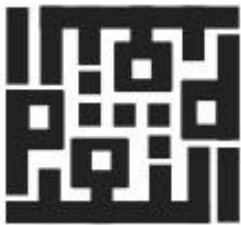


Islamic Mentoring: Implementation and Impact of Mentoring Activities at Muhammadiyah 1 Junior High School Yogyakarta

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ABSTRACT

This study examines the implementation and impact of Islamic mentoring activities on Muhammadiyah 1 Junior High School (SMP) Yogyakarta students. Mentoring activities align with the school's vision, which aims to form a generation of qualified Muslims who are superior in achievement, knowledgeable in science and technology, and environmentally cultured. This research method uses field research with a phenomenological approach and qualitative methods. The data sources came from respondents involving several school stakeholders and data collection techniques using interviews, observations, and documentation. Data credibility is strengthened through triangulation of data sources, methods, and reference materials. The data analysis follows the interactive model of Miles, Huberman, and Saldana, including data condensation, data display, and conclusion drawing. The results of the study show that the implementation of activities is carried out through school mentoring programs, namely, Dhuha Prayer Habituation Movement & Islamic Materials, Women's Training, Weekend Boarding Activity, Al-Qur'anization, and Student Cult. The impact of mentoring activities on students includes emotional, behavioral/moral, and academic improvements. This study provides a better understanding of the impact of Islamic mentoring activities.

Introduction

Muhammadiyah 1 Junior High School Yogyakarta (SMP Muhammadiyah 1 Yogyakarta) is an Islamic-based junior high school to prepares students to become devout individuals and excel in understanding Islamic values. These values include piety as the foundation of quality

of life aimed at obedience to Allah Subhanahu Wa Ta'ala, as well as good and correct morality and ethics. Mentoring is a learning process with an Islamic coaching method that focuses on developing the Islamic character and personality of mentoring participants (Kurnia et al., 2021). Mentoring is a process in which someone with more experience (mentor) provides mentoring to someone younger

or less experienced (mentee) (Eby & Robertson, 2020). So mentoring orientation is the formation of a person's personality to become a mentee because of a mentor. Through mentoring activities, students can be invited to deepen their understanding and application in the form of Islamic values and later be able to apply them and have a foundation for religious values in life.

Interview data shows that mentoring activities at SMP Muhammadiyah 1 Yogyakarta are planning activities carried out at the beginning before students start a new school year every year. The implementation of mentoring activities is carried out as much as possible according to the agreement made at the work meeting by the principal, Islamic coordinators, mentors/supervisors, and all school stakeholders. This mentoring activity has an impact on the teaching of Islamic values that cover a wide spectrum, not only in the aspect of worship rituals, but also in establishing social, ethical, and moral relationships daily. This impact can be seen in increased students' emotions, morals/behavior, and academics. However, in mentoring activities, there are inhibiting factors that are of concern to mentors. If the problem cannot be overcome, it will result in the quality of coaching, strategy, and the impact that will occur on students.

Then, in the condition of transitioning from children to adolescents into a period of exploration, there are concerns about the erosion of morals and the lack of integration of Islamic values. In the context of a complex society and exposure to the influence of culture and technology, students face challenges in understanding

and practicing Islamic values. Secular cultural influences such as materialism, individualism, and hedonism make it difficult for students to understand and apply Islamic values. The widespread influence of social media and technology also affects the mindset and behavior of students. Morality problems at the age of junior high school have increased significantly. According to WHO data in 2020, 33% of adolescents in Indonesia are involved in promiscuity. Research by the Indonesian Ministry of Health also shows that 58% of them penetrate at 18-21 years old. WHO records that adolescents carry out 30% of the 2.3 million abortions per year. This data shows the real urgency to increase the understanding and application of Islamic values in adolescents as a solid moral foundation through implementing Islamic mentoring activities for students at SMP Muhammadiyah 1 Yogyakarta.

Based on the above reality, mentoring activities at SMP Muhammadiyah 1 Yogyakarta, through intensive interaction between mentors and mentees, students can gain a deeper understanding, real examples, and encouragement to apply the implementation and good impact of mentoring activities in daily life. Therefore, this study will discuss the implementation and impact of mentoring activities at SMP Muhammadiyah 1 Yogyakarta which aims to find out its implementation, including exploring supporting and inhibiting factors as well as analyzing students' perceptions related to the impact of Islamic mentoring activities on their understanding and application in daily life.

The implementation of this research cannot be missed without considering various previous studies as a source of

information and comparisons that strengthen the novelty of current research. Some of the previous research results used as a reference in this study are related to internalizing Islamic values through mentoring activities.

The research conducted by Arung Samudera and Muhammad Uyun in 2022 was entitled "*Implementation of Mentoring Programs to Build Islamic Character: Case Study of Srinijaya University Students*". This journal discusses the implementation of mentoring programs to shape Islamic character in students. This research shows that mentoring programs can help students experience behavior changes and form Islamic character which includes faith, piety, respect and manners, care, patience, humility, trust, and honesty. This article also emphasizes the importance of character education and the role of mentoring in the process. In addition, this article also includes a list of references related to mentoring, character education, psychology, and Islam. Where Islamic characters are formed, Islamic characters are the characters of faith, piety, respect and manners, attention, patience, humility, trust, and also honesty (Samudera & Uyun, 2022).

Then a study entitled "The Influence of Mentoring Activities on the Improvement of Religious Behavior at SMA Negeri 5 Yogyakarta" by Retno Dwi Pertiwi in 2020. This research, with quantitative methods, raises the issue of environmental degradation in society and realizes the need for an innovative approach in the form of more intensive religious guidance through mentoring activities. This aims to develop the character of students to be able to provide benefits and create comfort for the

surrounding community. The results of this quantitative field research show: 1) Guidance activities at SMA Negeri 5 Yogyakarta received good assessments. This guidance consists of three stages, namely planning, implementation, and evaluation. (2) The religious behavior of class X students at SMA Negeri 5 Yogyakarta has increased sufficiently. According to Glock and Stark's theory, the dimension of appreciation and worship has a significant influence on guidance activities. (3) There was a positive relationship between guidance activities and improvement of religious behavior at SMA Negeri 5 Yogyakarta with a correlation coefficient (r_{xy}) of 0.561, with a significance level (p) of less than 0.01. An R Square of 0.314 shows that the influence covers 31.4% of the observed variability (Pertiwi, 2020).

Furthermore, a study entitled "Analysis of Mentoring Activities in Religious Character Development", by Ola Nisa Iqtisodiyah Sa'adah and M. Imam Pamungkas in 2022 shows that in the context of adolescent character, there is significant attention to attitudes and behaviors that are concerning. This research uses a descriptive-qualitative method. Some aspects of character that are of concern include attitudes that are against parents, decreased levels of honesty when taking exams, loss of ethics when communicating with older people, and appearances that violate applicable norms. This study investigates the management of mentoring programs, including planning, implementation, and evaluation. In this study, it was found that in mentoring activities there is planning that involves competencies or goals, materials taken from the Qur'an and hadith, the use of

media, methods, evaluation, and time determination. The implementation of this mentoring activity was carried out online using the lecture and discussion method, as well as utilizing PowerPoint presentation media. Evaluation is carried out in guidance activities to evaluate the implementation and planning that has been carried out, to overcome obstacles that arise and ensure the smooth running of further activities (Nisa et al., 2022).

Reflecting on some of the previous studies that the researcher has explained above, this study has novelty in the research subject, research site to research design with the latest research methods and focuses. The urgency of this study lies in the focus of the research which examines the internalization of Islamic values through mentoring activities at SMP Muhammadiyah 1 Yogyakarta and presents more deeply related to the application and impact of Islamic mentoring activities of students at SMP Muhammadiyah 1 Yogyakarta.

Literature Review

The implementation of mentoring consists of two main actors, namely mentors and mentees. Mentors are the main advisors in the mentoring group while mentees are mentoring participants (Rifaid, 2023). Another meaning of mentoring is an educational and coaching activity in the context of Islam, which is carried out through small group recitation, which is held regularly every week and continuously. Each recitation group consists of 3-10 participants who are guided by a coach. The purpose of Islamic mentoring is to provide students with a

deep understanding of Islam and encourage them to carry out worship in the right way according to Islamic teachings. The target of Islamic mentoring is Muslim adolescents who receive guidance from mentors who have been trained and monitor their progress regularly. Overall, the purpose of mentoring can be summarized as an effort to form Muslim individuals who have a character and lifestyle that is by Islamic teachings (Riyawan, 2019).

In general, this theory presents mentoring as an educational approach that involves a relationship of mutual advice and support. In the context of Islamic education and development, mentoring plays an important role in shaping Muslim individuals with integrity and commitment to the teachings of Islam.

Types of Mentoring

According to Martoredjo (2015), there are several models or types of mentoring, namely;

- a. Remote Mentoring
Using technology as a medium such as the internet, email, and so on. This will be very interesting because it can reach places that are difficult and practical in terms of time.
- b. Cross-Cultural Mentoring
This model is broadly intended as a partnership that involves differences in gender, age, race/ethnicity, or nationality. Cross-cultural mentoring is increasingly needed, considering that the work environment is increasingly diverse in terms of gender, age, ethnicity, or nationality.
- c. Group Mentoring
In situations where an organization has

more mentees than mentors or there is interest in starting the mentoring process on a larger scale, there are two approaches to group mentoring in achieving the learning goals of members, namely action-learning and community practice.

d. Mentoring Others

Peer mentoring is the position or position of the mentor and mentee at the same or more or less the same level. The difficulty of getting a more experienced mentor, time constraints, demographics, and a lot of turnover make mentoring others necessary as an alternative.

e. Organizational Mentoring

In organizational mentoring, there is a business-to-business relationship, for example in the case of the environment. Environmental mentoring focuses on cultivating better environmental performance through interaction between fellow business people. These various mentoring models have developed in response to various needs that arise in organizations.

Islamic Values

In the great Indonesian dictionary, the term "Islam" refers to things related to the religion of Islam. Religious values consist of all behaviors that are based on Islamic values. Islamic values are created or formed to transfer these values to others so that it is easier to understand and apply religious teachings (Ristianah, 2020). Islamic values are aspects that reflect the overall integrity of the personality, which aims to achieve an ideal and perfect level of Kamil people. Islamic values are considered absolute, holy, and universal

truths (Firliani, 2020). The goodness and truth of religion can transcend the influence of feelings, logic, human passions, and desires, and look beyond racial differences and social strata.

Islamic values function as guides, guidelines, and encouragement for humans in solving problems related to religion, social behavior, and other sciences, to form human motivations, life goals, and human behavior oriented towards the pleasure of Allah SWT (Saputra & Yuzarion, 2020).

From some of the opinions above, it can be concluded that Islamic values are moral principles and concepts that are believed and applied in Islam. These values reflect the goals pursued by humans and serve as guidelines in decision-making and action. Islamic values are derived from the teachings of Islam obtained through the study of Islamic science and refer to the beliefs that are the basis of the lives of individual Muslims. These values include aspects of faith, good morals, justice, compassion, simplicity, honesty, and tolerance. Islamic values also have a normative and operative dimension that emphasizes the concepts of good-bad, right-wrong, right-false, and pleasure or displeasure. Islamic values are absolute in truth and have universal properties that transcend the boundaries of race, nation, and social strata. Islamic values aim to achieve high personality integrity (insan kamil) and direct individual Muslims toward religious goodness and truth.

Islamic Religious Sources

The Qur'an and the Sunnah are the main sources of Islamic teachings. The Qur'an is a divine revelation from Allah SWT to the

Prophet Muhammad SAW., while the Sunnah includes the words, deeds, and approval of the Prophet Muhammad SAW. recorded in the Hadith (Fachri, 2023). In understanding the Qur'an and the Sunnah, reason or reasoning is used. Scholars agree that the intellect is important in contemplating the meaning of the verses of the Qur'an, interpreting Hadith, and understanding Islamic religious laws (Firliani, 2020). However, the use of reason must remain based on the principles of Islamic teachings and refer to the teachings delivered by the Prophet Muhammad (peace be upon him). Thus, the Qur'an and the Sunnah are recognized as the main sources of Islamic teachings, while the reason is used to understand and apply these teachings.

Mentoring Function

Mentoring assistance can increase psychological resources in empowering independence to improve performance. In addition, mentoring can instill hope in learners by forming the necessary pathways (Carter & Youssef-Morgan, 2019).

Other functions of mentoring by Sri Narti (2014) are as follows:

- a. The function of understanding is to provide a deep and complete understanding of a topic or material to be discussed.
- b. The function of prevention is to prevent problems that will hinder the development of students' personalities.
- c. The function of development is to develop all students' personalities optimally, with skills and understanding that hone their concepts by being equipped with supporting Islamic values in the

hope of achieving the goal, which is to form individuals to become obedient servants of Allah, so that their behavior does not deviate from the rules, provisions, and instructions of Allah to achieve happiness in life in this world and the hereafter.

In line with the concept above, according to Riadi (2019), the mentoring function is; 1) Remedial or Rehabilitative Function, 2) Educational or Development Function, and 3) Preventive or Preventive Function.

From these functions, mentoring has a holistic role in guiding, empowering, and developing students. Mentoring functions that include understanding, prevention, development, remedial, educational, and preventive together contribute to shaping independent, competent individuals and ready to face challenges in various aspects of life.

Research Method

The research design used in this study is field research through a phenomenological approach with qualitative research methods. Qualitative research uses direct methods to understand the phenomena research subjects face (Sugiyono, 2018). The phenomenological approach is used to determine the meaning of the experiences or events experienced by the participants (Creswell, 2013). The data collection technique in this study uses data in the field with observation, interview, and documentation techniques. Then the credibility in the research uses three methods to test the credibility of the data, namely, triangulation of Data Sources, Triangulation of Techniques, and

Reference Materials. Data analysis follows the interactive model of Miles, Huberman, and Saldana, including Data Condensation, Data Display, and conclusion drawing (Fadhia Irmaida, Ninuk Lustyantje, 2023). As for selecting the subject of this research, the researcher uses the *Purposive Sampling* method, which selects participants who are deliberately selected because they have knowledge or experience relevant to the research topic, and Snowball Sampling, which asks participants to recommend other people who have knowledge or experience relevant to the research topic (Lenaini, 2021).

Result and Discussion

Implementation of Islamic Mentoring Activities

The implementation of mentoring activities in a school by detailing a series of programs and activities that are carefully designed to support the internalization of Islamic values to students. Islamic values according to Saputra and Yuzarion (2020) serve as guides, guidelines, and encouragement for humans in solving problems related to religion, social behavior, and other fields of science, thereby creating motivation, life goals, and human behavior that focus on the pleasure of Allah SWT. Through mentoring activities, it can support the appreciation or internalization of Islamic values in the habituation and behavior of students. Islamic values have a profound and comprehensive significance in guiding human life. According to Firliani (2020) to achieve an ideal and perfect level of Kamil people, Islamic values are components that reflect the overall integrity of the personality. Islamic values in these students

can provide a way to carry out good habits and behavior by the sources of Islam, namely the Qur'an and As-Sunnah.

Mentoring activities at SMP Muhammadiyah 1 Yogyakarta, which are mostly carried out classically, provide concrete activities in each implementation. Mentoring activities according to Rifaid (2023) are activities in which there are at least two main actors, namely mentors (supervisors) and mentees (students), according to Riyawan (2019) mentoring activities are educational and coaching activities. Mentoring makes active interaction both from sharing ideas and relationships that respect and trust each other. The activities carried out at SMP Muhammadiyah 1 Yogyakarta are presented in the following table:

Table 1.
Mentoring Activity Islam in SMP Muhammadiyah 1 Yogyakarta

Activity Name	Types of Mentoring			Brief Description of Activities
	K	I	Klp	
Dhuha Prayer Habit Movement & Islamic Materials	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	Coaching activities in the context of habituation and building students' awareness to worship and understand Islam.
Daughterhood	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	Daughterhood is a special coaching activity for female students.
Weekend Boarding Activity	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	Weekend Boarding Activity is a boarding school system that is held on weekends.
Al Qur'anisasi	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	Al Qur'anization is the development of students to always be close to the Qur'an, including BTAQ and

		Tahfidzul Qur'an activities
Student Cult	□	Student cult is an activity in forming the mentality and instilling the spirit of Muhammadiyah.
Ket. K: Classical I: Individual Klp: Group		
<i>Source: In-dept interview</i>		

1. Dhuha Prayer Refraction Movement & Islamic Materials

Mentoring activities at SMP Muhammadiyah 1 Yogyakarta are the movement to habituate dhuha prayers & Islamic materials. Some participants said that this worship habituation activity was habituated by the supervisors to instill positive habits in students. One of the mentoring activities is a form of Islamic tarbiyah that aims at Islamic development, where the approach used involves learning about Islamic teachings (Ruswandi & Adeyasa, 2012). Furthermore, Islamic material activities are in the form of delivering materials about worship and good behavior (akhlakul karimah).

2. Daughterhood

Mentoring activities at SMP Muhammadiyah 1 Yogyakarta are for girls. This women's activity is a coaching activity only attended by female students. Some participants said that women's activities were carried out specifically for female students. The results of the observation in the documentation notes stated that this activity was devoted to fostering materials about women's fiqh, adolescent psychology, reproductive health, roles and duties as women (Muhammadiyah 1 Junior High School

Activity Document, <https://smpmuh1-yog.sch.id/>, accessed on 5/12/23).

3. Weekend Boarding Activity

Mentoring activities at SMP Muhammadiyah 1 Yogyakarta are Weekend Boarding Activity (WBA). This activity was held so that students were more independent, caring, and obedient, and carried out commendable behaviors. This activity is held on weekends with classic and group mentoring. According to Riyawan (2019), mentoring activities are educational and coaching activities in the context of Islam carried out through group meetings held regularly every week and continuously. SMP Muhammadiyah 1 Yogyakarta memiliki tujuan dari diadakannya kegiatan ini, tujuannya adalah untuk membina siswa agar lebih mandiri. Not only independence, but other categories such as maintaining cleanliness, obedience to rules/discipline, honesty, good relations with others, and instilling Islamic character (such as congregational prayers, sunnah prayers, and reading Iqra/al Qur'an) are also instilled. (Document of Muhammadiyah 1 Junior High School Yogyakarta)

4. Al-Qur'anisasi

Mentoring activities at SMP Muhammadiyah 1 Yogyakarta are Al-Qur'anization which includes BTAQ coaching activities (Read the Qur'an and Tahfidzul Qur'an. According to the statements of several participants, BTAQ activities are intended for students who cannot read the Qur'an so they are required to complete the iqro reading completely. Meanwhile,

Tahfidzul Qur'an is coaching to memorize the Qur'an for students who have completed Iqro. SMP Muhammadiyah 1 Yogyakarta requires its students to have a minimum memorization of 1 juz, which is juz 30.

5. Student Cult (Kultum)

Mentoring activities at SMP Muhammadiyah 1 Yogyakarta are student cults. Students are allowed to be guided directly in making and practicing public speaking. According to the participant's statement, this activity can shape the mentality of students to form courage and foster confidence from students. students will get a schedule and this is where the role of the mentor can guide students individually, according to Martoredjo (2015) the existence of this individual mentoring will increase the responsibility and effectiveness between students and their mentors (supervisors). To ensure that cult activities run smoothly.

Through these activities, SMP Muhammadiyah 1 Yogyakarta can make its students per the focus and goals to be achieved.

Supporting and Inhibiting Factors for Mentoring Activities at SMP Muhammadiyah 1 Yogyakarta

The following are the supporting and inhibiting factors for Islamic Mentoring Activities at SMP Muhammadiyah 1 Yogyakarta:

Table 2.

Inhibiting and Supporting Factors for Mentoring Activities at SMP Muhammadiyah 1 Yogyakarta

Supporting Factors	Inhibiting Factors
Togetherness of Teachers and Teachers	Teachers' unpunctuality during mentoring activities (Late Mentors)
In-person assistance	Absence & Urgent Tasks of Mentors
Student Activity	-

Source: In-dept interview 2023

Supporting Factors

1. Togetherness of Teachers and Employees

The success of mentoring at SMP Muhammadiyah 1 Yogyakarta is inseparable from the togetherness of teachers and employees. They work closely together to create supportive coaching. Activities are carried out together, exchanging ideas and experiences so that they can increase the efficiency of mentoring activities.

2. Direct Assistance

Mentors provide direct guidance to students, both classically, in groups, and individually. This mentoring allows students to be guided in more depth and provide feedback directly by mentors (supervisors).

3. Student Activity

The active participation of students is an important factor in supporting the success of mentoring activities. The

activeness of students creates more active and effective mentoring activities due to the active involvement of students so that mentoring activities can develop optimally.

Inhibiting Factors

1. Late Mentor

One of the factors that can hinder the running of mentoring activities is the delay of mentors (supervisors). Untimely provision of guidance can hinder the progress of mentoring activities. So that it can affect the motivation of the students who are guided. Therefore, it is important to overcome this problem so that mentoring activities can run well and smoothly according to the schedule that has been set.

2. Mentors Unable to Attend

The absence of mentors due to urgent tasks at the same time hurts the consistency of mentoring activities. The absence of mentors can stop interaction activities, and the exchange of ideas which will later have an impact on the quality of coaching. It is necessary to have a better strategy and communication to overcome the situation so that mentoring activities can continue.

The Impact of Islamic Mentoring Activities at SMP Muhammadiyah 1 Yogyakarta

The impact of Islamic mentoring activities on students at SMP Muhammadiyah 1 Yogyakarta includes emotional impact, behavioral/moral impact, and academic impact.

Figure 1.

The Impact of Mentoring Activities at SMP Muhammadiyah 1 Yogyakarta (in bahasa)



1. Emotional Impact

The impact of mentoring activities at SMP Muhammadiyah 1 Yogyakarta is the emotional impact. Some participants stated that they felt joy and satisfaction that came from the positive experience and support provided by the mentor (mentor). In this context, mentoring is not only a means of providing knowledge but also a source of inspiration that can encourage students to reach their maximum potential and affect the development of students' emotional dimensions.

In addition, some students admitted to feeling "ordinary" after participating in mentoring activities. This can reflect that they have managed to balance their daily lives without more pressure from

the process of mentoring activities. Then learners feel an increase in courage and confidence, which shows that mentoring helps them learn social and communication skills. In addition, students show responsibility for themselves and the surrounding environment as well as awareness to carry out prayers.

Overall, mentoring activities at SMP Muhammadiyah 1 Yogyakarta have a broad and positive emotional impact on students, which includes things such as happiness, motivation, courage, confidence, a sense of responsibility, and obedience to worship. This shows how important mentoring is in shaping the emotional well-being of students.

2. Behavioral/Moral Impact

The impact of mentoring activities at SMP Muhammadiyah 1 Yogyakarta is the impact on behavior/morals. Some participants said that the level of politeness and politeness of students increased. Speaking and acting more carefully is a way for students to show awareness of prevailing social norms. Not only that, the impact of good behavior is also seen in respectful behavior to parents, teachers, and others, both seniors/younger classmates. This change reflects the values of manners instilled through mentoring activities. Good friendships are also a positive result of this activity. Students reported an improvement in the quality of their social relationships, indicating that mentoring activities not only build individual character but also strengthen positive engagement among others, and mentoring activities play an important role in helping students

internalize and apply moral and ethical values in their daily lives (Kamaruddin, 2023). Changes in habits, especially related to worship, are important in the context of behavioral/moral impacts. Students indicated positive changes in terms of worship, showing an increase in spiritual awareness that could lead to a more meaningful life.

A more positive attitude that emerges as a result of mentoring activities creates a more conducive and supportive learning environment. With this change, students have a strong moral foundation to face various situations and challenges in daily life.

3. Academic Impact

The impact of mentoring activities at SMP Muhammadiyah 1 Yogyakarta is the academic impact. The increase in the level of learning seriousness is a reflection of the positive influence of mentoring activities. Some participants said they were more serious about learning. Students' memorization ability is an important point in mentoring activities. His grades increased and he participated in the competition. According to Carter & Youssef-Morgan (2019), mentoring is also able to increase students' motivation to excel and overcome the challenges face.

In addition, the interview results noted that mentoring activities can have an impact on improving students' academic scores. This achievement reflects the impact of mentoring on the efforts of students in implementing the guidance received.

Overall, the academic impact of mentoring activities at SMP

Muhammadiyah 1 Yogyakarta seems to involve high commitment of students to the learning process, improvement of memorization skills, and improvement of academic scores. This shows that mentoring activities do not only provide guidance in personal development but also have a concrete positive impact on student's academic achievement.

Conclusion

The implementation of mentoring activities at SMP Muhammadiyah 1 Yogyakarta is carried out through various programs such as the Dhuha Prayer Habit Movement & Islamic Materials, Women's Training, *Weekend Boarding Activity* (WBA), Al-Qur'anization, and Student Cult, to foster students to be more independent and obedient, as well as internalizing Islamic values. Supporting factors for this activity include the togetherness of teachers and employees, direct assistance by mentors, and the activeness of students. However, there are also inhibiting factors such as mentor delays and mentor absences due to urgent tasks.

Mentoring activities at SMP Muhammadiyah 1 Yogyakarta have a significant impact on students. These impacts include emotional, behavioral/moral, and academic improvements. Emotional impact includes joy, satisfaction, increased courage, confidence, and responsibility for oneself and the surrounding environment. Behavioral/moral impacts include increased politeness, respectful behavior, quality of social relationships, and positive changes in worship. Meanwhile, academic impacts include increased learning seriousness, memorization skills, and

academic achievement.

Recommendation

The research provides implications for mentors or supervisors in providing deeper insight into the implementation and impact of mentoring activities at SMP Muhammadiyah 1 Yogyakarta, understanding the inhibiting factors so that they can identify the right solutions to optimize mentoring activities, maintain a smooth learning process, and overcome challenges that may arise along the mentoring journey. Furthermore, schools to develop mentoring programs that are more effective in realizing the implementation of Islamic values in students. In addition, the results of this research can also help schools in evaluating and improving existing programs.

This research can be the basis for further research related to the implementation and impact of mentoring. Furthermore, researchers can deepen research on the effectiveness of mentoring activities, especially in realizing the implementation of Islamic values in students. Researchers can then deepen their understanding of the impact of mentoring activities and involve a more representative sample. In addition, it is necessary to follow up research using other research methods, such as quantitative methods or *mixed methods* to find out which mentoring activities have the most influence on the internalization of Islamic values for students.

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