THE IMPLEMENTATION OF MENTORING METHOD IN EDUCATING STUDENT'S MORAL IN LEMBAGA DAKWAH KAMPUS AL-ABRAR STATE INSTITUTE FOR ISLAMIC STUDIES PALU

A SKRIPSI

Submitted to Faculty of Tarbiyah and Teacher Training of State Institute for Islamic Studies (IAIN) Palu as a Partial Fulfillment of the Requirement for S-1 Degree

**By**

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ISLAMIC EDUCATION STUDY PROGRAM

FACULTY OF TARBIYAH AND TEACHER TRAINING

STATE INSTITUTE FOR ISLAMIC STUDIES (IAIN) PALU

2020

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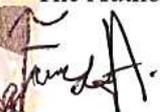
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ADVISORS' APPROVAL

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<div align="right">
Palu, 12 October 2020 M
25 Shafar 1442 H
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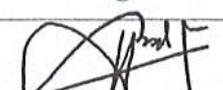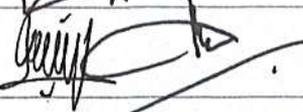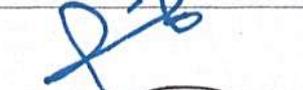
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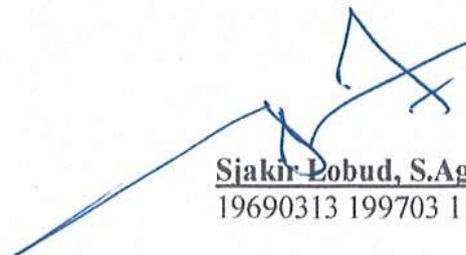
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ACKNOWLEDGEMENT

بســـــم الله الرحمن الرحيم

اَلْحَمْدُ لِلّهِ رَبِّ الْعَالَمِيْنَ وَالصّلاَةُ وَالسَّلاَمُ عَلَي اَشْرَفِ اْلاَنْبِيَاءِ وَالْمُرْسَلِيْنَ سَيِّدِنَا
مُحَمَّدٍ وَعَلَى اِلِه وَصَحْبِه اَجْمَعِين اَمَّا بَعْدُ

All the writer's gratitude goes to Allah Almighty, who has given His bless and guidance so that the author can finish writing this work. Hopefully, prayers and greetings will always be devoted to our Lord, the great Prophet Muhammad, along with his family, friends, and us, who are faithful to carry out his Sunnah until the end of time (insha'Allah).

In the preparation of this thesis, the author makes every effort to perfect it, but as an ordinary human being the author realizes that in the preparation of this thesis completion, the author gets a lot of help from various parties both morally and materially, both directly and indirectly. It is appropriate that the author expresses his sincere thanks, especially to:

1. The author's beloved parents, Father Zulkifli and Mother Norma, as well as Ferivadli and Fachrul, who are the author's siblings who have inspired the author so far.

2. Prof. Dr. H. Sagaf Pettalongi, M.Pd. As Chancellor of IAIN Palu, along with all elements of the leadership.

3. Dr. Mohammad Idhan, S.Ag., M.Ag., as Dean of the Faculty of Tarbiyah and Teacher Training and his staff.

Palu,   15 May 2023 M.
            24 Syawal 1444 H.

            The Author,

            Fieny Anggraeny
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ABSTRACT

Name of Researcher	: Fieny Anggraeny
NIM	: 16. 1. 01. 0094
Title of Skripsi	: The Implementation of Mentoring Method in Educating Student's Moral in Lembaga Dakwah Al-Abrar State Institute for Islamic Studies Palu

In this regard, this skripsi discusses the problem of how is the process of mentoring method implemented in LDK Al-Abrar And how are the results (evaluations) achieved by mentees, Purpose of Research to find out the extent of mentoring method implemented in the Al-Abrar State Institute for Islamic Studies (IAIN) Palu Da'wah Institute and to find out the results (evaluations) achieved by the mentees.

This research approach is qualitative. Data collection and use of observation techniques, interviews, documentation, then analyzed by data reduction, data presentation, and verification and checking of data with several criteria, namely transferability, dependability, certainty, and drawing conclusions.

The results showed that in The Implementation of Mentoring Method in LDK Al-Abrar of IAIN Palu, it is necessary to understand that the urgency of the mentoring is mandatory. The purpose of mentoring, is basically to create a better person. The process of forming a mentoring group, that was carried out after attending the ADK cadre first which had become a requirement and as well as a relatively small number which is thought to be effective in the education and learning process (classified according to its ADK grade). Mentoring agendas in general include; opening (recitation), seven minute lecture, discussion of material, infaq, sharing of news (evaluation), prayer and closing. The mentoring material discussed at LDK Al-Abrar includes comprehensive Islamic studies and materials that are in accordance with the circumstances of the mentee in general (which is currently needed). The mentoring has supported and inhibiting factors, namely from the time, agenda, material and condition that must be adjusted to one another. As for The Results (evaluations) Achieved by Mentee, mentoring has generally succeeded in educating LDK Al-Abrar's mentee morals. Increased worship and better social interactions.

From the conclusions obtained, it is suggested that IAIN Palu and LDK Al-Abrar can work together better. LDK Al-Abrar mentoring is expected to consistently educate students and creators of useful generations. For readers, it is hoped that they can understand the benefits of this skripsi and for further researchers, should be able to examine the achievements of LDK AI- Abrar cadres.

CHAPTER I

INTRODUCTION

A. Background

Education is the most important factor in life. However, currently, education is experiencing challenges and problems, including in educational institutions. Educational institutions experience serious moral and moral challenges in facing the world for a more civilized and knowledgeable life.

The time of the Prophet Adam, the first killing of humanity was carried out by Qabil against Habil. That shows that moral damage can happen to anyone. So, the Prophet Muhammad was sent to the world to improve the moral (morals) of humans, as in his saying:

$$إِنَّمَا بُعِثْتُ لِأُتَمِم حُسْنَ اْلأَخْلاَقَ \text{[1]}$$

Translation:
"I was sent to fulfill the good morals".[2]

The *hadith* above told that, the Prophet Muhammad was none other than revealed to be a role model and perfect human morals (*ummah*). So we are encouraged to follow the *sunnah* that can change the morals of humans themselves.

The rise of studies and discussions about morals indicates that morals are urgent for the survival of human beings and the principal of the progress of the nation and state.[3] Khalid Latief, an American Islamic thinker wrote in his article "Morality is one of the fundamental sources of a nation's strength, just as

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[1] Malik bin Anas, al-Muwwata, *Husn al-Khuluq*, [t.t.], [t.p.], [t.th.], 479.

[2] *Googe Translate:* https://translate.google.com (diakses 20 Januari 2020)

[3] Ade Hidayat, "Efektivitas Program Mentoring Halaqah dalam Meningkatkan Kecerdasan Moral Siswa" *jurnal Etika dan Pekerti*, (ISSN: 2337-8271) – I, No. 1, (2013): 20.

immorality is one of the main causes of a nation's decline."[4] So we can understand that morals are the basis of good or not in this nation.

The world of education, moral issues are also a major issue that is now not merely a matter of rhetorical discourse but has become something that must be achieved and integrated by students.

The importance of awareness to develop morale due to the reality of globalization is not just having a positive impact. Globalization has become one of the instruments that have a significant role and influence in transferring both positive and negative values adopted from one nation and country quickly to another nation and country. One form of progress that is synonymous with globalization is technological progress.[5]

According to Borba, the rapid technological advancement is directly proportional to the negative impacts caused, such as television, cellphones, the internet, has offered cynical behavior, harassment, materialism, free sex, rudeness and violence advocates.[6] For this reason, managing technology to avoid the negative impacts of technology is very important.

Husaini also said that visual media freely expose things that lead to immoral behavior or actions. Such conditions are referred to as new invasion and western new imperialism to transfer their cultural values in the form of homogenization of food, fun, fashion, and thought.[7] So that 3F and thought (Food, Fun, Fashion and Thought) are best known for influencing human life patterns.

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[4] "Morality and Ethics in Islam". *Islam Religion*.morality_and_ethics_in_islam_1943_en. pdf (accessed, 15th January 2020).

[5] Hidayat, "Efektivitas", 21.

[6] Michele Borba, *Membangun Kecerdasan Moral*, (Jakarta: Gramedia Pustaka, 2008), 5.

[7] Adian Husaini, *Wajah Peradaban Barat: Dari Hegemoni Kristen ke Dominasi Sekular-Liberal*, (Jakarta: Gema Insani Press, 2005), 20.

New invasion and new imperialism's new style proved able to influence the mindset of society. The implications or impacts certainly disturb the order of moral values. Setting goals as a dignified and highly civilized nation is so important because the progress of a nation is always related to the nation's moral issues as explained earlier.[8]

According to Lickona in the Mursidin's book, there are at least 10 aspects as markers of the destruction of a nation, namely:

1. Increased violence among teenagers /students.

2. The use of bad language and words.

3. Strong peer group influence on acts of violence.

4. Increased self-destructive behavior, such as drug abuse, free sex, etc.

5. The blurring of good and bad moral guidelines.

6. Decreased work ethic.

7. The lower respect for parents and teachers.

8. Low sense of responsibility for individuals and citizens.

9. Cultivating dishonest behavior.

10. There are mutual suspicion and hatred between people.[9]

The stakeholders in the field of education actually do not remain silent in overcoming this moral problem. Various methods are also carried out to prevent deviant behavior of adolescents or students, such as counseling on the dangers of drug abuse and promiscuity in collaboration with the police and health workers, but the results have not been satisfactory. Many schools implement a point book

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[8] Hidayat, "Efektivitas", 22.

[9] Mursidin, *Moral Sumber Pendidikan*, (Bogor: Ghalia Indonesia, 2011), 14.

system and enter into agreements to improve student discipline, this also does not cause a deterrent effect on students.[10]

Learning and conventional education (modern) in educational institutions, in general, are still not maximizing human intelligence, such as learning with the number of students who are impressed over so that it becomes less effective and intense for each person to understand. Coupled with boring methods and a variety of student characters that are difficult to develop and / or manage.

The description of moral damage above is also not uncommon in Islamic branded institutions, one of which is at IAIN Palu. Based on the observation of the researcher who happened to also study at the campus, seeing that there was still a moral decline which is significant, such as the incongruous attitude of students to lecturers and vice versa, promiscuity, students who resemble the opposite sex, etc.

The issues above almost seem dwindle by one of the programs of Lembaga Dakwah Kampus (LDK) Al-Abrar IAIN Palu. Actually, this organization recently renamed what was previously Lembaga Dakwah Kampus Jundullah. As the da'wah verbally and with an attitude. The trustees of LDK Al-Abrar, Dr. Adam M. Pd, M.Si says, that LDK Jundullah (Al-Abrar) is an institution that almost never gets its cadres violating a significant code of ethics (rules).[11]

Lembaga Dakwah Kampus Al-Abrar IAIN Palu has proven that changes in morals, worship, and intelligence are better for students or cadres who are part of the organization. Moreover, almost all leadership mandates in IAIN Palu student institutional organizations such as the Student Senate, Student Council, are held by LDK Al-Abrar's cadres. So that is the interpretation of the LDK Al-Abrar motto that reads, "obedient worship, great lectures, strong organizations".

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[10] Hidayat, "Efektivitas", 22.

[11]Adam M. Saleh, "*Sambutan*" Pembukaan Kegiatan Musyawarah Besar LDK Al-Abrar ke-XVIII, 27 Desember 2019.

Based on the background, the researcher would like to examine more deeply about LDK Al-Abrar IAIN Palu. Especially regarding the type of education in it which is often touted as the heart of LDK Al-Abrar, namely mentoring. According to the researcher, mentoring proved successful in educating LDK Al-Abrar cadres by the motto they held by looking at the cadres who performed well almost all leadership mandates in IAIN Palu student institutional organizations. Because one of the objectives of halaqah (mentoring) form a personal Muslim that is good, Islamic and *da'i*.[12]

The researcher's research is poured in the title of "The Implementation of Mentoring Method in Educating Student's Moral in Lembaga Dakwah Kampus Al-Abrar State Institute for Islamic Studies (IAIN) Palu".

B. Research Questions and Problem Statements

Based on the background, the problems in this study are as follows:

1. How is the process of mentoring method implemented in Lembaga Dakwah Kampus Al-Abrar State Institute for Islamic Studies (IAIN) Palu?

2. How are the results achieved by cadres?

C. Purpose and Benefits of Research

1. Purpose

What the writer wants to achieve are:

a. To find out the extent of mentoring method implemented in Lembaga Dakwah Kampus Al-Abrar State Institute for Islamic Studies (IAIN) Palu.

b. To find out the results (evaluations) achieved by the mutarobbiyah/cadres.

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[12] Satria Hadi Lubis, *Buku Pintar Mengelola Halaqah (Usrah)*, (Tangerang: FBA Press, 2006), vii.

2. Benefits

a. Discover and feel the benefits of the implementation of mentoring method in educating student's moral in Lembaga Dakwah Kampus Al-Abrar State Institute for Islamic Studies (IAIN) Palu.

b. The implementation of mentoring method in educating student's moral in Lembaga Dakwah Kampus Al-Abrar State Institute for Islamic Studies (IAIN) Palu is expected to be a solution in improving morals and educating its cadres.

D. The Operational Definition of The Key Terms

Before the research elaborates further and in detail, the author will explain the terms that appear generally in this research to make it easier to understand.

1. Mentoring Method

The "Mentoring" word is derived from the word mentor which means is direction, Peer tutor, peer counselor.[13] Mentoring is a distinct relationship where one person (the mentor) supports the learning, development, and progress of another person (the mentee). A mentor provides support by offering information, advice, and assistance in a way that empowers the mentee.[14] So, Mentoring method is a method for building the relationship between a mentor to the mentee.

Besides mentoring in general as above, there are also Islamic Mentoring which is an educational activity and Islamic religious guidance in the form of small group recitals which are held routinely every week and continuously. Each study group consists of approximately 3-10 people, guided by a coach.[15] But

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[13] Rohanna Desy Kurniawati, "Penerapan Metode Mentoring Pendidikan Agama Islam Terhadap Pembentukan Religiusitas Dimensi Ibadah Pada Siswa SMK Negeri 1 Panjatan Kulon Progo Yogyakarta", (Skripsi, Jurusan Pendidikan Agama Islam, Fakultas Ilmu Tarbiyah dan Keguruan, UIN Sunan Kalijaga Yogyakarta, 2015), 15.

[14] Julie Starr, *The Mentoring Manual-Your step by step guide to being a better mentor,* (1 edition; UK:Pearson, 2014), 4-5.

[15] Mentoring Agama Islam, Wikipedia the Free Encyclopedia. https://id.wikipedia.org/wiki/Mentoring_agama_Islam (diakses, 12 Januari 2020).

mentoring in this study more leads to Islamic Mentoring because of the research object which is based on Islam.

Actually in general, Islamic Mentoring also known as *halaqah* or *liqo'* which is known as the association which is implemented according to the sunnah of the Prophet. But over time, *halaqah* or *liqo'* has begun to be called mentoring which is general basically but still discusses the science of Islam.

2. Moral, Ethic, and Character

According to K. Bertens, Etymologically: The word moral comes from the Latin *mos* (plural of *mores*), which means habit, custom.[16] The definition of moral *(akhlak)* in terms of terms stated by al-Ghazali that is an expression of a state of being that remains in the soul, from which actions arise easily and easily, without the need for thought and research. If out of these circumstances good and commendable deeds according to reason and sya such as honesty, responsibility, fairness and so forth, then the condition is called good morals, and if bad actions such as lying, selfish, unsafe and so on, then the situation is called bad morals. Like that opinion, we know that the morals of natural acts without having to be designed in advance and that can happen for good or bad deeds (morals).[17] So, moral *(akhlak)* is a natural habit or expression.

3. Lembaga Dakwah Kampus AL-Abrar

Lembaga Dakwah Kampus (LDK) Al-Abrar is an organization of *da'wah* (Islamic preaching) in IAIN Palu that has concerned with Islamic studies. Therefore, students and also community can understand Islam as a religion that is able to form a good character. In addition, Islamic studies can be alternative to

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[16] Marzuki, "Moral, Etika, Akhlak dan Nilai", *Staff UNY*, http://staff.uny.ac.id/sites/ files/ lain-lain/dr-marzuki-mag/12-ppt-dr-marzuki-moral-etika-akhlak-karakter-dan-nilai-compatibility-mode.pdf (diakses pada 18 Januari 2020).

[17] Muhammad al-Ghozali, *Ihya Ulumuddin*, ([t.p.], Bairut, Libanon: 2005), 52.

relieve a boredom for society due to the emergence of new schools in Islam that are in contradicton with the *Al-Qur'an* and *As-Sunnah*. This organization carry out activities such as organizing seminars, training of preacher, weekly meeting (*liqo'/ Islamic Mentoring*), two-level training (*daurah*) for new comers, female Muslim activities, and economic empowerment. The activities done by the activists of LDK Al-Abrar are focused on good character and exemplary in campus and society. [18] Therefore, LDK Al-Abrar become an organization which is familiar with preaching.

E. Skripsi Outlines

This research discusses the implementation of mentoring method in educating student's moral in Lembaga Dakwah Kampus Al-Abrar State Institute for Islamic Studies (IAIN) Palu. The systematic writing of this research is organized into three chapters which are interrelated to one another. The systematic discussion of this research includes:

CHAPTER I Introduction. This chapter consists of the background of the problem, the formulation of the problem, the purpose, and benefits of the research as well as the affirmation of the term (understanding title).

CHAPTER II Literature Review. The chapter contains previous research (other studies that are similar to this research), understanding of mentoring methods, morals and Lembaga Dakwah Kampus Al-Abrar.

CHAPTER III Research Methods. It contains the type of research, research location, the presence of researchers, data and data sources, data collection techniques, data analysis techniques and checking the validity of data.

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[18] Mariam, Th, I. Syamsuri, dan Mansur Mangasing, "Transformasi Kajian Keislaman pada Lembaga Dakwah Kampus (LDK) Jundullah IAIN Palu ", *Al-Mishbah*, 13 No. 2, Juli - Desember (2017): 367.

CHAPTER II

LITERATURE REVIEW

A. Previous Studies

There are some studies which were done and have strongly related to this research. They are:

1. A study was done by Rohanna Desy Kurniawati which is entitled The Implementation of Islamic Education Mentoring Method Against the Formation of Religious Dimensions of Worship in Students of SMK Negeri 1 Panjatan Kulon Progo Yogyakarta. Conclusions that can be drawn from its research are:

First, formation of Religious Dimensions of Worship through Islamic Education Mentoring carried out with various efforts such as formation religiosity attitude by forming cognitive components through mentoring materials especially material about worship and the use of interesting methods. Affective component through *qodoya rowa'i* activity and mentor SMS. For conative component through material that is directly applied and filling the *mutaba'ah yaumiyah* book. As well as the formation of religious awareness and religious experience also carried out various efforts such as those that have been carried out by PAI teachers with worship without coercion. While PAI mentoring mentors shape religious awareness through the material creed. Meanwhile, to form students' religious experiences through mabit activities.

Second, the religious dimension of worship in mentoring students can be seen through the *mutaba'ah yaumiyah* book (daily worship report book).

Third, in the process of applying PAI mentoring to the formation of religious dimensions of worship in students is inseparable from factors that support and inhibit it. Supporting factors include encouragement of vision and

mission, enthusiasm and interest of students, exemplary teacher and mentor facilities and infrastructure, and additional programs of PAI mentoring. The inhibiting factors of mentoring activities are negative issues towards Islam, limited time, and the environment outside of school.

The difference between the researcher's research and that of the research above is that the researcher's research is about implementing mentoring methods that are not limited to Islamic Religious Education subjects but in them will be identical to the discussion on Islamic scholarship and aimed at student's morals at the Lembaga Dakwah Kampus. Whereas in the above is research conducted at the Vocational High School whose sources are school children and focus on their formation of religious dimensions of worship.

2. A study was done by Armansyah which is entitled Application of *Halaqah* Building System to Improve Emotional Intelligence. His research is about *halaqah* is a term that relates to the world of education, specifically Islamic education or teaching (*Tarbiyah Islamiyah*). The term halaqah (circle) is usually used to describe a small group of Muslims who routinely study Islamic teachings. The number of participants ranges from 3-12 people. They study Islam with certain *manhaj* (curriculum). With the elements of implementing *halaqah* guidance system to emotional intelligence.

The difference between the researcher's research and that of Mr. Alamsyah is the researcher's research will researching the mentoring method which is more modern compared to *halaqah* while the research by Mr. Alamsyah examined about *halaqah* how to improve emotional intelligence and his research was published in a journal.

3. A study was done by Mariam et al., Which is entitled Transformation of Islamic Study Transformation at LDK Al-Abrar IAIN Palu. Their research

concluded that the LDK IAIN Palu Organization is very concerned with Islamic studies so that it can optimally achieve the goal so that students and the community, especially those who are Muslim, can understand Islam as a religion that can form a better morality.

The transformation of Islamic studies, LDK Al-Abrar carried out its role as a media preaching, LDK IAIN Palu conducted several religious activities, in realization.

The *Kemuslimahan* Department is specifically for Muslim women, namely holding daurah *mar'atussali/hah*, *Kemuslimahan* seminars, inspiring seminars, *Kemuslimahan* studies. The field of economic empowerment conduct training for LDK cadres in business or entrepreneurship.

Observing the situation and conditions faced by students and the community, LDK IAIN Palu Organization in delivering Islamic studies by following the times.

The practices carried out by LDK Al-Abrar IAIN Palu prioritize morals and role models on campus, actually in carrying out Islamic practices must be overall but there are still many cadres who have just joined in LDK Al-Abrar so they are members of LDK to adjust because new members still need a lot learning about the practice of Islam and its implementation is still gradual, tiered or leveled.

The difference between the research above with the researcher's research is if the above research examines Islamic studies (activities in general) in LDK Al-Abrar while the researcher's research is focused on one of the activities in LDK Al-Abrar namely mentoring.

4. A study was done by Ade Hidayat which is titled The Effectiveness of the *Halaqah* Mentoring Program in Improving Student Moral Intelligence. This

research uses a quantitative approach using a quasi-experimental design. This study shows the average score of the experimental group following the guidance of the group through the *halaqah* mentoring approach is better than the average score of the control group who did not follow the group guidance through the *halaqah* mentoring approach, then the conclusion obtained is the group guidance service through the *halaqah* mentoring approach more effectively used to improve students' moral intelligence. The group guidance program with the *halaqah* mentoring approach (BKMH) is recommended to be considered as one of the programs in conducting guidance and counseling activities in high schools, especially in the context of increasing students' moral intelligence.

While the research that will be proposed by the researcher is a qualitative study which uses interview techniques and other data sources as research material. And the object of this research will be carried out in the LDK Al-Abrar organization in universities.

B. Mentoring

1. Definition of Mentoring

The mentoring word is derived from the word mentor which means is direction, peer tutor, peer counselor.[1]

Mentoring is a distinct relationship where one person (the mentor) supports the learning, development, and progress of another person (the mentee). A mentor provides support by offering information, advice, and assistance in a way that empowers the mentee. Many of us are familiar with the term mentoring, but the writer wonders how often we overlook its true potential as something we

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[1] Kurniawati, *Penerapan*, 15.

might explore for ourselves.[2] So, if the true potential can be going well, a mentor and the mentee must care for each other.

2. History of Mentoring

a. History of Mentoring in General

According to Merriam, in McCray and Cooper's book Mentoring was first conceptualized in ancient Greek methodology when Odysseus trusted a man named Mentor to take care of his son when going to war. Allen & Eby says that Levinson is often cited as the first author to initiate the study of mentoring, specifically through his book Seasons of a Man's Life. Levinson conducted a longitudinal study on males in mentoring relationships across forty years and explained mentoring as a developmental process. It wasn't until Kram's book, Mentoring at Work: Developmental Relationships in Organizational Life which regarding mentoring functions and relationships that the field truly flourished in research and popularity. At this juncture, mentoring was traditionally defined as experienced professionals in the field educating younger professionals just starting their careers. Kram more explicitly defined mentoring along with its functions such as including career and psychosocial support. Thus, concrete benefits of mentoring regarding career objectives, as well as the interpersonal and social-emotional support of a more experienced professional educating newcomers have been introduced in literature since the inception of the mentor construct. The mentoring process has been under much review and research throughout the past few decades. Haggard, Dougherty, Turban, and Wilbanks, analyzed about forty definitions of mentor overtime throughout research literature. Specifying a concrete definition of the mentoring process is difficult as individuals perceive their mentors, and/or the process in itself, differently.

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[2]Starr, *The Mentoring,* 4-5.

Haggard says that The differentiation of formal mentoring surfaced in the early 2000s to distinguish this framework from informal mentoring, which deviates from the older, more seasoned veteran guiding a less experience protege.[3]

Thus essentially mentoring is the media to get the education about anything. Mainly a mentor (who is more seasoned) educating the mentee (a less experienced protege).

b. History of Mentoring (*da'wah*) in Prophet Muhammad Period

Islamic *da'wah* has a long history since the history of mankind, the prophets and apostles sent by Allah from time to time describe a series of Islamic *da'wah* which were incessantly echoed by the prophets and their followers to spread the preservation of the divine religion for mankind.

This activity, on the other hand, aims to improve human life in the course of their lives so that they are in line with the positive provisions outlined by religion, so that their lives have more meaning for individuals and social groups.

Islah or efforts to improve the pattern of belief (*aqidah*) and worship (*shariah*), both of which are sources of behavior, are the central theme of *da'wah* with the aim of realizing happiness in life in this world and in the hereafter.

Due to the breadth of discussion of the history of this *da'wah*, the author limits the discussion of the history of Islamic *da'wah* starting from the prophethood of the last apostle Muhammad saw.

The *Da'wah* of the Prophet saw. began with the revelation of the first revelation which was his appointment as an apostle.

"O you who are clothed, wake up, then warn, glorify Your Lord, clean your clothes, stay away from depravity, never give in the hope of getting more, be patient in order to carry out the commands of your Lord." (al-Mudatsir: 1-7).

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[3]Carlos R. McCray, Bruce S. Cooper*, Mentoring with Meaning, How Educators Can Be More Professional and Effective*, (United States of America: Rowman & Littlefield, 2015), 2-4

From there the Prophet saw. called on the closest people around him. The first person who received his call from women was Khadijah his wife, while from men were Abu Bakr ra., Ali bin Abi Talib from children, and Zaid bin Haritsah from among slaves. Then followed by the Islam of Uthman ibn A'fan, Zubair ibn Awaam, Abdurrahman ibn Auf, Thalhah ibn Abdillah, Abi Ubaidah ibn Jarrah. Arqam ibnu al-Arqam.

Since then, the Muslims began to gather with Rasulullah saw. at Arqam ibnu Abi Arqam's home to study the Qur'an and learn Islamic instructions. While the Prophet guided them with proper education and cleansed themselves.[4]

So, the mentoring (*da'wah*) of Islam was start from Arqam Ibnu al-Arqam's home.

3. Purpose of Mentoring

Within the initial stages of a mentor-mentee relationship, a set of firsts are established. From the mentor's vantage, firsts include the gift of disclosure by the mentee and the exploration for methods of effective communication with that mentee. For the mentee, firsts may include expanded trust, new experiences, and perhaps shifts in thinking. Simply working on a project that includes speaking is a task that can be completed by any person with the will to do so. The Toastmasters experience is in effect a learning lab. Ultimately, it is a leadership learning lab with the foundational premise that effective communication is a necessary building block for success. Learning in that framework involves trial and error. Buzz Light year captures the concept well when he and Woody avert disintegration and glide back to earth with Buzz declaring, "This isn't flying, this is falling with style." Until we can fly, let's fall with style. A mentoring

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[4] M. Tata Taufik, *Dakwah Era Digital: Sejarah, Metode dan Perkembangan*, (Cet. 1; Kuningan: Pustaka Al-Ikhlas, 2020), 21-22

relationship should produce the kind of conditions that enable the mentee to do just that. There are four aspects of the mentoring process that establish productive learning conditions: Foundation, Fortress, Friend, and Fearlessness.[5] Those conditions certainly make a relationship of mentoring that can be established.

4. Management of Mentoring

There are Islamic Mentoring in this management which is an educational activity and Islamic religious guidance in the form of small group recitals which are held routinely every week and continuously. Each study group consists of approximately 3-10 people, guided by a coach (mentor).

This activity is often referred to as *Da'wah* Direct System (DSL). This activity can also be explained as religious formation through peer group approaches.[6]

Basically, every mentoring group has a leader in leading and manage their mentoring group. Manage the place to mentoring, time to mentoring (sometimes it's around 1-3 hours, depends on the condition).

5. The Method of Mentoring

The activity is considered to be one of the effective methods of religious and moral guidance because the way and form of teaching are different from formal religious education in school classes. In some schools and regions, the activity has proven to be able to prevent school student brawls.

The method of mentoring activity also applies to private and state tertiary students with the name Islamic Assistance.[7] But in general, it was also known as *halaqah* or *liqo'* which is known as the association which is implemented

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[5]Derrick Trimble, *Mentoring, Value-Based Empowerment,* (United Kingdom: Paroxumos Ltd, 2015), 3.

[6] Mentoring Agama Islam, Wikipedia, (diakses, 12 Januari 2020).

[7]Ibid.

according to the sunnah of the Prophet. But over time, *halaqah* or *liqo'* has begun to be called mentoring which is general basically but still discusses the science of Islam in one circle (sit on the floor) with a moderator to direct, a mentor (*murobbi/ah*) to give/share the material, and the mentee (*mutarobbi/ah*) as the learner

6. Materials of Mentoring

Noferiyatno in his book entitled "Powerful Mentoring, For Teenager" writes materials that are often discussed in Islamic mentoring, among others, the Importance of Creed, Meaning of *Al-Ilah*, Meanings Contained in the Sentences of *La Ilaha Illallah*, The Way to Know God, Knowing the Apostles, Obligation to the Apostles, The meaning of Islam, *Al-Iman*, Pillars of Faith (Let's practice!), *Tawazun, Ghazwul Fikri*, and *Ukhuwah Islamiyah*.[8]

Here is a summary of the material edited by *Ustadz* Dudung Kunia in the mentoring material syllabus most frequently discussed in mentoring:

a. Meaning of two sentences of confession

1) The meaning of *Asyhadu*

In the language of *Asyhadu*, I confess faith (witness). In Arabic, this word is *fi'il mudhari'* or like Present Continous Tense in English.

2) Meaning of *Syahadatain*

Syahadatain means two sentences of confession. The two sentences of confession referred to are the confession of *uluhiyah* and the confession of the treatise.

3) Creation of *Syahadatain*

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[8]Noferiyatno, *Dahsyat Mentoring*, (Cet. 5; Solo: PT Era Adicitra Intermedia, 2017), 1-257.

Mahabbah (Love) Give first and foremost love to Allah then to the Messenger of Allah. *Ridla* Has a good attitude inside her. Take refuge in Allah and His Messenger, rejoice in all the decisions of Allah and His Messenger. *Ridla* was born inwardly, without the slightest bit of dissatisfaction. Love and *Ridla* are performed by obedience to Allah and His Messenger.

b. Meaning of the word of *Al-Ilah*

Al-Ilah means:

1) *sakana ilaihi* feels calm with her.

2) *istijaara bihi* place asking for help.

3) *ittaja ilaihi bisyauqin* tendency to something, intense.

4) *wuli'a bihi* something that is idolized once.

5) loved ones.

6) expected.

c. Getting to know Allah

1) Proof of the existence of Allah

In human beings, there is a verse from Allah. Our organs move without instructions which shows that there are amazing mechanisms in our body, digestion, excretion, secretions, hormones, blood circulation, etc. Nature's order cannot just happen unless there is someone who regulates it, that is the essence that created it. Humans have a tendency (*fithrah*) to find the essence that has power beyond themselves.

2) Steps to know Allah

The steps that can be taken to establish *ma'rifatullah* are as follows:

a) See the signs of Allah's power (*kauniyah* verses)

Everything around us, small to large within us or in the universe is all a verse of Allah united in harmony that is so beautiful and contains a lot of wisdom.

b) Contemplate and ponder on *Al-Qur'an* verses (*qouliyah* verses), We are ordered to contemplate and pondering *Al-Qur'an* containing the truth that includes all things, the truth is not much proven,"We will show them the signs of our authority in all horizons and themselves so that it is clear to them that the *Al-Qur'an* is true.

c) Understanding and emulate *Asma-ul Husna*

What is meant by *ma'rifah* through *Asma-ul Husna* is to act with what is taught in the text about the attributes of Allah and his asthma. It is He Who Created, Who Made, Who Formed, Who Has the Best Names, glorified Him in the heavens and the earth. And He is the Mighty, the Wisest.

d. Apostle as a human's example

1) The significance of the Apostle

By definition, the Apostle is a man who was chosen and sent by Allah swt. by bringing the message. He is obliged to convey the message to all humanity. Minutes are revelations from Allah swt. given to His Apostle which contain the rules of human life. The treatise carried by the Apostle is a series that can not be separated.

2) Human needs of the Apostle.

a) Knowing Allah as *Al Khaliq*, due to human limitations.

b) Knowing the procedure for worshiping Him.

c) Realizing the concept of life (*Manhajul Hayah*).

3) The main characteristics of the Apostle.

a) *Shidiq*, true in words and deeds.

b) Trustful, trustworthy.

c) *Tabligh*, convey all the revelations of God to humans.

d) *Fathonah*, smart

e) *Ma'shum*, free from sin and error in carrying the shari'ah.

4) The role and duties of the Apostle.

a) Calling on people to worship only Allah.

b) Be a good example.

c.) Convey Allah's commands and prohibitions on humans.

d) Guide people to the straight path.

e) Give good news to a believer.

f) Give warnings about the afterlife and life after death.

g) Breaking human reason for wanting to run away from accountability in the afterlife.

e. Pillars of Islam

The pillars of Islam

1) *Aqeedah*

Aqeedah Islam explains and gives guidance to humans about faith in Allah swt. In the form of the search for the existence of Allah, claiming the oneness of Allah and His perfection, faith in angels, holy books, prophets and the last day.

2) Worship

Worship according to Sheikh Ibn Taymiyah is obedience and submission optimally. Worship in *Al-Islam* is clear, that the task of humans on earth is nothing but to worship Allah alone.

3) The morality

Allah made Prophet Muhammad (PBUH) the best human model. Allah swt. calls him a human who has a great personality.

4) Legislation

Allah governs all aspects of human life including economics, politics, social, culture, science, and others.

f. *Ukhuwah Islamiyah*

1) The meaning of *ukhuwah Islamiyah*.

Ukhuwah will not produce ta'awun (helping each other) and attachment to one another unless it is based on Allah and only wishes His pleasure. According to Hasan Al-Banna *ukhuwah Islamiyah* is the attachment of heart and soul to each other with the aqidah bond.

2) The pillars of *ukhuwah Islamiyah*.

a) *Ta'aruf* (introduction of the body, soul, and nature)

b) *Ta-alluf* (unity of heart) and tafahum (mutual understanding)

c) *Tanashuh* (advised each other)

d) *Ta'awun* (helping each other)

e) *Takaful* (feeling the same boat)

f) *Itsar* (put your brother first)

3) Things that must be maintained to maintain *ukhuwah Islamiyah*

a) Give love to his siblings (fellow Muslims, except to the opposite sex)

b) Ask for prayer if you want to separate

c) When meeting a friendly face and a smile of joy accompanied

d) Shake hands when meeting (except not *muhrim*/ to the opposite sex)

e) Visiting fellow Muslims (friendship)

f) Caring for his siblings and helping his needs

g) Give a gift.

h) Mutual understanding and feeling the same fate.

i) Fulfilling the rights of his brother's brotherhood.

j) Saying a prayer for her without her knowledge.

g. A human self concept

1) the essence of human creation.

The origin of human events:

a) From soil, clay, dry soil, and black mud, soil essence.

b) From abject water, from emitted water, from *nuthfah*.

2) Allah reminds man about the origin of his occurrence (Adam), that is, from the earth with various elements, and his descendants were created from soil extracts in the form of contemptible semen. So that humans should worship Allah who created them with full devotion.

3) Human position (task) in the world.

a) As a servant of Allah

The main task of human creation is as a servant of Allah who makes Allah the only *Rabb* who is worshiped and as the top priority of our love.

b) As a caliph on earth

The position of humans as Allah's representatives on earth to realize the existence of Allah on earth by contributing to regulate the earth based on *shari'ah* established by Allah, utilize the wealth of the earth according to Allah's provisions and act fairly for the benefit and goodness.

4) The purpose of human creation.

In the *Al-Qur'an*, it is stated that humans were created to worship Allah swt. All aspects of the life of a servant of Allah should be done in the context of offering to Allah with the intention only to achieve His good pleasure.

h. The beauty of *akhlakul karimah*

1) The morality

Akhlak is a characteristic of a Muslim that distinguishes it from the others. High moral values and noble will make the best generation in human civilization. So that every Muslim should realize that he is different from his morality with people who are not Muslim because one of the tasks of the Prophet is present on this earth is to perfect human behavior. It is also morality which then identifies the man as a creature that is different from animals so that if there is no human being in him that is rightfully possessed by humans, then he can be crueler than animals.

Noble morality is morality born from a true understanding of worship and the fruits of worship itself. In other words that the basic forming of Islamic morality is the true *aqeedah.*

2) The foundation of a Muslim's morality

a) Loving Allah and loved by Allah.

b) Be affectionate towards *mu'min*.

c) Be tough on infidels.

d) *Jihad* on the path of Allah.

e) Do not fear the reproach of people who reproach.

f) Giving even only to Allah, the Apostle and the believers, etc.

3) The fruit of faith is perfect morals in the form of deeds.

which reflects the personalities of a pious Muslim, with characteristics including:

a) Loving Allah above all love and making this love the basis for loving others such as the Messenger of Allah, parents, etc.

b) Fear of Allah's wrath and anger in every happy or difficult situation, roomy or narrow.

c) Always expect Allah's pleasure in every action.

d) Always feel accompanied by God in every step of his life.

e) Always draw closer to Allah in various circumstances so that the righteous will not escape from dzikir.[9]

Materials sometimes develop and can be adjusted when they are discussed by the circumstances of the mentee.

C. *Moral*

1. Definition of Moral

According to K. Bertens, etymologically: The word moral comes from the Latin *mos* (plural of *mores*), which means habit, custom.[10]

According to the Big Indonesian Dictionary, morals have moral meaning (behavior) which is immoral, while morality is interpreted with decency.[11]

Discussion of human morals in its development experienced many ups and downs. This is consistent with changes that occur both in the social fabric of society and the influence of the guidance of the times.

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[9] Tim Modul Pelatihan LP2I Bandung, *Panduan Pembinaan Generasi muda Muslim*, (Bandung: Lembaga Pengembangan Potensi Insani 2001), 14-35.

[10] Marzuki, "*Moral*", (diakses pada 18 Januari 2020).

[11] Moral, Kamus Besar Bahasa Indonesia, https://www.kbbi.web.id/moral (diakses 30 Januari 2020)

Education as a means of preserving morality as well as developing the structure of human life has an important and effective role and function.[12]

Moral becomes a consideration in the community to be able to arrange changes for the better, but not as well as those who are reluctant to do so. However, it cannot be denied if useful morality depends on the educational dimension.

According to Lickona, in Otib's Book, the teacher's role and position in improving children's moral intelligence can be shaped as a good model, programmer, and motivator.[13]

Barbara K. Given, in Otib's book too said that the enthusiasm of a teacher when teaching will be transmitted to students.[14]

For this reason, an enthusiastic teacher is a dimension of education that greatly influences moral intelligence and can also transmit enthusiastic energy in learning.

Moral development is an interdisciplinary field that researches moral common sense and interpersonal know-how. It investigates how children evolve a sense of right and wrong , good and bad and how adults hone their abilities to handle ethical issues in daily life.[15]

The notion of moral status has come to occupy a central role in the practical ethics literature. The fundamental idea underlying the notion of moral

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[12] Otib Satibi Hidayat, *Metode Pengembangan Moral & Nilai-nilai Agama*, (Cet. 2; Ed 1; Tangerang Selatan: Universitas Terbuka, 2014), 1.3.

[13] Ibid, 2.24.

[14] ibid, 2. 24.

[15] Lawrence Kohlberg, *Moral Development: A Compendium*, ed. Bill Puka, (New York & London: Garland Publishing, INC., 1994), vii.

status is given by Mary Anne Warren in the Shepherd's book, in the following passage.

> To have moral status is to be morally considerable, or to have moral standing. It is to be an entity toward which moral agents have, or can have, moral obligations. If an entity has moral status, then we may not treat it in just any way we please. [16]

There may be moral obligations to entities that are derived indirectly. I might have an obligation not to desecrate some object you regard as sacred. This does not entail that the object has moral status my obligation regarding the as. Put it, only if it matters morally for the entity's own sake. I will put this qualifier as follows: an entity's moral status is a function of its nature. This much leaves it entirely open to what kinds of entities might have moral status. This is to the good, for it is arguable that biological entities of many sorts, as well as features of the natural environment (e.g., ecosystems, rivers, mountains) and even important artifacts (e.g., works of art or items of great historical significance), have moral status. This much also leaves it entirely open to why an entity may have moral status. And this is to the good as well, for this is a substantive ethical issue. This latter point has been made by others (e.g., Rachels, DeGrazia, Sachs). It is important enough to underline. An attribution of moral status to an entity is, as David DeGrazia has said in Shepherd's book, "a convenient shorthand for general assertions about our moral obligations to beings of different sorts and the grounds of those obligations".[17] Moral status is not an independent factor that secures monolithic treatment for all who have it. It is a kind of placeholder for attribution of reasons to regard and treat an entity in certain ways. An attribution of moral status does not tell us what these reasons are, nor does it tell us why they exist.

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[16] Joshua Shepherd, *Consciousness and Moral Status*, (First published; London and New York: Routledge, 2018), 26.

[17] Ibid, 27.

To determine this, we need a more substantive account of the reasons we have to regard and treat an entity in certain ways, and an account of the grounds of these reasons.[18]

Certainly, the entity of moral status can direct our behavior on the right way without commit arbitrary and it is nature.

The definition of *akhlak* (moral) comes from Arabic; is the plural of the word *khuluq* which means temperament, morals, and character.

This understanding is like the word *khuluq* in the Q.S Al-Qalam/68: 4

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

Translation:

"And in fact, you are really noble character."[19]

And there is also a tradition that discusses the word *khuluq*, which is the *Hadith* of History of Tirmidhi no. 1162

أَكْمَلُ الْمُؤْمِنِيْنَ إِيْمَانًا أَحْسَنُهُمْ خُلُقًا[20]

Translation:

"The most perfect believer in faith is the best of morals."

The definition of moral *(akhlak)* in terms of terms stated by al-Ghazali that moral *(akhlak)* is an expression of a state of being that remains in the soul, from which actions emerge easily and easily, without the need for thought and research. If out of these circumstances good and commendable deeds according to reason and sya such as honesty, responsibility, fairness and so forth, then the condition is

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[18]ibid, 27.

[19] Kementrian Agama RI, *Al-Qur'an Terjemah dan Tajwid*, (Cet. I; Bandung: PT Sygma Examedia Arkanleema, 2014), 564.

[20]Abi Isa Muhammad bin Isa bin Saurah At-Tirmidzi, *Jami' At-Tirmidzi*, (Riyadh: International Ideas Home), 1156.

called good morals, and if bad actions such as lying, selfish, unsafe and so on, then the situation is called bad morals. Like that opinion, we know that the morals of natural acts without having to be designed in advance and that can happen for good or bad deeds (morals).[21]

The purpose of morality, in general, is to create an orderly, peaceful and harmonious community life, please help and be orderly.[22] It's clear that good morals will definitely have an impact on a good environment.

2. Various Kinds of Morals

a. Praiseworthy morals (*al-akhlaaqul mahmuudah*)

That is good deeds towards Allah, fellow human beings, and other creatures. Here is an example of good character:

1) Devoted to both parents

2) Respect for neighbors and guests.

3) Trying to generate affection and attract the sympathy of others.

4) Make a donation that lightens the burden on the lives of those who are entitled to receive it.

5) Help facilitate the affairs of fellow humans for those who are capable.

b. Despicable morals (*al-akhlaaqul madzmuumah*)

Namely, bad deeds towards Allah, fellow human beings, and other creatures. The following are examples of despicable morals:

1) Lying

2) Swearing

3) Pitting sheep

4) Envy

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[21] al-Ghozali, *Ihya,* 52.

[22] Nursyam, *Akidah Akhlak*, (bahan ajar tidak diterbitkan, Fakultas Tarbiyah dan Ilmu Keguruan, IAIN Palu), 187-193.

5) Arrogant[23]

3. Factors that affect moral

To explain the factors that influence morals in particular, and education in general, three schools are already very popular, namely the flow of Nativism, the flow of Empiricism, and the flow of convergence:

a. Nativism Flow

That human development has been determined by factors brought about by humans from birth; It is the nature that is present at birth that determines the outcome of its development.

b. Empiricism

That the most influential factor on one's self-formation is external factors, namely the social environment, including the guidance and education provided. If the education and guidance given to a child is good, then that child is good.

c. Convergence flow

That the formation of morals is influenced by internal factors, namely the child's care, and external factors, namely education and coaching that is made specifically, or through interaction in the social environment. Nature and the tendency towards the good that exists in humans are fostered intensively through various methods. This third school, seems to be following Islamic teachings.[24]

D. Lembaga Dakwah Kampus Al-Abrar

An organization in a large Indonesian dictionary (KBBI), is a unit consisting of parts in an association for a specific purpose, besides that the organization can also be defined as a collaborative group to achieve a common

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[23] Pengertian Akhlak, Guru Pendidikan, https://www.gurupendidikan.co.id/pengertian-akhlak/ (diakses 20 Juni 2020)

[24] Ibid

goal.[25] While the organization according to Schein is the rational coordination of a number of people to achieve a number of general objectives through some division of work and functions of the hierarchy of auto cracy and responsibility. L. Gibson in Mariam, Syamsuri, and Mansur Mangasing's journal said that the organization is an identity that enables the community to achieve certain results, which are not possible by individuals who act alone. [26]

Lembaga Dakwah Kampus Organization is an intra-campus student organization that is found in every tertiary institution in Indonesia. This organization is based on *da'wah* as the foundation of a legal institution, formal and reasonable. There are basic guidelines namely *Al-Qur'an* and *As-Sunnah*, there are operational guidelines namely AD/ ART, GBHD (outline of the *da'wah* direction)/ GBHK and strategic plans. AD/ ART has an additional function in terms of the legality of LDK. Campus *Da'wah* Institute is a source of recruitment of independent intellectual Islamic generation that indirectly supports the success of the development of Islam, science, and technology is a means of coordination Campus *Da'wah* Institution which is entitled *Ahlusunnah Wal Jamaah* and is a milestone in the movement of students throughout the Indonesian campus.[27]

Da'wah Indeed, it is the duty of every believer, as His Word in the Q.S. An-Nahl/16: 125

اُدْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلْحِكْمَةِ وَٱلْمَوْعِظَةِ ٱلْحَسَنَةِ ۖ وَجَادِلْهُم بِٱلَّتِى هِىَ اَحْسَنُ ۚ اِنَّ رَبَّكَ هُوَ اَعْلَمُ بِمَن ضَلَّ

عَنْ سَبِيْلِهٖ وَهُوَ اَعْلَمُ بِالْمُهْتَدِيْنَ

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[25] Organisasi, Kamus Besar Bahasa Indonesia, https://www.kbbi.web.id/organisasi (diakses 30 Januari 2020)

[26] Mangasing, "Transformasi", 379-380.

[27]Ibid, 380.

Translation:

"Call on people in the way of your Lord with wisdom and good teaching and debate with them in a good way."[28]

Through this verse, Allah Almighty gives us instructions about *da'wah*, about the meaning and also the way. This time we will discuss the meaning. There is a concern that pours out when the meaning of *Da'wah* is narrowed down, sealed, only in terms of lectures, sermons, or speeches on the podium. However, if we refer to the above verse, it is clear that the meaning of *da'wah* is not that narrow. *Da'wah* is etymologically derived from the word *da'a-yad'u-da'watan* which means to call, to invite. In terms of *da'wah* means: calling on people to Allah with wisdom and good teaching, denying the Thagut and believing in Allah, removing it from the darkness of *jahiliyyah* to the light of Islam. Simply put, *da'wah* means calling on people to Allah, towards the light of Islam. That is the meaning of essential *da'wah*. In essence, it is so visible. It only refers to any activity while in the corridor calling on Allah towards the light of Islam.[29]

Another thing that needs to be straightened out is the opinion which states that *da'wah* is only the obligation of the *ulama*, people who understand religion, clean humans, Again we refer to the above verse. In this verse, Allah does not limit who preaches, because in truth every believer is obliged to preach.[30] It is very clear that *da'wah* is not only done by *Da'i* or religious figures who often appear on the stand or in front of the congregation, but can be done even must be addressed to all people who believe (believing that preaching can remind humans but does not mean can change behavior).

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[28] Kementrian Agama RI, *Al-Qur'an Terjemah Dan Tajwid*, 281.

[29] Prito Windiarto, *Selaksa Asa (Memoar Sederhana Tentang Perjalanan Dakwah),* [t.t.], [t.p.], [t.th.], 7-8.

[30] Ibid, 8.

According to Ary Maulana

In my opinion with the Islamic values that I have understood so far, the *Da'wah* institution should be a super-power institution and a very useful institution for anyone. By carrying out a complete and comprehensive system of Islam, the *Da'wah* Institute as an example of the face of the formal, legal, and natural Islamic struggle, should be able to move more freely for the benefit of the people, seeing the total number of *Da'wah* members who are around 1000-2000 members in every campus.[31]

What the researcher can take from his statement is that the *Da'wah* Institute can influence and have a major impact on the change of the *Ummah* with a clear system and see that its members are always numerous and increasing.

Lembaga Dakwah Kampus Al-abrar is an organization of *da'wah* (Islamic preaching) in IAIN Palu that has concerned with Islamic studies. Therefore, students and also community can understand Islam as a religion that is able to form a good character. In addition, Islamic studies can be alternative to relieve a boredom for society due to the emergence of new schools in Islam that are in contradiction with the *al-Qur'an* and *al-Sunnah*. This organization carries out activities such as organizing seminars, training of preachers, weekly meeting (*liqo'*/ Islamic Mentoring), two-level training (*daurah*) for newcomers, female Muslim activities, and economic empowerment. The activities done by the

activists of LDK Al-Abrar are focused on good character and exemplary in campus and society. [32] So, Lembaga Dakwah Kampus (LDK) Al-Abrar is an expansion of Lembaga Dakwah Kampus organization and built with Islamic studies, but the programs keep synchronized with IAIN Palu as the campus.

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[31] Ary Maulana, *Reformasi Dakwah Kampus*, (Cet. 1; Depok: Amal Publishing, 2017), 2.

[32] Mangasing, "Transformasi", 367.

CHAPTER III

THE METHODOLOGY OF RESEARCH

A. *Design of Research*

A design of research for this paper is qualitative which aims to describe the findings in words without a statistical test.[1] So with that goal that is of interest to the researcher to conduct research. In essence, qualitative research is aimed at making the researcher obtain valid data so that he can maintain the truth and validity of the research results.

Based on this, according to Bog and Taylor, as quoted by Lexy J. Moleong, those qualitative methods are as research procedures that produce descriptive data in the form of written or oral words of observable behavior.[2] So according to the researcher, the qualitative method is duitable to produce descriptive data.

Qualitative research process:

The first stage is the stage of orientation or description with a grand tour question. At this stage, the writer will describe more what is observed, heard, asked and felt.

This stage is the reduction/focus stage. The writer has reduced all information that has been obtained in the first stage to focus on a particular problem.

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[1] Suharsimi Arikunto, *Prosedur Penelitian Ilmiah, Suatu Pendekatan Praktek*, (Edisi II; Cet. 9; Jakarta: Rineka Cipta, 1993), 209.

[2] A-Aesoh Tanyong, "Efektivitas Manajemen Ma'had Al-Jami'ah di Rusunawa IAIN Palu", (skripsi tidak diterbitkan, Jurusan Manajemen Pendidikan Islam, IAIN Palu, 2018), 34.

The next stage is the selection stage. At this stage, the researcher describe the focus that will set to be more detailed.[3]

Two myths about qualitative research are that real qualitative researchers do not count and cannot count. These anti number myths have led to the underutilization of numbers in qualitative research and to the simplistic view of qualitative research as non- or antinumber. Yet numbers are integral to qualitative research, as meaning depends, in part, on number. As in quantitative research, numbers are used in qualitative research to establish the significance of a research project, to document what is known about a problem, and to describe a sample. But they are also useful for showcasing the labor and complexity of qualitative work and to generate meaning from qualitative data; to document, verify, and test researcher interpretations or conclusions; and to re-present target events and experiences. Although numbers are important in the treatment of qualitative data, qualitative researchers should avoid the counting pitfalls of verbal counting, overcounting, misleading counting, and acontextual counting.

Depend on Linnekin, Indeed, qualitative research is often defined by the absence of numbers, in addition to a critique of numbers, in which they are associated with the putatively superficial preoccupations of post or neopositivist researchers with how much and how many. Chibnik says that the very least, numbers constitute something of a "litmus test" differentiating scientifically oriented (or quantitatively informed) from humanistically oriented qualitative research.[4]

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[3]Penelitian, Simdos, https://simdos.unud.ac.id/uploads/file_penelitian_1_dir/23731890 cdc8189968cf15105c651573.pdf, (diakses, 17 Januari 2020).

[4] Margarete Sandelowski, "Focus on Research Methods Real Qualitative Researchers Do Not Count: The Use of Numbers in Qualitative Research", *Research in Nursing & Health*, 24, (2001), 230.

Basically, counting and verbal are tend connection to each other. But in the point is to get the clear data.

B. Research Location

This research conducted at the Institute of Preaching Campus LDK Al-Abrar State Institute For Islamic Studies IAIN Palu.

Because of the grounds, it is the institution that became the campus preaching organization for the State Institute For Islamic Studies IAIN Palu itself and known for creating moral and intellectual cadres.

This condition is the basis for the writer's consideration in choosing a research location, in addition to its location that is easily accessible, making it easier for researcher to collect data and make observations. The researcher hopes to obtain added value in conducting this research and as a first step in serving and applying science during the study.

C. Researcher Presence

The research is qualitative, so the presence of the researcher as a research instrument as well as a data collector. The role of research in the field as full active participants is because the researcher directly observes and seeks information through informants.

D. Data and Data Sources

In essence, the data for a researcher is a primary tool or basis to make a decision or problem-solving.

Here are the types of data:

1. Primary Data

According to S. Nasution primary data is data that can be obtained directly from the field or research site. Meanwhile, according to Lofland, the main data

sources in qualitative research are words and actions. Words and actions are sources of data obtained from the field by observing or interviewing. The researcher uses this data to obtain direct information about the halaqah (mentoring) method in the Institute of Preaching Campus LDK , namely by interviewing Trustees of LDK Al-Abrar, lecturer, the coordinator of *Tarbawi* Division (mentoring program), mentor (*murobbi/ah*), mentee (*mutarobbi/ah*), lecturer, students from the Institute, and the others (will be adapted).

2. Secondary data

Secondary data is data obtained from reading sources and various other sources consisting of personal letters, diaries, minutes of assembly meetings, to official documents from various government agencies. Secondary data can also be magazines, newsletters, publications from various organizations, attachments from official institutions such as ministries, study results, theses, survey results, historical studies, and so on. The researcher uses this secondary data to strengthen the findings and complete the information collected through direct interviews with cadre students from the institution.

E. Data Collection Techniques

Data collection is a very important step in research, therefore a researcher must be skilled in gathering data for obtaining valid data. Data collection is a systematic and standardized procedure for obtaining the required data.

1. Direct Observation

Direct observation is a way to retrieve data using eyes without the help of other standard tools for this purpose. In our daily activities, we always use our eyes to observe something. This observation is used for research that has been planned systematically about how the process and reading habits of these students (cadres).

The purpose of using this method is to record things, behaviors, developments, and so on about the behavior of reading habits in the students (cadres), when the incident is valid so that it does not depend on data from one's memory. Direct observation can also obtain data from subjects who are either unable to communicate verbally or who don't want to communicate verbally.

2. Interview

The interview is the process of obtaining information for research purposes utilizing questions and answers, while face to face between the questioner and the informant by using a tool called an interview guide.

The researcher's purpose is to use this method, to obtain clear and concrete data about the behavior of reading habits in these students. In this study, the researcher will interview the coordinator of *Tarbawi* Division (mentoring program), mentor (*murobbi/ah*), mentee (*mutarobbi/ah*), students or cadres from the Institute, and the others (will be adapted).

3. Documentation

Documentation is present information or official evidence that is useful as a record. As for what is included in the documentation tool is every written material in the form of essays, memos, announcements, instructions, magazines, bulletins, statements, rules of a community institution, and news that is broadcast to the mass media.

From the description above, the documentation method can be learned by examining important records that are very closely related to the object of research.

The purpose of this method is used to obtain clear and concrete data about the reading habits of the students. added value in conducting this research and as a first step in serving and applying science during the study.

Basically, the researcher will cooperate with the coordinator of Media Division to collect the documentations.

F. Data Analysis Techniques

Data analysis is the process of organizing and sorting data into basic patterns, categories, and description units so that themes can be found and work hypotheses can be formulated as suggested by the data.

From the above formulation, we can outline that data analysis intends to first organize the data. A lot of data was collected and consisted of field notes, researcher comments, pictures, photos, documents in the form of reports, biographies, articles, and so on.

After collecting the data from the field using the data collection methods above, the researcher will process and analyze the data using descriptive-qualitative analysis.

A descriptive-qualitative analysis is a technique that describes and interprets the meaning of the data that has been collected by paying attention and recording as much as possible aspects of the situation under study at that time, to obtain a general and overall picture of the actual situation.

According to M. Nazir that this descriptive objective is to make a systematic, factual and accurate description, picture or painting of the facts, properties, and relationships between the phenomena investigated.[5]

Analyzing qualitative data can be done according to S. Nasution, namely:

1. Data Reduction, Data Reduction is the process of analysis carried out to sharpen, classify, direct research results by focusing on things that are considered

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[5] Contoh Lengkap Proposal Metode Penelitian Kualitatif, ndrangsan, http://www.ndrangsan.com/2016/03/Contoh-Lengkap-Proposal-Metode-Penelitian-Kualitatif.html, (diakses, 28 Desember 2019).

important by researchers. In reducing data, abstracting or summarizing data in a more systematic report is carried out on important matters. Reduced data will provide a sharper picture of the observations and make it easier for researchers to find back the data obtained when needed. Data reduction aims to facilitate the understanding of data that has been collected from field research results by summarizing, classifying according to the problem under study.

2. Display Data. It is a collection of information that will provide a comprehensive overview of the research, in other words, it present the data in detail and thoroughly by looking for patterns and relationships. Data display is done to make it easier to see the overall picture of the research or certain parts of the research results. Data that are detailed and comprehensive will make it easier for researchers to understand the sub-subjects studied.

3. Conclusion Data. Is an effort to find the meaning, meaning, and explanation of the data collected and analyzed to look for important issues. This effort is done by looking for patterns, themes, relationship equality, things that often arise, and so on. So the conclusions must always be verified during the research. Data that has been summarized, reduced and adjusted to the focus of the research problem, then data analyzed and predicted validity through several research techniques.[6]

Those are the three techniques that can then analyze the data in this study.

G. Data Validity Check

For the sake of ensuring the accuracy of the data, the researcher will conduct data validity. Incorrect data will result in drawing wrong conclusions, and vice versa, valid data will produce correct research conclusions.

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[6] Chapter 3, A Research Upi, http://a-research.upi.edu/operator/upload/s_pkn_032713_chapter3.pdf (diakses pada 17 januari 2020).

According to Moleong, there are four kinds of data validity criteria, namely: credibility, transferability, dependability, certainty (conformity).[7]

1. Credibility. Test How to test the credibility of data or trust in qualitative research data include:

a. Extension of observation, With an extension of observation, means the researcher returns to the field, conducts observations, interviews again with data sources that have been met or new.

b. Increasing perseverance in research, Increasing perseverance means making observations more closely and continuously.

c. Triangulation, Triangulation in testing credibility is defined as checking data from various sources in various ways, and at various times.[8]

   Wiliam Wiersma (in Sugiyono's book), Triangulation is qualitative cross validation. It assess data sources or multiple data collection procedures. Triangulation in credibility test is defined as checking data from various sources in various ways, and at various times. Thus, there is source triangulation, triangulation of data collection techniques, and time.[9]

d. Using reference material, what is meant by reference material here is the existence of supporters to prove the data that has been found by the researcher. for example, interview data need to be supported by recording interviews.

e. Negative case analysis. Conducting a negative case analysis means the researcher is looking for data that is different or even contrary to the data that

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[7] Lexy, J. Moleong, *Metode penelitian kualitatif*, (Bandung: Rosda Karya, 2002).

[8] Tjutju Soendari, "Keabsahan Data", *File* , http://file.upi.edu/Direktori/FIP/JUR._ PEND._LUAR_BIASA/195602141980032_TJUTJU_SOENDARI/Power_Point_Perkuliahan/Pen elitian_PKKh/Keabsahan_data.ppt_%5bCompatibility_Mode%5d.pdf (diakses pada 17 Januari 2020).

[9] Sugiyono, *Memahami Penelitian Kualitatif*, (Bandung: Alfabeta, 2005).

has been found. If there are no more data that are different or conflicting with the findings, it means that the data found is already reliable.

f. Member check. A member check is a process of checking data obtained by researchers to the data giver.

2. Transferability. As has been stated that, transferability is external validity in quantitative research. External validity indicates the degree of accuracy or applicability of the results of the study to the population where the sample was taken.

3. Dependability, A reliable research is if other people can repeat/replicate the research process. In qualitative research, the dependability test is carried out by conducting an audit of the entire research process. Researchers often do not research the field, but can provide data.

4. Certainty (conformity), Testing confirmability means testing the results of research related to the process carried out.[10]

These methods are expected to be able to validate the results of research as well as possible to find the valid data.

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[10]Soendari, "Keabsahan (diakses pada 17 Januari 2020).

CHAPTER IV
RESULT AND DISCUSSION

A. *History of Lembaga Dakwah Kampus Al-Abrar of IAIN Palu*

Student Activity Unit (UKM) of Lembaga Dakwah Kampus Al-Abrar
(previously named LDK Jundullah) IAIN Palu established in 2002. A week after
the OSTAK (orientation for new students) ended, there were several Campus
Da'wah Activists (ADK) who received invitations from Muzakirah and Ufil
Damayanti as an initiator to reactivate the Al-Jundullah recitation garden (TP)
which was no longer active. Then from the results of the meeting it was agreed
that the name "TP" was converted into LDK (Lembaga Dakwah Kampus) Al-
Jundullah which then also changed its name to "Jundullah" based on suggestion
from Dr. Abdul Basyir Marjudo, M.Hi.[1]

After changing its name from "TP" to LDK Jundullah, this organization
has not immediately received a decree from the IAIN Palu campus, which was
formerly known as the Palu State Islamic Institute (STAIN), only after one year
the Campus Da'wah Institution received a decree from the STAIN campus in
2003.

The first month all management concentrated on the legality preparation of
LDK as an UKM in the STAIN environment and at the student congress in 2003,
LDK was declared valid as one of the UKMs in a few weeks later LDK by BLM
was frozen all its activities for a while waiting for the SK from the STAIN
chairman to come out.[2]

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[1]Arsip Dokumen *Lembaga Dakwah Kampus Al-Abrar* IAIN Palu, 2.

[2]Ibid, 15.

The history of LDK Al-Abrar, from its inception until it changed its name to 'LDK Al-Abrar', is as follows:

> LDK Al-Abrar IAIN Palu was established because it was influenced by LDK in other universities. When it was first established with the campus at that time it was still in the form of STAIN. So there are initiatives from students groups to form the institution. The addition of the name Jundullah itself is because each LDK has the right to name its institution according to mutual agreement. Jundullah means the army of Allah until now it has become LDK Al-Abrar. The term Jundullah was influenced by the conflict in Poso (conflict between religions) which later became a hot event at that time and students (cadres) agreed to better name this institution as LDK Jundullah which was taken from Arabic which means Allah's Army but that does not mean soldiers in general who are known to be identical with weapons but what is meant here are academics of the religion of Allah.
>
> The change of name to LDK Al-Abrar was influenced by the problem that led the campus leadership to ask LDK to change the name 'Jundullah' to another name. And the LDK Jundullah replied even though it was with a heavy heart at that time but for the sake of benefit and to maintain this institution. Therefore, since the XVIII of the XVIII LDK Jundullah (Al-Abrar) MUBES (large deliberation), which began on 27 December 2019, LDK Jundullah decided to change its name to LDK Al-Abrar. LDK Al-Abrar is also taken from the name of the campus mosque (adjusting) which is taken from Arabic which means kindness.[3]

However, with the change in name, LDK Al-Abrar cadres generally look comfortable with the name 'Jundullah', but with the name 'Al-Abrar', it adds to the essence of fighting for goodness.

1. The Foundation for The Establishment of The Campus Da'wah Institution

There are several reasons for the formation of Lembaga Dakwah Kampus Al-Abrar Campus, namely:

a. Rasulullah saw. Give great attention to youth.

b. The importance of youth support as a condition for the establishment of a thought or movement.

c. The uniqueness of Indonesian students

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[3] Adam M. Saleh, Pembina LDK Al-Abrar IAIN Palu, wawancara oleh penulis di kediaman informan, 21 Juli 2020.

d. Lessons from history

e. The issue of regeneration, inheritance of values and experience is an important part to pay attention to.

f. The need for discipline in the application of *Manhaj* in *tarbiyah* management, including on campus.[4]

2. Management of Lembaga Dakwah kampus Al-Abrar of IAIN Palu

The board of Lembaga Dakwah Kampus Al-Abrar in 2002-2004 agreed with the management, namely Zaid Yalidjama as chairman and Moh. Arifin as secretary was later replaced by Rizal and his next position was replaced by Muh. Syukron.[5]

For six months Muh. Syukron ran the LDK program, but in the seventh month, news disappeared from him so Abd. Manan runs the LDK stewardship wheel until the stewardship period ends. The following are the names of the heads of the IAIN Palu Campus Da'wah Institute (LDK) who had served from 2002-2020.

a. Zaid Yalidjama (2002)

b. Rizal (2003)

c. Muh. Syukron (2004)

d. Abd. Manan (2005)

e. Naufal Abd. Rahman (2006)

f. Swandi (2007)

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[4]Arsip, 16.

[5]Ibid, 17.

g. Rudi (2008)

h. Sufiana (2009)

i. Kaharuddin Asahoya (2010)

j. Muh. Amen (2011)

k. Donovan (2012)

l. Mufriandi (2013)

m. Ahmad Khafidil Isnaini (2014)

n. Muammar Zuhdi Arsalan (2015)

o. Kaharudin (2016)

p. Fahrurrozy Rahmatullah (2017)

q. Malik Firdaus (2018)

r. Muh. Lutfi Badjeber (2019)

s. Moh. Ikbal (2020).[6]

Based the management's journey, LDK Al-Abrar has a record to be proud of, such as in 2006-2008, LDK was entrusted as the Regional Communication Center (Puskomda) FSLDK (Forum for Gathering of Campus Da'wah Institutions) throughout Sulawesi including: North Sulawesi, Central Sulawesi, and Gorontalo, the team leader at that time was Rizal, 2010-2012 also entrusted as Puskomda FSLDK Sulawesi Region chaired by Kaharudin (2010) and Muh. Amin (2011).[7] And in 2015-2017, he was again entrusted as Puskomda FSLDK Central Sulawesi, chaired by Muammar Zuhdi Arsalan. Since 2003-2017 LDK Al-Abrar

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[6]Ibid, 18.
[7]Ibid, 19.

has been actively participating in LDK gathering, both in Sulawesi region and nationally throughout Indonesia.

3. Vision and Mission of Lembaga Dakwah Kampus Al-Abrar of IAIN Palu

Lembaga Dakwah Kampus Al-Abrar Campus IAIN Palu has a vision, namely:

To become a forum for student development to form cadres with Islamic character (in accordance with the *Ahlu Sunnah Waljamaah manhaj*) and have the ability as a *mujahid, mujtahid, and muwahhid* for the realization of an Islamic IAIN campus.[8]

Judging from the vision of LDK Al-Abrar, it can be concluded that the existence of LDK in the campus community is a forum that aims to shape the Islamic character of students and form Muslim students who are able to unite in the frame of *da'wah*.

The mission of Lembaga Dakwah Kampus Al-Abrar of IAIN Palu, namely:

a. Conducting coaching and student potential.

b. Creating productive cadres so that they can benefit the campus community and the wider community.

c. Become a place of unifying people.

d. Providing social services both intra and extra.

e. To be the prime mover in the preaching of *Ahlu Sunnah Wal Jama'ah.*

f. Helping the achievement of the vision and mission of the IAIN Palu campus.[9]

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[8]Ibid.
[9] Ibid.

B. The Implementation of Mentoring Method in Lembaga Dakwah Kampus Al-Abrar of IAIN Palu

Mentoring means a distinct relationship where one person (the mentor) supports the learning, development, and progress of another person (the mentee). The method of mentoring activity also applies to private and state tertiary students with the name Islamic Assistance.

Mentoring is a mandatory activity in LDK, which is in the form of routine weekly studies, with small groups consisting of several LDK members and is held by a mentor in the process of implementation and evaluation.

In implementing the mentoring method, we need to understand the urgency of mentoring, the goals of mentoring, the mentoring formation process, the mentoring agenda and mentoring materials. Likewise, the implementation of the mentoring method in Lembaga Dakwah Kampus Al-Abrar of IAIN Palu was also inseparable from these points. To find out the implementation of the mentoring method, it will be described as follows:

1. The Urgency of Mentoring

The urgency of mentoring means, how important mentoring is to be implemented. In implementing mentoring methods, we need to be aware of the urgency in order to realize how important mentoring is to be implemented. Therefore, one of the mentors at LDK Al-Abrar, who is also the deputy chairman of the Palu City DPRD (legislaif council) expressed his opinion on the urgency of mentoring as the following interview results:

> Institutionally, mentoring at LDK is the heart of the regeneration generation program (LDK cadre moral education). If there are none, other programs tend to be difficult to run. Mentoring programs throughout the campus already have the LDK mentoring manual (nationally). So it is not LDK if there is no mentoring. Coaching in mentoring is LDK's way of fostering the character of a *Paripurna* (perfect) person.

If internally, the benefit is that we can have close friends (*ukhuwah*), embody the character of empathy and sympathy (realizing the obligations that the Apostle has done who cares for others such as visiting sick friends), we can be better (there are motivations for do good deeds), remind each other, build personal resilience (the better person of Islam).[10]

Based on the results of the interview, it can be seen that the urgency of mentoring is divided based on the aspect of the institution and internalization, which is how urgent the mentoring is so that it is likened to the heart of the LDK and becomes an activity of building complete human character for all LDK nationally.

In line with this, mentee LDK Al-Abrar also added that mentoring is mandatory. As the following interview results:

People who are involved in the mentoring, their knowledge and understanding of their religion are always maintained and the form of their application in the field. So something is missing, plus, something is wrongly reprimanded / corrected. So this is very mandatory for all Muslims, especially for Campus Da'wah Institutions.[11]

In line with this, the Tarbawi Division Coordinator (mentoring program) also added that:

"The urgency of mentoring is to increase faith, increase enthusiasm in worship and give mutual advice."[12]

Based on the results of the interview, mentoring becomes mandatory because we can see that by following mentoring it can maintain scientific knowledge and understanding of religion to its application and add spiritual value.

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[10]Rizal Dg. Sewang, Mentor LDK Al-Abrar IAIN Palu, wawancara oleh penulis di ruang kerja Wakil Ketua DPRD Kota Palu , 20 Juli 2020.

[11]Muh. Lutfi Badjeber, Mentor LDK Al-Abrar IAIN Palu, wawancara oleh penulis di Masjid Abu Ubaidah, 22 Juli 2020.

[12]Sitti Nur Halizah, Kordinator Divisi Tarbawi LDK Al-Abrar IAIN Palu, wawancara oleh penulis melalui media daring *whatsapp*,18 Juli 2020.

In carrying out activities, it should be carried out consistently such as the implementation of mentoring at LDK Al-Abrar, as the results of the interview with LDK Al-Abrar's mentor are as follows:

Mentoring is very important, because the coaching process must be carried out regularly and regularly, because mentoring is different from lectures in class, mentoring discusses Islamic material gradually and there is an emotional closeness between mentors and mentees, which makes mentees free to express opinions or problems - his daily problems.[13]

Based on the results of the interview, it can be seen that mentoring is very important to be done consistently because the implementation of mentoring is very effective in providing education and teaching.

In line with this statement, the mentor who is a mentee also stated that mentoring is very important. As the following interview results:

"Mentoring is very important, it strengthens the spirit, maintains *fikriyah*, and protects it."[14]

The same thing was also conveyed by mentee LDK Al-Abrar.[15]

Based on the results of the interview, it can be understood that mentoring is very important because it brings many benefits.

2. The Purpose of Mentoring

The goals are the mission objectives an organization wants to achieve in the future. Likewise, at LDK Al-Abrar IAIN Palu, it has a mentoring objective.

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[13]Hikmatur Rahmah, Mentor LDK Al-Abrar IAIN Palu, wawancara oleh penulis di ruang kerja Sekretaris Jurusan PIAUD IAIN Palu, 16 Juli 2020.

[14]Efi Mashlahatul Ummah, Mentor LDK Al-Abrar IAIN Palu, wawancara oleh penulis di ruang munaqasyah Ibnu Sina, IAIN Palu, 17 Juli 2020.

[15]Moh. Ikbal, Mentee LDK Al-Abrar IAIN Palu, wawancara oleh penulis di kediaman Efi Mashlahatul ummah, 24 Juli 2020.

For more details, the following mentoring objectives were stated by Mentor LDK Al-Abrar through the following interview results:

"The purpose of mentoring is to create a better person."[16]

Based on this brief and concise statement, other mentors also explained the goals of mentoring through interviews as follows:

The purpose of mentoring is to deliver da'wah gradually and intensely, with the hope that mentees will become mentors or preachers in the future in fostering generations of Islamic nations and communities.[17]

Based on the results of the interview, it can be seen that the purpose of mentoring is to continue and in-depth convey *da'wah* and with the hope of making cadres useful in the future.

As according to the young mentor's opinion in the interview results as follows:

"Mentoring aims to maintain enthusiasm and spirit (encourage enthusiasm in pursuing Islam)."[18]

In line with what was said by the Tarbawi Division Coordinator (mentoring program).[19]

Based on the results of the interview, that the mentoring output refers more to spirituality.

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[16]Rizal Dg. Sewang, Mentor LDK Al-Abrar IAIN Palu, wawancara oleh penulis di ruang kerja Wakil Ketua DPRD Kota Palu , 20 Juli 2020.

[17]Hikmatur Rahmah, Mentor LDK Al-Abrar IAIN Palu, wawancara oleh penulis di ruang kerja Sekretaris Jurusan PIAUD IAIN Palu, 16 Juli 2020.

[18]Efi Mashlahatul Ummah, Mentor LDK Al-Abrar IAIN Palu, wawancara oleh penulis di ruang munaqasyah Ibnu Sina, IAIN Palu, 17 Juli 2020.

[19]Sitti Nur Halizah, Kordinator Divisi Tarbawi LDK Al-Abrar IAIN Palu, wawancara oleh penulis melalui media daring *whatsapp*,18 Juli 2020.

3. Process of Mentoring Group Formation

Mentoring groups are formed using a process that has been arranged by the Tarbawi Division Coordinator (for details). For more details, here are the results of the interview with the Tarbawi Division Coordinator:

> The formation of the mentoring group at LDK was carried out after the ADK 1 cadre (Da'wah Activist Campus 1). All who have been designated as ADK, are divided into several groups. In one group the minimum is 10 people and the maximum is 12 people. From one group consists of several departments. In determining it, cadres who have the same residence / direction or free time for the same lecture will be made in one group to make it easier for them to conduct mentoring.[20]

Based on the results of the interview, that the process of forming a mentoring group was carried out after attending the ADK cadre first which had become a requirement. As well as a relatively small number which is thought to be effective in the education and learning process.

But according to one Senior Mentor is:

> The process of forming a mentoring group is carried out by the LDK regeneration sector, by dividing LDK members into several mentoring groups, based on the generation and *marhalah*/level of mentoring of the members.[21]

The formation of the mentoring group is carried out by the cadre field which is under the same department as the *Tarbawi* division by classifying the levels of the LDK cadre force.

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[20]Sitti Nur Halizah, Kordinator Divisi Tarbawi LDK Al-Abrar IAIN Palu, wawancara oleh penulis melalui media daring *whatsapp*,18 Juli 2020.

[21]Hikmatur Rahmah, Mentor LDK Al-Abrar IAIN Palu, wawancara oleh penulis di ruang kerja Sekretaris Jurusan PIAUD IAIN Palu, 16 Juli 2020.

In line with the opinion of one young mentor, namely:

"Adjusted to the level, ADK 1 received a mentor according to his ADK 1 and ADK 2 as well."[22]

Based on this opinion, he explained that mentoring should be classified based on the level of ADK.

4. Mentoring Agenda

Mentoring basically has an agenda (list of activities) in it. Likewise with mentoring at LDK Al-Abrar IAIN Palu also has a mentoring agenda, such as the following interview results:

Mentoring agenda, including:

a. Opening (recitation)

b. News delivery

c. Material from the mentor

d. Islamic material from the assigned mentee

e. Evaluation or question and answer

f. Prayer

g. Closing[23]

Based on the results of the interview, the mentoring agenda has seven agendas from opening to closing, but the third agenda (material from the mentor) is the core agenda of the mentoring.

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[22]Efi Mashlahatul Ummah, Mentor LDK Al-Abrar IAIN Palu, wawancara oleh penulis di ruang munaqasyah Ibnu Sina, IAIN Palu, 17 Juli 2020.

[23]Hikmatur Rahmah, Mentor LDK Al-Abrar IAIN Palu, wawancara oleh penulis di ruang kerja Sekretaris Jurusan PIAUD IAIN Palu, 16 Juli 2020.

However, the different opinions described by the young mentors were as follows:

> There are many mentoring agendas, namely recitation, Siroh Shohabiyah, memorization, mentoring materials such as (Salimul Aqiqah, Matinul Khuluq etc.), Regarding Islamic news, news of my country, Robitoh Prayers, Kafaratul Assembly prayers, Mutaba'ah Yaumiyah duties.[24]

Based on the results of the interview, mentoring has additional agendas that have not been mentioned in the previous interview results, such as the Shirah Shohabiyah agenda, news of my country, and additional prayers.

Based on the following interview results by the Tarbawi Division Coordinator:

The mentoring agenda used in the AL-ABRAR LDK, namely

a. Read the holy verses of the *Al-Qur'an*

b. Kultum

c. Depositing Mutabaah yaumiyah (for a week)

d. Providing Material by Mentors

e. Questions and answers (regarding the material presented and sometimes also outside of the discussion)

> Apart from that, there were several mentors who added their activities, such as delivering the latest information (viral issue), Minutes of struggle and sometimes even scheduling *Rihlah* (vacation).[25]

Based on his opinion, the point is actually the same as the previous results, but sometimes the mentoring agenda also schedules holidays.

In line with what the mentee said as follows:

[24]Efi Mashlahatul Ummah, Mentor LDK Al-Abrar IAIN Palu, wawancara oleh penulis di ruang munaqasyah Ibnu Sina, IAIN Palu, 17 Juli 2020.
[25]Sitti Nur Halizah, Kordinator Divisi Tarbawi LDK Al-Abrar IAIN Palu, wawancara oleh penulis melalui media daring *whatsapp*,18 Juli 2020.

"The agenda is recitation, *tadabbur, kultum, tahsin, material, infaq*, asking news, closing prayer."[26]

But what distinguishes it from others is that there is an agenda of *tahsin* and *infaq* (giving cash as you please).

5. Mentoring Materials

The material (discussion) that is discussed in mentoring tends to be a lot, but every time mentoring is usually only one discussion or material that is discussed in it as well as what is applied in LDK Al-Abrar of IAIN Palu.

As based on the following interview results:

The material includes a comprehensive study of Islam, which consists of *aqidah, sharia* with *fiqh*, study of *tafseer, hadith, shirah*, Islamic world, endurance, etc.[27]

The material in mentoring that is studied about Islam is comprehensive, ranging from material about faith to material about female gender in Islamic views.

"*Salimul Aqidah* (straight *Aqidah*), *Matinul Khuluq*, prayer, *zakat*, fasting, etc."[28]

Syahadatain (syahadat), Ma'rifatullah (Knowing Allah), *Ma'rifaturrasul* (Knowing Allah's Apostle), discussion about the *Hadith Arbain*, Morals are also often discussed in Parenting Materials, etc.[29]

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[26]Moh. Ikbal, Mentee LDK Al-Abrar IAIN Palu, wawancara oleh penulis di kediaman Efi Mashlahatul ummah, 24 Juli 2020.

[27]Hikmatur Rahmah, Mentor LDK Al-Abrar IAIN Palu, wawancara oleh penulis di ruang kerja Sekretaris Jurusan PIAUD IAIN Palu, 16 Juli 2020.

[28]Efi Mashlahatul Ummah, Mentor LDK Al-Abrar IAIN Palu, wawancara oleh penulis di ruang munaqasyah Ibnu Sina, IAIN Palu, 17 Juli 2020.

[29]Sitti Nur Halizah, Kordinator Divisi Tarbawi LDK Al-Abrar IAIN Palu, wawancara oleh penulis melalui media daring *whatsapp*,18 Juli 2020.

"The material is actually only the basics, one of which is to know the nature of the apostle."[30]

Based on these three interrelated opinions, the mentoring materials that are discussed more often are the basics (faith) and more.

6. Supporting and Inhibiting Factors in Mentoring Activities

Every activity, of course, cannot be separated from the supporting and inhibiting factors, it also occurs in the mentoring at LDK Al-Abrar as the following opinion:

> Supporting factors are the enthusiasm of both the mentor and mentee in undergoing the mentoring process and the campus which provides space for activities like this.

> the inhibiting factor, usually more to the time that may not be the same between the mentor and fellow mentee members, whether due to class schedules or other activities.[31]

In line with this opinion, the Tarbawi Division Coordinator also added his opinion as follows:

> Mentoring supporting factors, namely mentors and control by those who are responsible. If these two things are good then the mentoring will go well. This mentor acts as a guide, guide, or as the chairman of the group. When this mentor is the ideal mentor, it will produce good cadres who are ready to carry out the missionary mandate.

> The inhibiting factor of mentoring, namely:

> a. Free time between mentors and mentees and among mentees is rarely the same.

> b. The mentee does not understand the importance of mentoring

> c. The material/curriculum that was provided was sometimes boring for the mentee

> d. The mentee feels uncomfortable with fellow mentees or with the mentor.[32]

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[30]Moh. Ikbal, Mentee LDK Al-Abrar IAIN Palu, wawancara oleh penulis di kediaman Efi Mashlahatul ummah, 24 Juli 2020.

[31]Hikmatur Rahmah, Mentor LDK Al-Abrar IAIN Palu, wawancara oleh penulis di ruang kerja Sekretaris Jurusan PIAUD IAIN Palu, 16 Juli 2020.

Based on the results of the interview above, it can be seen that mentoring has supporting factors that arise from the enthusiasm of the organizers (mentors and mentees) as well as support from the campus and inhibiting factors, namely from the time, agenda and material that tend to be difficult to adjust to one another.

As well as researchers observing the constraints of LDK Al-Abrar now in conducting mentoring is the COVID-19 pandemic that has existed since the beginning of 2020 so that there are several mentoring groups that conduct mentoring virtually (via social media).

C. The Results (evaluations) Achieved by Mentee

In following a method or activity, of course, there are results or impacts achieved by followers (members). Likewise with the mentoring method at LDK Al-Abrar, which was believed by mentees, lecturers, and even other students who were not even members of LDK Al-Abrar, who saw that through this mentoring it had changed the morals of students (mentees) who participated in the mentoring.

1. The Results Felt by Mentee

The following are the results of interviews with some of LDK Al-Abrar's mentees:

> Of course, if you want to talk about the results, there are a lot, starting from changes in attitude or something else, it is enough. If you want to say your personal opinion about the methods used to change morals, even if it is not completely changed immediately. But what is clear is that there are changes little by little.[33]

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[32] Sitti Nur Halizah, Kordinator Divisi Tarbawi LDK Al-Abrar IAIN Palu, wawancara oleh penulis melalui media daring *whatsapp*,18 Juli 2020.

[33]Moh. Ikbal, Mentee LDK Al-Abrar IAIN Palu, wawancara oleh penulis di Kediaman Efi Mashlahatul ummah, 24 Juli 2020.

Before joining the mentoring, I just moved without knowing the knowledge, but after I joined the mentoring I already knew a lot of knowledge.

"Many have followed mentoring, such as scholars and great people born through mentoring. So, overall, many of his morals have changed for the better."[34]

"I feel educated because our mentors not only provide material but also provide inspiring examples and stories."[35]

> Mentoring becomes a filter for us to do something, feel more purposeful and more focused (feel controlled), calmer, more daring to take opportunities, and of course gain insight.[36]

> The impact now can be said to be successful (in moving) because we are being nurtured. Compared to before participating in the mentoring. The impact that I feel is very helpful because the method is very successful. After all, the method is because it is more of an emotional approach so it is more heart to heart.[37]

"*Mutaba'ah yaumiyah* (daily worship) is more regular and adds more insight."[38]

Based on the results of interviews with several mentees, mentoring has succeeded in educating their morals. Starting from their worship, they are increasing to insights that have proven to lead them to become achievers and influential, especially in the IAIN Palu environment.

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[34]Firda Ningsi, Mentee LDK Al-Abrar IAIN Palu, wawancara oleh penulis di Taman Belajar Tarbiyah, 16 Juli 2020.

[35]Yusuf Darwis, Mentee LDK Al-Abrar IAIN Palu, wawancara oleh penulis di Kediaman Andi Sri Buana, 22 Juli 2020.

[36]Muh. Shadiq Muntashir, Mentee LDK Al-Abrar IAIN Palu, wawancara oleh penulis di Gedung Tarbiyah IAIN Palu, 21 Juli 2020.

[37]Elistina, Mentee LDK Al-Abrar IAIN Palu, wawancara oleh penulis di Rusunawa IAIN Palu, 24 Juli 2020.

[38]Vita Annisa Dela Puspita, Mentee LDK Al-Abrar IAIN Palu, wawancara oleh penulis di Rusunawa IAIN Palu, 20 Juli 2020.

2. Moral Change of Mentee in Environmental Perspective

The change in morality from the mentee to being educated can be felt and observed by the environment such as mentors, lecturers, and general student friends who are at IAIN Palu.

The following are the results of interviews with mentors regarding the changes in mentee morality that were observed:

> It is the argument that explains that people who study Islamic science should be different and then evaluated in terms of its implementation and those that are not. So I see these differences because in mentoring there is always evaluation to remind each other, to straighten out things that need to be straightened out, and this is done every week.

> We hope that the mentee is scientifically able to understand the main materials and basics of Islam that can be applied personally and then taught to others, thank God from this mentoring process, mentee learns a lot, and gets improvement, both in terms of reading the *Al-Qur'an*. knowledge, or knowledge of Islam, and are better at behaving, talking, and associating with others.[39]

> There are many differences from the following mentoring. Starting from the development that changed from not praying 5 times a day to praying 5 times, continued his *Sunnahs*, and continued to improve the quality of his daily life and increase his *Yaumiyah* (daily) practice.[40]

Based on the results of interviews from these mentors, it can be seen that the change in mentee morals can be seen from the increased worship of Allah and better social interactions.

In line with this, according to the results of the interview with the *Tarbawi* Division Coordinator, it is as follows:

> Mentees who follow the mentoring and can put into practice what they get from the mentoring must have a very visible change in behavior. For example, cadres who are active in mentoring will leave useless things like dating or chatting with ikhwan without any need. They replace it with more reading the *Al-Qur'an*, busy themselves with good things, and deepen their

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[39]Hikmatur Rahmah, Mentor LDK Al-Abrar IAIN Palu, wawancara oleh penulis di ruang kerja Sekretaris Jurusan PIAUD IAIN Palu, 16 Juli 2020.

[40]Efi Mashlahatul Ummah, Mentor LDK Al-Abrar IAIN Palu, wawancara oleh penulis di ruang munaqasyah Ibnu Sina, IAIN Palu, 17 Juli 2020.

religious knowledge. All of the above are the effects of mentoring, and they are real.[41]

Based on the results of the interview, it can be seen that the change in mentee morality is very obvious for mentees who participated in mentoring activities in the past (before participating in mentoring) often did futile things but after participating in mentoring they were busier with more useful activities.

Along with this opinion, the following are the views of the IAIN Palu lecturer who was also the Deputy Dean for Student Affairs:

> If you want to say there is a difference in morals with other students who did not participate in the mentoring it could be those who did not participate in the mentoring at LDK, they have good morals, maybe they find mentoring education outside of LDK, so if they understand the education, their morals are also good.
>
> However, if LDK children in the campus environment in general, thank God, it is good. But it is personally still very much dependent on their individuality. So some are like that in character, their morals. So, sometimes there are also attitudes that, for example, like to interrupt or interrupt before being given the opportunity I think LDK children are still like that because they may be too enthusiastic but they need to be understood because our children are young at heart but thank God, LDK members have not appeared
>
> to have made a fatal mistake. Hopefully, the others can follow, who are not included in the LDK.[42]

Based on the results of the interview, it can be seen that he saw the morality of LDK Al-Abrar cadres as good even though in meetings or deliberations there are usually still people who cut the conversation without being given the opportunity, but that is understandable. Also, members of the LDK Al-Abrar have never been found to have committed such a fatal mistake.

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[41] Sitti Nur Halizah, Kordinator Divisi Tarbawi LDK Al-Abrar IAIN Palu, wawancara oleh penulis melalui media daring *whatsapp*, 18 Juli 2020.

[42] Rusdin, Dosen IAIN Palu, wawancara oleh penulis di Ruang Kerja Informan, wakil dekan FTIK IAIN Palu, 20 Juli 2020.

However, according to the lecturer and Secretary of the PBA Department, there tends to be a difference, here are the results of the interview:

> If I personally (since being appointed as a lecturer) have seen from the first, that students who enter LDK, thank God they have two advantages, the first is that they are very good morally (*adab* is number one but does not give knowledge other than in terms of good manners. Second, good academics. And many look and excel, for example, like many who become Student Presidents. Including PBA students, many joined there. It was from my first time here, I saw that. So indeed the UKM that were mostly chosen was LDK Al-Abrar and LPM. Qalamun. But the strengths of the cadres at LDK are that their abilities are not just academic but they can give lectures and strengthen their understanding of religion.[43]

Based on the results of the interview, it can be seen that LDK is superior in moral and academic terms compared to other UKM.

However, according to the following opinion, cadres who took part in the mentoring had different levels of insight from those who had not:

> Those who have participated in the mentoring must already know (interpret) because their knowledge is broader and friends who do not participate in the mentoring show that their insights are not like them (who have already participated).[44]

Based on this statement, it can be seen that the cadres who show more insight are those who participate in mentoring.

With all the advantages seen from LDK Al-Abrar, it amazed this one student of IAIN Palu so that there was a desire to enter the Al-Abrar LDK. The following are the results of the interview:

> In fact, at first, my great interest was to be included in Al-Abrar's LDK, my closest friends were many members of LDK Al-Abrar. So in my opinion, LDK Al-Abrar is an Islamic organization that will serve as a role model for other general students.
>
> So my general description of LDK Al-Abrar, he is the role model and gives admonitions according to the Prophet's example of his moral gifts

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[43]Titin Fatimah, Dosen IAIN Palu, wawancara oleh penulis di Ruangan Lantai 2 Kantor FTIK IAIN Palu, 17 Juli 2020.

[44]Sarwindah, Mahasiswa IAIN Palu, wawancara oleh penulis di Rusunawa IAIN Palu, 24 Juli 2020.

even though we may not be able to follow overall morals, at least we can follow the morals of the Prophet by trying.

I think that mentoring has an effect on oneself (at a minimum) and it can be exemplified for others. So a small process that sits in deliberation to reach consensus, provides Islamic basics, and also indirectly we have followed the habits of the Prophet in providing knowledge so that is very important for me in the mentoring process.

Things I can learn from mentoring activities,*The Ukhuwah Islamiyah* is very strong, knowledge and entertainment (to entertain each other).

My view is that my friends who have participated in this mentoring, they have provided good examples for us, often agree, discussing scientific matters and *murobbi* are ready for mentoring participants.[45]

Based on the results of the interview, it can be seen that the cadres who took part in the mentoring have provided good examples to them (students in general).[46]

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[45] Wildan, Mahasiswa IAIN Palu, wawancara oleh penulis di Musholla Rusunawa IAIN Palu, 17 Juli 2020.

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CHAPTER V

CONCLUSION AND SUGGESTION

A. Conclusion

1. The Implementation of mentoring method in LDK Al-Abrar IAIN Palu

The purpose of mentoring, is basically to create a better person, create useful mentees in the future, and the mentoring output refers to spirituality.

The process of forming mentoring, that the process of forming a mentoring group was carried out after attending the ADK (Aktivis Dakwah Kampus) cadre first which had become a requirement. As well as a relatively small number which is thought to be effective in the education and learning process. Mentoring should also be classified according to the level of the ADK.

Mentoring agendas in general include; opening (recitation), KULTUM (short lecture) , material discussion, infaq (deposit money freely), sharing news (evaluation), prayer and closing.

The mentoring material discussed in Al-Abrar's LDK includes comprehensive Islamic studies, which consists of *aqidah*, *sharia* in the form of *fiqh*, study of *tafseer, hadith, shirah*, Islamic world, and materials that are in accordance with the condition of the mentee in general (which presumably is needed).

The mentoring has supporting factors that arise from the enthusiasm of the organizers (mentors and mentees) as well as support from the campus and inhibiting factors, namely from the time, agenda, material that tend to be difficult

to adjust to one another and the most inhibiting is pandemic COVID-19 that has existed since the beginning of 2020.

2. The Results (evaluations) Achieved by Mentee

a. The results felt by Mentee

Mentoring in general has succeeded in educating LDK Al-Abrar's mentee morals. It can be seen from their worship, they are increasing to insights that have proven to lead them to become achievers and influential, especially in the IAIN Palu environment.

b. Mentee's Moral Change in Environmental Perspective

It is known that the change in morality of mentees according to their environmental perspective can be seen from the increase in worship of Allah and their social interactions for the better as well, after attending mentoring they are more busy with more useful activities. Cadres who take part in the mentoring have set a good example for them (students in general). Although sometimes there are morals that are a little negative, they are not fatal and can still be directed.

B. Suggestions

Based on the results of the study, it was stated that the implementation of mentoring method in educating students' moral in Lembaga Dakwah Kampus Al-Abrar State Institute for Islamic Studies (IAIN) Palu, needs to be emphasized. Therefore, we from researchers have concluded the following inputs:

1. For the State Institute for Islamic Studies (IAIN) Palu and LDK Al-Abrar

a. Should continue to provide support for LDK Al-Abrar IAIN Palu as an institution that fosters Islamic values towards students (especially its mentoring program).

b. Intensive monitoring and evaluation of various activities that have been carried out by LDK Al-Abrar.

c. LDK Al-Abrar is expected to continue to coordinate with the senate and the student council to pay more attention to the facilities and needs of the LDK Al-Abrar mentoring program such as moral and moral assistance to mentors and mentees. As well as giving awards to the best mentors and mentees.

2. For Mentoring LDK Al-Abrar

a. It is hoped that the mentoring process at LDK will be maintained and evaluated continuously both from its implementation and in terms of membership, because mentoring is like the spirit of LDK, where LDK can live with mentoring, so the success of mentoring is an illustration of the success of LDK Al-Abrar itself.

b. Always better and stronger. In order to continue to create tough "ADK" regeneration.

c. Mentoring at LDK is increasingly being developed, both in terms of curriculum and the system must be improved. For example, the agenda is made more attractive, so that cadres are more interested and comfortable following the mentoring.

d. Being a place to educate students, and also to give birth to students who are ready to fight in the world of work after college.

3. For Readers

For anyone who reads this thesis, it is hoped that they can understand, develop and feel the benefits of the implementation of the mentoring method in LDK Al-Abrar State Institute for Islamic Studies (IAIN) Palu.

4. For Further Researchers

a. The next researcher should be able to examine the achievements of LDK Al-Abrar cadres, especially those who actively participate in mentoring.

b. The next researcher is expected to be able to research about Campus Da'wah Institutions more focused on one of the activities that are integrated with technology and entrepreneurship as the demands of the current global era.

c. Future researchers are expected to explore more sources of information and theories relevant to the title of their scientific work so as to enrich the resulting data.

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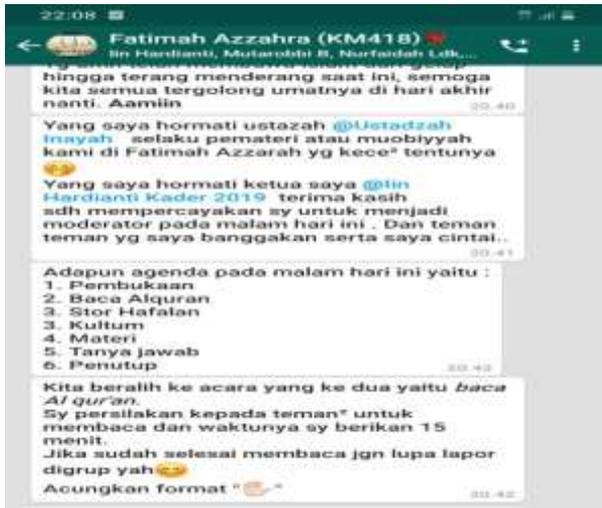
Mentoring via Daring *Whatsapp*

DADK (Daurah Aktivis Dakwah Kampus) 1

Beberapa perwakilan prestasi Mahasiswa
LDK Al-Abrar secara akademik

*Sumber: Instagram LDK Al-Abrar*

Prestasi Kader LDK Al-Abrar yang unggul pada
kegiatan non akademik (organisasi kemahasiswaan)

Wawancara bersama Dosen sekaligus

Sekretaris Jurusan PBA IAIN Palu

Wawancara bersama Dosen sekaligus Wakil

Dewan Kehormatan 3 FTIK IAIN Palu
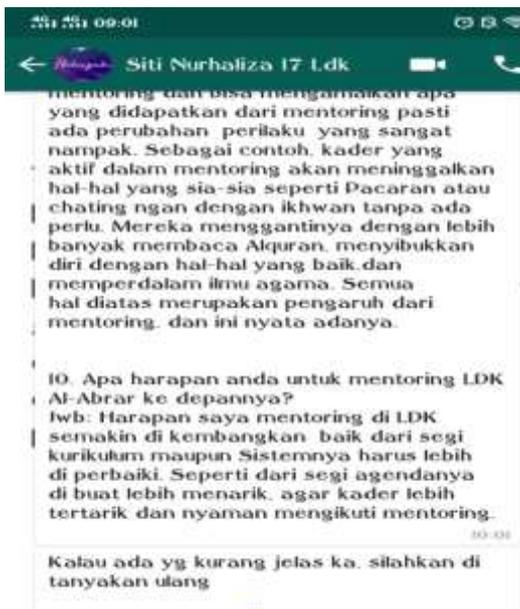
Wawancara via daring (whatsapp) bersama Kordinator Divisi Tarbawi
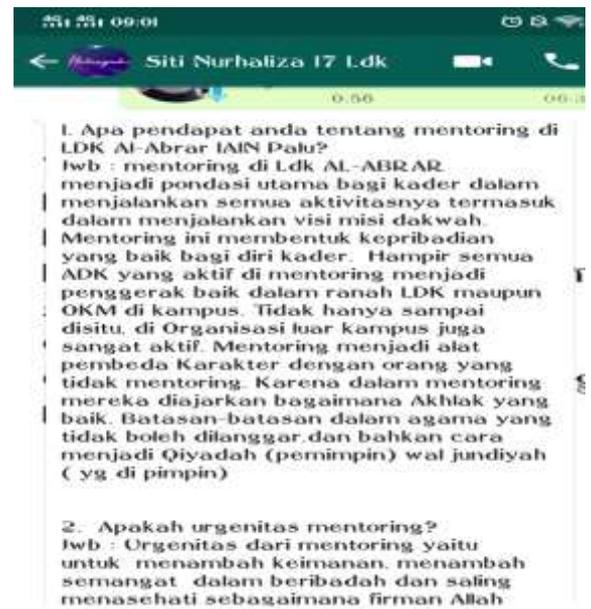
Wawancara bersama bersama beberapa mentee LDK Al-
Abrar IAIN Palu

Wawancara bersama Mahasiswa sekaligus
Mahasantri Ma'had Al-Jamiah IAIN Palu

CURRICULUM VITAE

A. Personal Identity

Name: Fieny Anggraeny

Place / date. Born: Palu, August 15, 1998

NIM. : 16.1.01.0094

Home Address: Jl. Moh. Yamin, No. 15 Palu

No. Hp: 082393292989

Email: fienyanggraeny@gmail.com

Father's Name: Zulkifli

Mother's Name: Norma

B. Educational History

1. Elementary school, year of graduation: SDN Inpres 2 Birobuli, 2010

2. SMP / M.Ts., Year of graduation: SMPN 2 Palu, 2013

3. SMA / MA, year of graduation: SMAN 2 Palu, 2016

4. S1: IAIN Palu

C. Organizational Experience

1. Student Council at SMPN 2 Palu

2. RISMA SMAN 2 PALU

3. UKP KUAS (High School Children's Creation 2) Palu

4. LDK Al-Abrar IAIN Palu

5. KAMMI Komsat IAIN Palu

6. PSM (Student Choir) IAIN Palu