the mentoring program. It becomes improvement for the implementation of further mentoring activities.

4. Factors that Support and Hinder the Implementation of Mentoring in SMA Mujahidin

Several factors supporting and hindering elements of PAI's mentoring activities at SMA Mujahidin Pontianak are:

a. Supporting factors

The supporting factors of PAI mentoring program at SMA Mujahidin Pontianak are as follows: (1) The active role of the principal, educators and education personnel in supporting the success of the mentoring program. This dynamic role includes providing a particular room in SMA Mujahidin Pontianak to be used as a place to implement Islamic Religious Education mentoring programs. Also, the school routinely directs students who are also part of the Islamic Spiritual Organization (Rohis) to be able always to be present and actively involved in various activities that have been programmed. The involvement of educators and educators in directing Rohis SMA Mujahidin Pontianak was also apparent from the beginning of the event until the end of the mentoring program; (2) A right level of *mentee* naturism in participating in mentoring programs. The main factor that supports the success of PAI mentoring program is the involvement of the *mentee* in every material delivered by the mentor. Here, the average attendance

of *mentees* in PAI mentoring activities is 77% of the total number of face-to-face meetings. That is, mentoring *mentees* have well-followed activities according to the expected indicators; (3) Media availability and mentoring facilities. Pontianak IAIN fully funds the implementation of PAI mentoring activities in the form of research budget assistance. So, stationery such as pens, markers, books, and instruments for organizing bodies are well available to support all activities and implementation of mentoring programs; (4) Adequate mentor skills. The mentors involved in PAI mentoring program are mentors whose age is not much different from the age of the *mentee*. All mentors are students at IAIN Pontianak. They were chosen because of the professionalism that has been shown based on the writer's observations on campus. Also, mentors are those who have passed and fulfilled the requirements in oral and written tests conducted by the author regarding his expertise in the field of religion.

b. Inhibiting Factors

As for the inhibiting factors of the implementation of PAI mentoring program, they are as follows: (1) Lack of time available to organize a PAI mentoring program. PAI mentoring should be done three times a week. But the reality is only once a week, so the material that was taught last week could then be lost because of the length of time for the next meeting; (2) Limited resources, this is the impact of the formation of a PAI mentoring team that has been recruited but is not a person who studies explicitly and masters the mentoring program. Also, the four methods do not yet have a mentoring certificate, so that the actual PAI mentoring has not been carried out optimally; (3) The financial expenditure which is not in accordance with the plan that should have made the implementation of PAI mentoring in SMA Mujahidin Pontianak which was carried out experiencing a budget deficit and impacted with the non-optimal mentoring program as it should be like not implementing an outbound program or tourism, including the absence of a PAI mentoring module for the guidebooks for the guides *mentee*.

C. Conclusion

From the data exposure and discussion as presented, it is necessary to conclude two essential closing points for related to the implementation of Islamic Religious Education mentoring programs: First, the application of Islamic Religious Education mentoring program in SMA Mujahidin Pontianak was carried out through three stages, namely planning, implementation and evaluation. Planning activities consist of forming a team, arranging the schedule of events, preparing a learning syllabus and materials to be delivered during ten face-to-face meetings. For the implementation phase this is done entirely by PAI mentoring team members that have been formed. This activity is filled with the provision of material taharah, recitation, reading juz a'ama, tahsinul khat, procedures for praying the congregation, methods for praying qashar to the practice of organizing bodies. The evaluation phase is done through practical and verbal tests conducted by PAI mentoring team at the end of the activity session. Second, several factors support and hinder the implementation of Islamic Religious Education mentoring programs in SMA Mujahidin Pontianak. These supporting factors include a) there is an active role of the Principal, educators and education personnel in the implementation of the mentoring program that has been carried out. The translation of the active role includes providing a particular room for the mentoring program which is located in Mushola SMA Mujahidin Pontianak, b) ease in the administration and managerial process, c) active involvement of the Rohis SMA Mujahidin Pontianak since the initial period until the closing of mentoring program activities, 2) inhibiting factors These include: a) The lack of time available to organize PAI mentoring program, so that the time for activities was delayed twice and cut once by the midterm activity. b) Limited resources, this occurs due to the formation of a PAI mentoring team that researchers did not recruit through specialized training in PAI mentoring. c) Expenses that are greater than planned or what should be, making the implementation of this program a budget deficit and impacting the suboptimal mentoring program as it should, such as not implementing an outbound program or tourism, or not providing PAI mentoring module.

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