The Effectiveness of Mentoring Program Towards Sunnah Worship Rituals of Muslim Students from Faculty of Psychology, UMS

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Abstract

Globalization makes the world seem to have no boundaries anymore, brings big changes for Indonesian youth, namely global values that are incompatible with the superior values of the Indonesian people. scientifically qualified, but also has superior character and away from deviant behaviors that are not following the values of Islam. This research aimed to see whether the mentoring program was effective in increasing the sunnah worship rituals for students. The method used was a pre-experimental design with a pre-test-post-test one group design. The sampling technique used in this study was purposive sampling, by determining certain criteria that had been determined by researchers. The subjects were 48 female students from the Faculty of Psychology, Muhammdiyah Surakarta University. The results of this study stated that the mentoring program was not effective to improve the psychology rituals of female students. However, these results need to be interpreted carefully. There are some factors which likely to cause this condition: 1) mentoring activities that have not been optimal, both regarding the material, delivery methods and the role of the mentor. 2) behavioral change targets, namely ritual worship, 3) other outside variables that are influential but not yet controlled.

Keywords: mentoring program, sunnah worship rituals, students.

INTRODUCTION SECTION

Globalization, which makes it seem as if the world has no boundaries anymore, bringing a big change for Indonesian youth. Teenagers will be able to access various information, including the presentation of various content from other countries in seconds. The negative impact that arises is the influence of global values that are incompatible with the superior values of Indonesian society. Teenagers adopt these values so that they influence behavior change. For example, drinking alcohol and free sex become increasingly common among young people.

Free sex among young people, according to Pratiwi and Basuki (2011) can be caused by the imitation of the characters in the film. Indonesian teenagers who watch western-style teenage films experience observational learning. Teenagers learn by observing that sexual behavior is fun and environmentally acceptable. This is then imitated without thinking about cultural differences, values , and norms that apply in Indonesian society. This free teenage sexual behavior is confirmed from the 2017 Indonesian Demographic and Health Survey (IDHS) data which shows that around 2% of female adolescents aged 15-24 years and 8% of male adolescents of the same age range have had sexual relations before marriage for the following reasons: love each other, have curiosity, just happen, forced, need money, to the influence of friends or the environment. As many as 11% of them claimed to have an unwanted pregnancy (Azizah, 2018). Another impact of free sex is the possibility of contracting HIV / AIDS (Iskandar (2019).

Interaction with the global community both directly (face to face through physical gatherings), or indirectly (media films, facebook, youtube, and other content presented via the internet), making teens exposed to the behavior of drinking alcoholic beverages. Data from the Ministry of Health of the Republic of Indonesia (Riskesdas, 2018) shows that an increase in the number of people who drank alcohol was 3% from a 2007 percentage of 33%.

The Muhammadiyah University of Surakarta, as an Islamic Education institution, has an interest in producing graduates who are not only scientifically qualified but also have superior character and stays away from deviant behaviors that are not following Islamic religious values. Quoted from the official website of the University of Muhammadiyah Surakarta or UMS, ums. ac.id (September 17, 2019), has a vision and mission of "Scientific and Islamic Discourse" which means to foster a personality that masters science, technology, and art, to serve in a sincere to God and benefit others. With this vision and mission, it means that UMS does not only want to produce graduates who are knowledgeable but also have high spiritual value. The spiritual value is manifested in worship behavior carried out by the UMS academic community.

The worship itself according to the 51st letter, Adz-Dzariyat verse 56 is a task that must be carried out by humans and the jinn of His creation to worship solely because of Him. The meaning of worship, in general, is everything that is done by humans based on obedience to His creator as a way to get closer to Him. Worship in a language is taken from the word ta'abbud which means to subdue and obey said thariqun mu'abbad namely: a subdued road that is often traveled by people. Worship in Arabic comes from the word abda 'which means servant. So, believing that he is only a servant who does not have any empowerment so worship is a form of obedience and respect to God.

Ritual worship is a series of religious behavior by someone to get closer to Allah SWT (Reza, 2015). Through ritual worship, humans fulfill their responsibilities to God because, as explained above, worship is the duty of humans to be created (Pratiwi, 2016).

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As reported by rumaysho.com, there are various kinds of Sunnah worship services, namely rawatibat Sunnah prayer, tahajud, duha, isyroq, and istikhoroh (Tuasikal, 2012).

One of the benefits of worship according to prevent humans from doing heinous and evil (evil). If worship is done wholeheartedly, with submissiveness and tawadlu '(humble) and an obedient heart, it will encourage the perpetrators to fortify themselves from bad and evil deeds (Suparman, 2015).

Through earnest worship, heinous and unjust behavior can be prevented. This means that people who perform worship, will not conduct behaviors that deviate or are contrary to the values of Islamic religion (including free sex or drinking alcoholic beverages).

This worship is an embodiment of human religiosity (Zakiyah & Hasan, 2017). Where religiosity here is defined as the attitude of one's ownership of religion and makes the religion as his character which is then implemented in his daily behavior (Ritonga & Listiari, 2006).

Several factors influence religiosity mentioned by Thoulless (Zakiyah & Hasan, 2017; Chaerunisa, 2010) as follows:

1. The influence of education and teaching as well as various social influences in religious attitudes. Education from parents, social traditions, social environmental pressures influence individuals to adjust to various opinions and attitudes agreed upon by the environment.
2. Life experiences, moral conflicts and emotional experiences which then become a way for someone to improve their religion.
3. Factors originating from unmet needs such as security, affection, self-esteem and death threats.
4. Various thought processes (intellectual factors), for example, a person who converted to Islam is called a convert. Some of them decided to move because the process of finding the evidence

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was one of them through scientific findings in which using the perspective of Islam (Al-Qur'an and Sunnah).

Furthermore, Glock and Stark (in Ancok, in Zakiyah & Hasan, 2017) put forward aspects of religiosity in five dimensions, namely:

1. Religious of belief (ideological), in this aspect a person accepts things that are dogmatic in his religion, for example believing in God, angels, prophets or apostles, doomsday, believing in heaven and hell.

2. Religious of practice (ritualistic), which is the degree to which a person is related to ritual or worship activities such as prayer, fasting, pilgrimage and worship of fellow human beings such as doing good with others, being friendly, and others.

3. Religious of feeling (experiential), is a person's feelings related to his religion, for example feeling calm after worshiping or feeling anxious when negligent.

4. Religious of knowledge (intellectual), which is the extent to which individuals have an interest in learning, practicing and believing in the religious sciences.

5. Religious of effect (consequential), i.e. the extent to which a person's behavior is consistent with the teachings of religion, for example helping others or willingly giving away his wealth for the sake of his religion.

To produce graduates who are knowledgeable and have an Islamic character, UMS not only facilitates them through religious and religious subjects but also integrates Islamic values in course content, requiring new students to follow the deepening of Islam through Sobron pesantren and Islamic accompaniment through Islamic religious mentoring activities.

This Islamic mentoring is one of the spearheads of student activities which are expected to not only be able to make students understand how to read the Qur'an correctly and/or memorize it but also about how to behave in daily life.

Mentoring programs are religious activities in the form of groups conducted by mentors and mentoring participants who aim to provide guidance, training, and guidance (Romansah, 2017). In the mentoring program, a relationship is formed between someone who is more experienced and someone who has no experience with the aim of developing one's abilities (Ali in Houghty, Siswadi & Mambu, 2019). More specifically, the mentoring program aims to direct and assist students to study and apply their religious knowledge in the context of character building (Nurlaila, 2019; Andrian, Kardinah & Ningsih, 2018). Based on the description above it can be concluded that the mentoring program is a religious activity as a form of coaching, training, and guidance in studying and applying religious knowledge to establish Islamic character.

The mentoring program contained several aspects according to Romansah (2017) namely, moral aspects of religion and aspects of development. The moral aspect of religion is the main aspect of presenting the material. While the development aspect is seen from the learning model used. The teaching model in the form of groups is expected to facilitate interaction between mentors and mentoring participants so that multi-directional communication occurs that helps mentoring participants integrate learning with the outside world. The success of the mentoring program is expected to improve the Islamic character of individuals, within the family and on campus.

The mentoring program is a method of Islamic education that must be followed by new students at UMS, carried out routinely every week in a particular curriculum (Nurlaila, 2019). The implementation is carried out with a group system that is divided into 3 groups, namely basic groups, middle groups, and advanced groups. The basic group is intended for students whose

learning focuses on reading Al Qur'an (BTA), a middle group is a group that facilitates students who focus on improving the quality of reading the Qur'an in terms of accuracy of the pronunciation of letters and their tajwid or often referred to as tahsin. Finally, there is an advanced group or tahfidz group whose learning focuses on memorizing the Qur'an, both students who have memorized juz 30 or more than that.

Based on the description above, it can be seen that the UMS has an interest in producing graduates who are capable of science and Islamic character manifested in behavior that is following Islamic values. The mentoring activity was designed as an effort to achieve a deeper understanding of the Islamic religion which in the end was expected to be able to improve the rituals of worship of students. Therefore, the purpose of this study was to determine the increase in worship rituals of students who took part in mentoring activities.

RESEARCH METHODS

This research method used an experimental approach to the design of One Group Pre Test Post Test Design. This design aims to see the effect of an intervention on the experimental group in this study. The design of the experiment can be seen in table 1.

Table 1. Experiment Design

Subject's Group	Pre-Test	Mentoring Program	Pasca-Test
Basing (BTA)	Y1	X	Y2
Intermediate (Tahsin)	Y1	X	Y2
Advanced (Tahfidz)	Y1	X	Y2

Explanation :

Y1   = Pre-Test
X   = Mentoring Program
Y2   = Post-Test

The characteristics of the research subjects are (1) 2018 active students; (2) Having a willingness to join a mentoring program; (3) Following a mentoring program for 1 year; (4) Complete the Self Report (Mutaba'ah). The population in this study amounted to ± 320 UMS psychology faculty students with the sample used was purposive sampling, namely the sampling technique by determining certain criteria (Sugiyono in Mukhsin, Mappigau, and Tenriawaru, 2017).

This research was conducted in 3 categories of experimental groups. Basic Group (BTA), Middle Group (Tahsin) and Advanced Group (Tahfidz). Each new student will take part in the selection to be included in the group according to their potential. The group was treated as the Mentoring Program by the Muhammadiyah University of Surakarta. Mentoring materials and procedures are arranged in the form of a syllabus to become standard implementation activities. The mentor became a guide in this mentoring activity. Coordination between the mentor brothers is done directly just before the implementation, which is about 1 hour before the participants come, then after finishing the implementation, the mentor's brother gets together to discuss the obstacles during the day's implementation. Not only through the meeting on D-Day, but the mentor's brother

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also provided guidance related to the material that will be given to participants every month. This mentoring program is conducted in 14 meetings. The main material provided was about learning hijaiyah letters for BTA groups, recitation materials for the Tahsin group and memorizing juz 30 for the Tahfidz Group, Besides that the participants got other related material: 1) how to purify, 2) the practice of obligatory prayers and sunnah prayers such as Eid prayer and corpse prayer, 3) how to dress, 4) sociable in the real world and cyberspace with fellow and opposite sex and 5) last is about the psychology of Islam. For this additional material given to the three groups, both BTA, Tahsin and Tahfidz.

To get data about ritual worship used a self-report questionnaire. The self-report (Mutaba'ah) used contains six (6) items, namely, 1) Praying in congregation 6 times a week, 2) Recitation per week (as much as 1 juz for BTA, 2 juz for Tahsin group and 3 juz for the Tahfidz group, 3) Fasting Sunnah 1 time a week, 4) Dhuha Prayer 2 times a week, 5) Tahajud Prayer 1 time a week, and 6) Rawatib Sunnah Prayers 3 times a week.

Table 2. Criteria for Self-Report Scores

Criteria	Score
Unfulfilled Target	0
Some targets are fulfilled	1
Fulfilled Target	2

Thus, the lowest possible score for a subject is 0 and the highest score a subject might obtain is 12. The research flow used is as follows:

Picture 1. Research Design
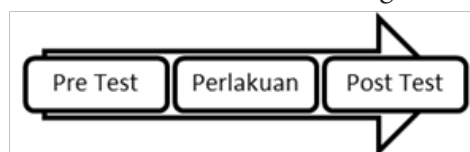
1. Pre-Test

   Done 3 times in the first 3 weeks of the mentoring meeting. The subject fills in a mutaba'ah sheet or self-report after getting an explanation of how to fill in from the mentor's brother.

2. Treatment (Mentoring)

   Mentoring material is given in small groups consisting of 5 to 7 students and guided by 1 brother mentor in each group. The procedure for each mentoring is the mentor's brother opens with greetings then recites the Qur'an and iqro for the BTA group. After that, it was continued with memorization for tahfidz groups, recitation of recitation materials for tahsin groups and hijaiyah letters for BTA groups. After the material about the Qur'an the participants were given the additional material previously mentioned, then the sharing session relating to matters related to mentoring or outside mentoring.

3. Post Test (Post Test)

   Post-test data collection was carried out 3 times in the last 3 weeks after mentoring activities. The subject fills in a mutaba'ah sheet or self-report as was done in the pre-test.

Data analysis of pre-test means scores and post-test mean scores was performed using T-Test Paired Samples Statistics. The aim is to see differences in the rituals of worship of research subjects before and after attending a mentoring program.

RESULTS AND DISCUSSION

Data Analysis Results

The number of research subjects is based on the characteristics mentioned earlier as many as 48 people from ± 320 student population consisting of students of the Faculty of Psychology UMS. Besides, 48 people were fall subjects who did not complete pre-test and post-test measurements completely. While the female students they were unable to (Menstruation) when the pre-test and post-test measurements.

Based on the results of data analysis using SPSS 16, normality is seen from the Test of Normality table in the Kolmogorov-Smirnov column and the Test of Homogeneity of Variance table.

Table 3. Subject distribution based on mentoring groups

Group	F	%
BTA	18	37,5 %
Tahsin	28	58,3 %
Tahfidz	2	4,2 %
Total	48	100 %

The average worship ritual scores in each mentoring group on ice practice and post-test are seen in Figure 2

Picture 2. Mean of Groups
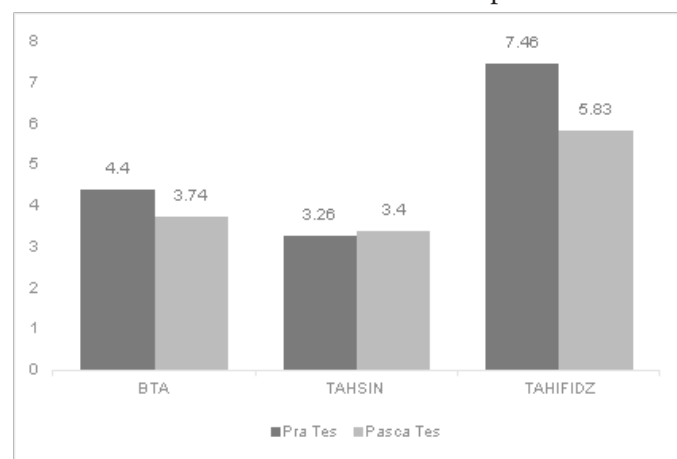
Based on Figure 2, it appears that the post-test scores in the group that experienced an increase were the Tahsin group while the two other groups namely BTA and Tahfidz had decreased. The mean BTA pre-test score (4.40) is higher than the post-test mean score (3.74). In the Tahsin group, the mean pre-test score obtained was 3.26 and an increase in the post-test was 3.40. Finally, in the tahfidz group where the mean pre-test score was higher at 7.46 compared with the post-test mean score of 5.83.

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Furthermore, different tests using T-tests in all groups and each group can be seen in Table 4 below.

Table 4. Mean of Groups

Group	T	Sig. (2-tailed)
All Groups	-4,174	0,009
BTA	-4,806	0,000
Tahsin	-4,623	0,000
tahfidz	-3,373	0,043

Table 5. Distribution Score of Mean Based on Each Groups

		Min	Max	Mean	SD
All Groups	Pre-Post Test			5.07	
				4.32	
BTA	Pre-Test	0,00	10,42	4,40	3,32
	Post-Test	0,00	10,00	3,74	3,00
Tahsin	Pre-Test	0,00	12	3,26	3,07
	Post-Test	0,00	9,33	3,40	2,84
Tahfidz	Pre-Test	4,33	10,6	7,46	4,43
	Post-Test	5,00	6,67	5,83	1,18

Based on tables 4 and 5, from the four different tests conducted using the T-Test Paired Samples Statistics, it was found that:

a. There is a significant difference in the ritual scores of students before and after mentoring.
b. There was a very significant difference in the worship ritual scores of the BTA group before and after participating in mentoring. The BTA group experienced a decline in worship rituals following mentoring activities.
c. There is a very significant difference in the scores of ritual worship in the tahsin group before and after attending mentoring. The Tahsin group experienced an increase in worship rituals following mentoring activities.
d. There was a significant difference in the scores of ritual worship in the tahfidz group, before and after mentoring. The tahfidz group experienced a decrease in the ritual worship scores after participating in mentoring activities.

In addition to the above results, researchers also filled in an open questionnaire to evaluate the program. Some of the 6 out of 48 subjects wrote that the material provided was less interesting and too easy. There are no variations or new things. Then 2 other subjects said that mentoring activities were less varied. And sometimes feel bored if you just sit and listen to mentoring. Five other subjects said that mentors were less consistent with the rules set and less friendly to participants. So that participants feel discriminated against and are not embraced properly. Also, they protested about the implementation schedule which was considered too early and less flexible. But they did not submit evaluations other than material that they felt was appropriate and felt easy to understand.

The purpose of this study is to prove whether the mentoring program can improve worship rituals for students. The results of the statistical analysis show that the mentoring program as a

mandatory program for students in semester 1 to 2 has not had a positive influence on improving the rituals of Sunnah worship at UMS Faculty of Psychology students. This is evidenced by the acquisition of t-test results from all group data that is equal to 0.009 (p <0.05) and a decrease in the average yield from pre-test of 5.07 to post-test of 4.32. From the data generated it can be concluded that mentoring is less effective in increasing students' Sunnah worship

Mentoring programs are religious activities in the form of groups conducted by mentors and mentoring participants who aim to provide guidance, training, and guidance (Romansah, 2017).

Based on statistical results it can be seen that the mentoring program in this study has not improved the ritual of Sunnah worship to students. This result needs to be interpreted carefully. Several possibilities that could be suspected to be the cause of the mentoring program have not been able to produce changes in the ritual behavior of students. Factors that are likely to cause this condition will be discussed in 3 categories including 1) mentoring activities that have not been optimal, both regarding the material, delivery methods and the role of the mentor's brother. 2) behavioral change targets, namely ritual worship, 3) other outside variables that are influential but not yet controlled

Related to the first point namely mentoring activities that have not been optimal, will be further described. The feedback obtained from the participants shows that the material presented in the mentoring seemed to be repetitive or nothing new. In this case, the material delivered in the form of worship both in terms of self-purification to the actual implementation has been delivered since primary school education. This made the participants feel bored. Based on the results of interviews with the mentor's brother, it was obtained that data.

«The material is delivered following the one given by the Central Department of Presenters and Evaluation (DPME) which is then given an additional theme by the Faculty DPME, the mentor's sister just says it, or it depends on how the mentor's brother relates the material to daily life. I am not sure whether all the mentor brothers conveyed the mass effect of tahajud prayers that would cure various illnesses, this recitation could calm the heart as coping with stress. It seems like it hasn't been like that yet (mentor A's sister) "

This is what might make students feel bored. The absence of support for more in-depth information about the importance of various worship services for the resolution of problems faced by humans, makes the material delivered less motivating mentoring participants to pay attention to or even adopt to do so. According to Nur Hidayah (2017), knowledge or cognitive is a very important domain in shaping one's actions (overt behavior).

Second, the target to be achieved in this mentoring activity is a change in behavior that is an increase in ritual worship. Even though the target to be achieved is behavior change, but the way to convey information or new mentoring material is to use cognitive methods. The material is simply conveyed by a method that is limited or unidirectional. In their theory of planned behavior, Fishbein and Ajzen (in Ramdhani, 2011) state that behavior is determined by intention or tendency to behave. The tendency to behave itself is determined by three factors namely 1) individual attitudes towards certain behaviors that are individual beliefs about loss or gain if he does or does not do a behavior, 2) subjective norms owned, namely the subject's perception of the expectations of important people around subject to the choice to do or not do a certain behavior and 3) the perception of behavioral control that is the individual's perception of how easy it is to do a behavior. Based on the theory above, the mentoring program will have an impact if it is able to bring up 1) the participant's belief that the material that is set aside is important and useful for his life and if leaving it will be detrimental to him, 2) in a subjective norm, participants have

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important people around him which hopes participants apply the material delivered in everyday life, 3) related to the perception of behavioral control, namely the belief that applying the material is easy and participants have the ability. Consequently, the following are input for the mentoring team. 1). related to the material, the material submitted must be personally related to the needs of the participants. This means that the material is enriched with scientific evidence that the material answers the problem or the needs of the participants. Thus, subjectively each participant feels the benefits of the material. For example, prayer is associated with health, Wudhlu with emotional control and so forth. 2). The mentor's brother is present as an important figure for the participants, who provide emotional support, has a positive influence, warmth and sincere attention as a brother who leads towards goodness. Thus, when the mentor's brother expects the participant to apply the material presented, the participant has a strong intention to fulfill that expectation. 3). Related to the participants' belief in the ease of applying the material, the mentor's brother needs to show various proofs that applying the things conveyed is easy. In addition, participants need to be convinced that participants have the ability to practice it. Exploring the success of participants in the past when solving difficult things or giving examples of individuals who did successfully need to be shared with participants in order to motivate them.

Besides, ritual worship is a behavior that has become a habit. Meanwhile changing habits is not easy. Through the theoretical model developed by Proschaska, Johnson, and Lee (in Wibawanto, 2018; Wibawanto, 2016), which proposes a stage of change in the process, namely pre-contemplation is the stage where people do not intend to make changes shortly. Then the stage of contemplation is the stage where people intend to change. The next stage of action is the stage where people make changes in behavior and maintain at the stage where people prevent returning. Finally, the termination stage is the stage where the individual has 100 percent and will maintain his behavior.

In addition to the two factors discussed above, the success of mentoring is influenced by various factors outside the mentoring activity itself. Mentoring activities are carried out for one year (September to April). During this time, the mentoring students also interacted with their social environment, including college friends and roommates. The influence of this environment will color the behavior of the mentoring participants. Participants who live in an environment with people who are diligent in worship will be more likely to be affected to perform worship rituals. Vice versa. According to Arifin (in Ayu, 2017) Factors that influence one's religious behavior one of them is an external factor, namely: 1) Family Environment. 2) Institutions / Schools 3) Communities.

This research has several limitations. First, the research subjects were limited to 48 new psychology students, only female and their distribution was uneven in the three groups compared. Consequently, the results of this study would not be appropriate if it was generalized to all new psychology students, especially to other faculties new students or UMS new students as a whole. Secondly, the measuring instruments in this study have not yet been validated so it needs to be validated before they are used further. The absence of a control group as a comparison. The absence of this control group is also due to all new UMS students required to take part in mentoring activities so that the inclusion of a control group becomes impossible.

Characteristics of Millennials according to Sprague (in Ambarwati & Raharjo, 2018) namely listening to parents, respecting authority, preferring to be guided by the Baby Boomers generation (1946 - 1964) than peers, parents as role models, ambitious, confident, optimistic, teamwork (Strauss & Howe in Wilson & Gerber, 2008). Millennial students tend to need learning innovations that can increase their learning interest, but in a way that is current, easy and fun (Nadziroh, Rahmannuri & Amaliana, 2019).

For this reason, the learning model needed by millennials revealed by Ambarwati and Rahrjo (2018) is that the situation created must be interesting, challenging, foster curiosity, and increase learning motivation. Anticipate and predict learner responses to the challenges and problems given. Learners need to be given the opportunity to explore information through books and the internet/ cell phone in responding to the challenges or problems given. The teacher needs to provide assistance or scaffolding for the problem or challenge given. Learners need to be allowed to collaborate in answering challenges or problems in learning. Learners need to be allowed to communicate their conceptual understanding to other learners in groups and classically. Through this method, it is expected that learners will get enough of their lives in the form of the ability to think critically, collaborate, utilize and use ICT, be innovative, communicate and collaborate, and have a good understanding of the concepts and context of teaching material.

Also, the development of a blended learning strategy can support millennial students' lectures, as evidenced by the value of the pretest and posttest obtained by Blended learning making student reasoning about the material delivered much better, because this strategy is felt to be easy, fun and not boring. Blended learning according to Bawaneh (in Nadziroh, Rahmannuri & Amaliana, 2019) is learning that combines conventional methods or face-to-face and e-learning involving students or students to be active and can provide feedback, this can be seen from the increase in the number of students access online for learning and discussion.

CONCLUSION

This study statistically using SPSS 16 analysis cannot prove the effectiveness of mentoring program towards sunnah worship rituals of muslim students. However, these results need to be interpreted carefully. Factors that are likely to cause this condition will be discussed in 3 categories including 1) mentoring activities that have not been optimal, both regarding the material, delivery methods and the role of the mentor's brother. 2) behavioral change targets, namely ritual worship, 3) other outside variables that are influential but not yet controlled. In subsequent studies, researchers are expected to be more selective in the selection of subjects with consideration of categorization of variables, in this case, include low, sufficient and high categories of self-confidence. Then, the next researcher must pay more attention to the subject number of subjects based on genders and equalize the number of subjects for each group.

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